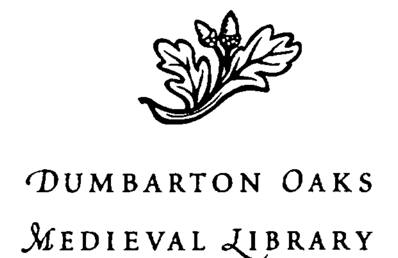


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On Difficulties in the Church Fathers

The *Ambigua*

VOLUME I

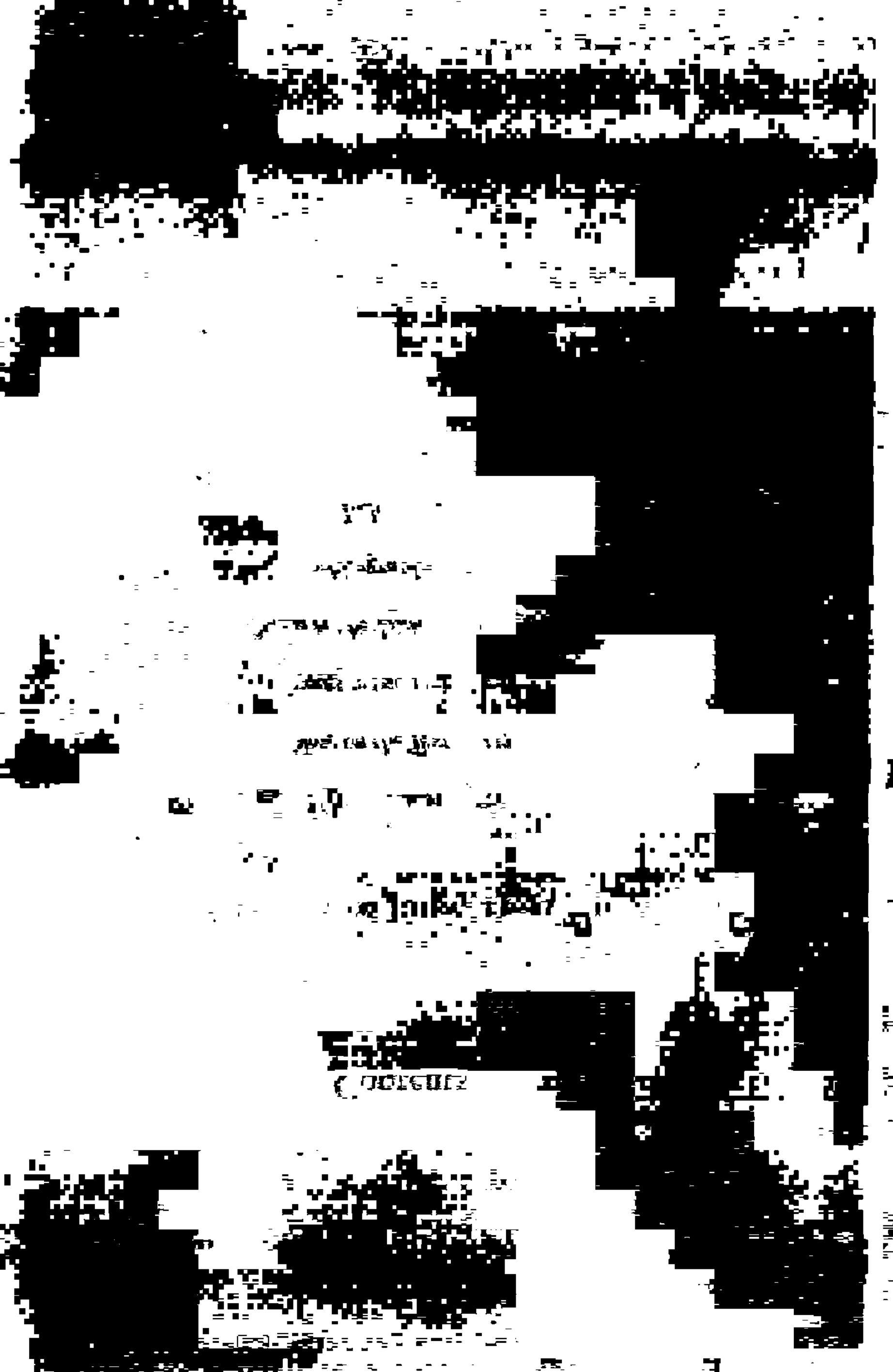
Maximos the Confessor



EDITED AND TRANSLATED BY

NICHOLAS CONSTAS





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VOLUME I

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Contents

Introduction

Saint Maximos the Confessor (580–662) occupies a unique position in the history of Byzantine philosophy, theology, and spirituality. Born into a noble family in Constantinople, he served for several years (ca. 610–613) as a high-ranking secretary to the emperor Herakleios (ca. 610–641) but resigned his post to pursue true wisdom as a monk. Long years of asceticism in the monasteries of Byzantium (ca. 610/613–626) were followed by an even longer period in a cloister in North Africa (ca. 626–645). His profound spiritual experiences and penetrating theological vision found complex and often astonishing expression in his unparalleled command of Greek philosophy, making him one of the most challenging and original Christian thinkers of all time. In his own time, his writings were met with a mixture of admiration, incomprehension, and ultimately powerful opposition, for when he dared to criticize the theological policies of the imperial government, he was tortured, sent into exile, and died in a military prison on the coast of the Black Sea.[1] After his death, his theology was vindicated by the Sixth Ecumenical Council (680–681), and so thoroughly did his voice come to resound throughout the Byzantine theological tradition that it is not possible to trace the subsequent history of Orthodox Christianity without knowledge of his work.[2]

Maximos's earliest works, written after he became a monk, are cast in the conventional forms of traditional monastic literature, yet they are animated by a deeper purpose: to transform the vastly influential yet theoretically misconceived doctrines of Origen[3] and his later disciples. The *Chapters on Love,* for instance, written by 626, is a determined rewriting of nearly one hundred passages from Evagrios Pontikos.[4] Here the latter's signature stress on human knowledge is systematically shifted to divine love, which Maximos places at the center and summit of the human experience of God. Maximos seems to have realized, however, that the transformation he envisioned required more than a mere revision of isolated passages in random texts, and in his next work, the *Ambigua* (begun by 628), he set out to transform the theology of Origen and Evagrios, not simply in the flower of its language, but in its deepest roots, effectively securing Christian asceticism and spirituality on solid theological, philosophical, and anthropological foundations.[5]

The *Ambigua*

In a concise account of the Confessor's works drawn up shortly after his death, we are exhorted to: "Take up and read his *Ambigua,* which all creation has admired, and continues to admire, and will never cease to admire."[6] As these words suggest, the *Ambigua* (or "Book of Difficulties") has long been recognized as one of Maximos's most important works.[7] From a philosophical and doctrinal point of view, it is undoubtedly his greatest work, in which his daring originality, the profundity of his thought, his prodigious talent

for speculative thinking, and the sharpness of his analytical acumen are all on lavish display. The work as a whole has had a slightly complex history of composition, for under the general title of the *Ambigua* are in fact two works—two "Books of Difficulties"—written several years apart: the *Ambigua to Thomas* and the *Ambigua to John*. It was once believed that the two works were brought together by the confusion of a scribe or some other accident of textual transmission, but there are good reasons for seeing the two sets of *Ambigua* as a literary, thematic, and theological unity. In the first place, both works are written in the same literary genre, broadly characterized as "Questions and Answers," a mode of exposition popular in both monastic and philosophical circles.[8] Both are a series of elucidations of obscure (or "ambiguous") passages in the writings of Saint Gregory of Nazianzos, also called the Theologian—a fourth-century church father who by Maximos's day had become an unimpeachable standard of the Orthodox faith, but whose often allusive and enigmatic utterances called for explanation.[9] Finally, and not least, there is no longer any question that it was Maximos himself who brought the two works together, clearly seeing in them the organic unity that indeed runs through the entire collection.[10]

The *Ambigua to John*

Of the two sets of difficulties, the first to be written was the *Ambigua to John*, which modern scholars also refer to as the "earlier" *Ambigua*. This work was composed around 628 to 630, shortly after Maximos had settled in North Africa, but most of the ideas had been worked out two years earlier in a

series of conversations with John of Kyzikos (in Asia Minor), when Maximos was a monk in a monastery under the latter's spiritual direction.[11] Not long after Maximos left Kyzikos for Carthage, John sent him a letter and requested a written version of the "interpretations of the passages that perplexed us in the orations of Saint Gregory the Theologian, which we had labored over when we were together."[12] The result is the *Ambigua to John,* which now comprises the second part of the *Ambigua* as a whole (i.e., Amb 6–71). It is a work of protean creativity without parallel in patristic and Byzantine literature, and of greater importance than the *Ambigua to Thomas* (i.e., Amb 1–5), which it dwarfs both by its astonishing range of theological topics and by the number of pages required to contain them. Why, though, we may well ask, were two seventh-century churchmen so eager to clarify obscure passages in a series of fourth-century sermons? Why, in other words, were Gregory's words so important?

Gregory the Theologian

Gregory the Theologian (b. ca. 329/330—d. 390) is a captivating figure: an exquisite orator, a brilliant theologian, a prolific poet, and a man of high culture who led the Church of Constantinople through a time of crisis and emerged as a champion of Orthodox theology. Gregory's authority was already very high after his death and was confirmed at the Council of Chalcedon (451), where he was recognized as "the Theologian."[13] His thought and language were so widely disseminated that, after the Bible, he is the most frequently cited author in all of Byzantine ecclesiastical literature.[14]

Throughout the empire, his writings became part of the standard school curriculum, were studied in the highest theological and literary circles, were read aloud on major feast days in monastic refectories and churches, and were redacted and set to music by church poets and hymnographers. Moreover, the century that passed between Chalcedon and the birth of Maximos saw a growing number of commentaries on Gregory's writings, which most likely began shortly after Gregory published the definitive edition of his celebrated orations. Maximos's own commentary is therefore preceded by an extensive tradition of reflection on Gregory's work (although the greater part of that tradition is now lost to us). Given the extraordinary regard in which Gregory was held, and the widespread exposure his writings received, it is not surprising that various questions arose concerning the meaning of his thought and language. These questions were compounded by the fact that Gregory's orations are elaborate works of the highest rhetorical art and that—unlike his fellow Cappadocians, Basil of Caesarea and Gregory of Nyssa—he theologized in a more "literary" mode, delivering himself of charismatic, near-oracular utterances whose laconic obscurity and polysemic allusiveness were not easy to grasp—and likely to be misunderstood—without informed analysis and interpretation.[15]

Maximos is fully aware of these difficulties and at the outset of the *Ambigua to John* observes that "Gregory was a man of profound thoughts but of comparatively few words," the clarification of which almost always requires "drawn-out explanations" (prol. John 7). To be sure, Gregory's "compression" of language (Amb 32.2, 37.3–4, 46.2) represents more than a stylistic penchant for brevity. Instead, it is the expres-

sion of a truth perceived in visionary experience, in which complex phenomena, appearing on a level of relative multiplicity, are grasped in their integral connection on a higher level of simplicity and uniformity—not unlike the radii of a circle when seen from their center (Amb 21.3, 32.2–3, 37.3–4; see 7.20).[16] Gregory therefore "reveals things" only in a "hidden, secret manner" (Amb 45.2), because his language is at once the symptom and sign of the unity of reality as revealed in contemplation *(theoria)*. Maximos's task is to unravel the skein of that language into an intelligible sequence of interlaced patterns, to break open the particle of dense matter and release a universe, explicating the implicate order contained in Gregory's words (Amb 46.2).[17]

Gregory's *excess* of language, on the other hand, posed problems of a different sort, confronting the reader with a surplus of meaning that likewise called for interpretation. How, John of Kyzikos wondered, could an orator of Gregory's stature make "gratuitous and superficial remarks" (Amb 42.2) or lapse into seemingly pointless redundancy, as if he were "incapable of expressing himself clearly" (Amb 6.2)? In response, Maximos reframes the question, contending that, to the contrary, Gregory "imbues every syllable with a most suitable meaning" (Amb 6.2; see 7.39), so that what appears to be mere redundancy is in fact a refined conceptual distinction rich with meaning (Amb 6.2–5, 20.3, 42.2–4; see QThal 47, 63–7).[18] Similar tensions arise when a phrase from one oration is alternately augmented or contradicted by a phrase from another (Amb 1.2, 42.2, 63.1), although the majority of "perplexities" are due to the disruption of meaning and lack of coherence caused by the presence of obscure words and phrases, preventing the reader from adopting a

simple, uncomplicated attitude to the passages in which they occur. It is characteristic of Maximos's thought that questions concerning the capacity of language to communicate meaning are worked out in the categories of syllogistic logic (e.g., genus, differentia, predication, nomination, attribution, negation, etc.), and his strong interests in what we would call the philosophy of language constitute a major preoccupation of the *Ambigua* as a whole.[19]

Gregory's Orations as Sacred Texts

As these remarks indicate, it is not simply Gregory's *language* that creates problems—as if the difficulties encountered in the text could be resolved by recourse to a good critical edition or a historical dictionary of the Greek language—for the simple reason that Gregory is a saint, a man who through bodily asceticism and spiritual contemplation attained the highest possible degree of perfection, experienced divine realities, and was so completely assimilated to God that his words, as Maximos reminds us, can be fully understood only by someone who is Gregory's equal in virtue (Amb 19.2, 42.3, 45.2; see 10.105, 19.5).[20] Having received the "whole outpouring of divine wisdom that can be attained by the saints," Gregory's words have a sacred, indeed inspired, character, not unlike the words of Scripture (see prol. Thom. 3, Amb 19.2, 21.2, 32.2).[21] As the very "mouth of Christ,"[22] Gregory the Theologian's words are an extension of the words of Christ the Word, for "Christ Himself is manifest in all of his deeds, words, and thoughts, by which one is persuaded that the passages under consideration were authored, not by him, but by Christ, who by grace has ex-

changed places with him" (see prol. Thom. 3, Amb 21.14–15, 10.45).[23]

Such devotion to the writings of a fourth-century bishop might strike the modern reader as extreme, and perhaps even sacrilegious, yet this response would fail to grasp one of the most cherished doctrines of Byzantine theology. To the Byzantine mind, Gregory was simply a link in a succession of divinized saints stretching back to the apostles and prophets (see Amb 41.2, 10.42–56). Were not Saint Paul's letters—a collection of occasional and often prosaic documents—set alongside the words of Christ in the Gospels and given the status of Scripture? Why, then, should not the works of other saints, and especially those by Saint Gregory, who shared the title of "Theologian" with John, the author of the Fourth Gospel, be held in comparable esteem (see Amb 21.14)? And this is precisely what Maximos does, setting Saint Gregory alongside King David, the apostle Paul, and even Christ himself, just as one might find them ranked side by side in a Byzantine icon (Amb 21.2, 32.2, 71.2–3).

It is therefore no surprise that Maximos's interpretation of Gregory makes use of exegetical methods traditionally brought to bear on the interpretation of Scripture. Nowhere is this more evident than in the Confessor's approach to the difficult, obscure, and ambiguous passages strewn across the landscape of Gregory's orations, which call for alternative interpretive strategies and higher modes of thought and contemplation. That sacred Scripture is marked—indeed marred—by difficult, obscure, and ambiguous passages was a central tenet of Alexandrian biblical hermeneutics.[24] Such passages were said to have been deliberately placed within Scripture by the Holy Spirit, in order to confront the reader

with an insurmountable obstacle and thereby goad the mind to the spiritual level on which the difficulty finds its proper resolution and meaning. Biblical obscurities, notable for their *failure* to signify, are in fact sites of hidden meaning accessible only through the transformation of both the text and the reader that takes place in spiritual contemplation. Similar ideas are found among Neoplatonic philosophers, who were likewise exercised by obscure passages in the writings of their own sacred authors. A late fifth-century commentator, for example, argued that Aristotle wrote "obscurely" in order to "frighten away the lazy and indolent," and to provide the "diligent with material to extend their minds."[25]

Rivalries of Interpretation

The difficult passages that John of Kyzikos had asked Maximos to clarify were not selected at random but had been placed in question by a range of persons and groups. Some are routine questions posed by readers and hearers of Gregory's orations in the church of Kyzikos. Others reflect a climate of theological controversy promoted by more hostile critics both within the Church and without. The most pressing problems, however, were those raised by what many scholars contend are contemporary followers of Origen, who after the latter's condemnation at the Fifth Ecumenical Council (553) had recourse to the writings of Gregory, claiming to find in them the very doctrines lately condemned by the Council. The problem with this interpretation is that, apart from the *Ambigua to John*, there is very little evidence of a "revived Origenism" in the seventh cen-

tury. The evidence we do have indicates that the Origenism refuted by Maximos is derived not from contemporary "Origenists" but from the conciliar documents of the preceding century, especially the edicts of Justinian.[26] Because these documents simply condemned Origenism without addressing the deeper conceptual issues, Maximos was impelled to dive down into the wreckage of Origen's system, in order to reconstruct it on sound philosophical and theological principles.[27] Maximos's radical reworking of Origenism has long been recognized as a unique and compelling alternative to Origen's metaphysics, as remarkable for the profundity of its criticisms as for the deep sympathy and understanding with which it goes about its work, overcoming the weaknesses of Origen's theology from within and preserving its essential truths for the Christian tradition.

The Human Vocation

It follows that Maximos offered John of Kyzikos something far more than a reactionary tract negating a series of controversial propositions. On its own terms, the *Ambigua to John* is an extraordinarily positive achievement, in which Maximos was free to elaborate his theological vision on a vast canvas, to advance some of his most original formulations, and establish the philosophical foundations that would define his stance in the later christological controversy (epitomized in the *Ambigua to Thomas*). Despite the division of the work into sections of often greatly differing length, and its staggering range of theological topics—the Trinity, the Logos, the metaphysical ground of beings, the location of the universe, the nature of time, the world, the human person,

the bond of matter and spirit—the *Ambigua to John* is unified around the experience of divinization, which Maximos characterizes as the deepest longing of the saints, the desire of human nature for assimilation to God, and the yearning of the creature to be wholly contained within the Creator (Amb 3.5, 7.10–13, 7.22, 7.26–27, 7.31, 10.42–49, 20.2–7, 41.5, 42.20, 42.31, 63.4, 71.5).[28] The *Ambigua* is in many ways a map of this experience, a collection of notes made by a seasoned traveler, marking out the path to God trodden by the saints from the beginning of time.

Beneath the surface of things, beyond all diversity and multiplicity, is a deeper order, out of which the phenomenal world unfolds. Created beings, in terms of their underlying nature, are not stationary, but are in motion toward their natural goal, which is also a return to their origin and cause, namely, God the Logos, who from eternity contains within Himself the "principles" *(logoi)* of beings, the metaphysical foundations of the universe. On the basis of these principles, the Logos brings beings into actual existence, by creating them out of nothing, providing each with a fixed nature and purpose. Through this creative act of self-giving and self-distribution, the One Logos—who is beyond all being and thought—is multiplied and made known in all beings, which are like a field of manifestations emerging from and returning to the continuous background of God (Amb 7.15–25, 10.85, 17.17, 22.2–3, 33.2, 35.2, 42.13–14). In the case of human beings, returning to God is identified with progress in virtue, insofar as the essence of every virtue is God Himself, who wills to be incarnated in the virtuous (prol. Thom. 2; Amb 7.21–22; 10.2, 4, 9, 27, 35, 41, 85, 119; 48.6), communicating His own properties to their souls, and through their

souls to their bodies (Amb 7.26, 31, 35, 38, 40; 10.41–45), so that the whole person becomes God by the grace of God who became man (Amb 3.5, 10.9, 60.4).

The Maximian universe is thus a place of passage through matter into the realm of the spirit, through what is temporal to the infinity of life in God. Any desire for God that does not mindfully engage the senses and the material world has no reality in the soul: it can only be a phantom. Just as God descended to man through the flesh, so too does man's ascent to God involve not a rejection of matter but a necessary passage *through* matter; not a rejection of the world, but a recognition of its true nature and purpose. In this way, ascetic practice and the contemplation of the material world are essential to Maximos's vision of the spiritual life, for beyond the surface appearance of physical phenomena is their *logoi*—their reason for being, their reason for existing in the mysterious economy of God, the mode of God's presence within them, and thus the key point of passage in the movement of the spirit to God—for human nature was not created to be in the thrall of surface appearances, but through ascetic practice, to be freed from enslavement to empty sensations and to see the world without the projected distortions of selfish desires. Purified of the passions, the saints were able to "read" the Word of God who has inscribed Himself both in the elements of creation and the words of the Bible (Amb 10.29–34, 33.2), for "having removed all the dark fluid of passions and every material attachment from their intellective eyes, the saints were able to perceive in all things the ray of true knowledge, and in the light of its simple, unitary principle, they withdrew their intellect from multiplicity . . . and through simplicity of mind

received the whole scientific knowledge of beings" (Amb 45.2).

The Wise Elder

Maximos's meticulous and multi-faceted analysis of the experience of divinization is without precedent in patristic and Byzantine literature. What Maximos unfolds in the pages of the *Ambigua* is truly the *science* of divinization, in all the senses of that word: an empirical activity; an objective, methodical description; and a higher form of consciousness, experience, and knowledge. The authorities that he regularly invokes for this science are the "saints," the living subjects of divinization. This collective portrait, however, may have been largely modeled on a single individual. Ambiguum 30, a short text, reprises the major themes of Ambiguum 10, a central essay on divinization, and by far the longest "difficulty" in the collection. In the latter, Maximos underlines the unity of ascetic practice and contemplation, both of which elevate a person "beyond matter and form" and lead to the gift of divinization. But whereas Ambiguum 10 speaks repeatedly of the "saints," Ambiguum 30 is focused on a single figure. It is quite striking that the language used to describe this figure finds close parallels in a passage from the *Mystagogy,* in which Maximos recounts the extraordinary powers of a divinized man, whom he identifies only as a "certain great elder, truly wise in divine matters."[29] Renowned for his sanctity, philosophical training, and charismatic gifts, this same elder is mentioned eight times in the *Ambigua* as an authoritative interpreter of Gregory's orations.[30] He does not seem to be a literary fiction, but an ac-

tual spiritual guide and teacher who initiated Maximos into the study of Gregory, linking him to the living tradition of reflection and commentary on Gregory's writings. Given the virtually identical language used in the passages mentioned above, it seems likely that the "ideal type" of the divinized saint described in the *Ambigua* is in fact a description of this saintly philosopher. If these surmises are correct, then Maximos was not simply working out abstruse problems in theology and metaphysics but rather seeking to provide a rational account of the transformation he had witnessed in the person of the charismatic elder.

THE *AMBIGUA TO THOMAS*

The second set of "difficulties," which is now found at the beginning of the *Ambigua* (Amb 1–5), deals with four difficult passages from Gregory the Theologian (Amb 1–4) and one from Dionysios the Areopagite (Amb 5). Addressed to a certain Thomas, these "difficulties" are believed to have been written around 634, when Maximos was being drawn into a controversy concerning the activities (or "energies") in Christ.[31] A work of sophisticated theological reflection on the person of the incarnate Word, the *Ambigua to Thomas* focuses on passages from Gregory's two Theological Orations "On the Son" (Orr. 29–30) and on a christological phrase from the writings of Dionysios. Both the wording and the interpretation of this phrase were fiercely contested, and Maximos's task is to establish the Orthodox reading ("a certain new theandric energy") against its misconstrual by the Monophysites ("one theandric energy"). Ambiguum 1, which

deals with the problem of "motion" in God, might seem unrelated to these questions, but it provides the general background for Maximos's subsequent remarks on activity and motion in Christ. Maximos was to become the most prominent dyothelite theologian of the seventh century. His doctrine of Christ, which is the culmination of centuries of patristic thought on the mystery of God incarnate, has been amply studied and need not be repeated here.[32]

Given its focused christological content, together with the surrounding atmosphere of growing controversy, it is not surprising that, when Maximos brought the two sets of "difficulties" together, he placed the *Ambigua to Thomas* before the earlier *Ambigua to John*. Beyond the pressures of the moment, however, Maximos's refutation of Origenism provided the deeper, if more general, philosophical and theological foundations for a refutation of the doctrine of one activity in Christ. The rejection of a natural activity in the human nature of Christ was logically consistent with—if not actually rooted in—the Origenist notion that creaturely motion is inherently sinful, originating in the fall of the soul from God (Amb 7). Consequently, the arguments developed in the *Ambigua to John* for the essential goodness of creaturely motion could be utilized in the defense of a natural activity in the human nature assumed by God the Word.[33] In contrast to those who would truncate the humanity of Christ by depriving Him of a fully human nature, activity, or will, Maximos's fully human Christ offers human beings the possibility of divinization in body and soul without loss or destruction of the essential principles of human nature. From this point of view, reading the two sets of difficulties

as a whole is instructive, since virtually all the key terms—being, essence, energy, nature, form/species, motion, potentiality, activity, passivity, constitutive power—are common to both works, variously illustrated in and across the unified fields of cosmology, anthropology, and christology. In this way, the *Ambigua to Thomas* is both a prologue to the deeper questions that follow it and a christological epitome or recapitulation of Maximos's vision of the universe presented in the *Ambigua to John*.

Maximos the Philosopher

If the *Ambigua* is the epic work of a theological genius, it is also the work of a man who had received what we would recognize as advanced professional training in philosophy, a language that he speaks as freely and fluently as if it were his mother tongue. This was recognized by writers of the Middle Byzantine period—a time of renewed interest in Neoplatonic studies—who typically refer to him as "Maximos the philosopher." The philosophical language spoken by Maximos, however, is not simply that of Plato and Aristotle, but rather the distinctive idiom of the late Neoplatonists, the so-called Commentators, who flourished from 200 to 600 CE, making Maximos the inheritor of a long and rich development. Though difficult to characterize without caricature, the Commentators were Neoplatonists who sought to harmonize the teachings of Plato and Aristotle by transposing Aristotelian logic into Platonic metaphysics, the eclectic use of Stoic categories, and the arithmetical philosophy of a revived Pythagoreanism.[34] Maximos's thought

seems effortlessly to encompass the whole sum of the received philosophical tradition, and with magisterial freedom he makes other men's philosophies but fragments in his own system.

Maximos's aim is not to extend the tradition of the philosophers into Christianity, but with the tools of philosophy to elucidate the tradition of the Fathers and the Councils. The Confessor's fundamental themes are arranged not according to the assumptions of worldly wisdom but according to the order of a life in whose midst is born the Divine Logos. He therefore redefines the Neoplatonist language of causality so that the principles *(logoi)* of beings are not simply formal causes and teleological finalities but are themselves grounded in the person of the Logos and identified as "divine wills" (Amb 7.24). No longer Origen's disembodied "rational entities" (Amb 7.2), and still less the emanations of Neoplatonism, the *logoi* are the free, personal expressions of divine love, the "wills" of God to love the world, the divine passion to "love and be loved" (Amb 23.3–4). This is central to Maximos's transformation of Origenism, which entails not simply a rearrangement of Origen's metaphysical syntax[35] but a complete redefinition of its fundamental grammar. In this way, the Origenist problem of the mind's "satiety," which triggered the descent into motion and matter (Amb 7.2–5, 28–29), is eliminated by identifying "stability" *(stasis)* with love, uniting the saints by grace to a Trinity united by nature in love. Recent scholarship has turned its attention to the philosophical aspects of Maximos's theology, but more work remains to be done. The notes to the translation endeavor to highlight the more important con-

nections between Maximos and the philosophical tradition as a small step toward a more comprehensive understanding of this most distinctive of Christian thinkers.

As readers of the *Ambigua* will soon come to learn, however, arriving at such understanding can be a difficult task. One reason for the difficulty is that Maximos's thinking is at its most characteristic when it is at its most allusive and oblique. Not content to confine himself to a single point of view, he generates an elaborate pattern of commentary and counter-commentary, a supreme achievement of dialectical tension, a masterly orchestration of images and thoughts resonating in richly varied meters. Maximos's inexhaustible complexity of language, his subjection of every surmise to ongoing renewal, ever more ingeniously approaching that which cannot be approached or named, virtualizes the very unfolding of creation—never static, ever in motion—so that nearly all those who have sought to take the measure of his thought have merely broken off a fragment from the whole, isolating a falling star, and mistaking it for a lighthouse on a nonexistent island. Yet beneath the bewildering variety lies a deep consistency. For if the *Ambigua* is a labyrinth, that labyrinth is the universe itself.

Note on the Translation

Translation is always a hazardous enterprise, and translating Maximos the Confessor can be positively quixotic. While no language can be called one-dimensional, the clear and unequivocal expression that has always been held a virtue of English writing seems uniquely inapt for the *Ambigua*, a work that foregrounds the difficult, the obscure, and the

ambiguous in its very title. I have therefore chosen to retain much of the text's original syntactic structures, declining to break down the long sentences into shorter ones, except when absolutely necessary. Thus the sentences are long and complex, as Maximos intended them to be, and in many cases will require re-reading, a circling back to find the lost thread, an exercise which seems crucial to the way the writer wishes the reader to gain insight. To have demolished the labyrinth of Maximos's language would perhaps have made for easier reading, but at the cost of fragmenting larger conceptual patterns, substituting rhythms different than those established by the Confessor, and fundamentally misrepresenting his thought.

In deference to long-standing conventions in the translation of Greek patristic literature, I have translated *nous* as "intellect" and *theoria* as "contemplation." For philosophical terms, I have generally followed the standard English translations of the works of Aristotle and his Neoplatonic commentators. Thus, *episteme* is translated as "science," and whereas *gnosis* is translated as "knowledge," its adjectival and adverbial forms are rendered respectively as "cognitive" and "cognitively." The word *logos,* which can occur half a dozen times in one sentence with nearly as many meanings, presents a special challenge. As a rule, I translate *Logos* as "Word," and, depending on the context, *logos* as either "reason," "rationality," or "principle" (the latter occasionally with an adjective such as "rational" or "inner"). When, however, Maximos is expounding his celebrated doctrine of the "logoi," I render these terms as Logos and logoi (without italics) in order to bring out their verbal continuity and ontological identity. The translation of *pneuma* presents similar

problems, for which I have generally taken a conservative approach ("spirit" over "Spirit"). The word *energeia*—disputed by theologians if not philologists—I translate both as "activity" and as "energy," the latter when "activity" might suggest a transitory manifestation of energy (and not an essential, determinative property of being) and when it is paired with "essence," in order to highlight the distinction of "essence" and "energy" that is central to Maximos's theology.

For the sake of clarity, and to avoid the text's formulaic phrase, "From his same oration," I have supplied Gregory's name to the introductory heading of each Ambiguum, and, when necessary, the title of the oration. The subheadings that appear in the translation of Ambiguum 7 are not found in the Greek, but have been added to help clarify the structure of the argument. Biblical words and phrases are italicized in both the text and the translation, but the biblical references are found only in the text, and thus I have frequently found it necessary to italicize many biblical allusions in the translation, which might otherwise escape the notice of the reader. For the Septuagint and New Testament, the translations of Lancelot Brenton, Albert Pietersma, and the Revised Standard Version have been consulted, but almost always modified.

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hard to think of a single aspect of this book to which he did not offer assistance: tracking down an errant manuscript, deciphering the vagaries of a late Byzantine hand, providing me with books and articles unavailable on Mt. Athos, proofreading the penultimate version of the text, and offering advice on aspects of the translation. To my second reader, Professor Alexander Alexakis, I have no real words to express my thanks. His unflagging enthusiasm for this project was matched only by the generous gifts of his expertise and time. I look back with great delight on the many hours when, like Maximos and John of Kyzikos, we worked through the night, pondering perplexities in ancient texts.

Notes

1 On the life of Maximos, see the Greek *vita* edited by Neil and Allen, *Life of Maximus*.

2 Maximos's distinction of essence and energies, his doctrine of uncreated grace, and his theology of divinization so profoundly shaped the Hesychastic theology of the fourteenth century that the latter cannot be understood properly without recourse to the *Ambigua* and, to a lesser extent, the *Questions to Thalassios*. Maximos's prominence in the *Philokalia*, a classic collection of Orthodox spiritual writings, is largely due to the fact that the collection originated in Hesychastic circles in Byzantium; see below, n. 28.

3 A pioneering theologian of the early Church, Origen of Alexandria (d. 254) had fallen into various errors that were condemned by the Fifth Ecumenical Council (553); see below, Amb 7.2.

4 Most of which are taken from the recently discovered *Chapters of the Disciples of Evagrios* (SC 514).

5 Gregory of Nazianzos and Pseudo-Dionysios the Areopagite (hereafter called Dionysios the Areopagite) make a notable appearance in the *Chapters on Love* 1.100 (ed. Ceresa-Gastaldo 1963, 88, l. 8), indicating that they had already emerged as critical partners both in Maximos's refutation of Origenism and in the articulation of his larger, constructive project.

6 From *Against the People of Constantinople* (CCSG 39:231, ll. 26–28), a scathing condemnation of the imperial monothelite party, written in the aftermath of Maximos's trial and death.

7 The conventional Latin title is derived from John Eriugena, who in the ninth century translated the *Ambigua to John* into Latin; see CCSG 18:ix–xi. For a chronological list of Maximos's works, see Sherwood, *Date-List.*

8 As we shall see below, however, the *Ambigua* is better understood as a work of exegesis and commentary.

9 Altogether the *Ambigua* contains seventy chapters on Gregory, with a single chapter on Dionysios the Areopagite, to which we shall return in a moment.

10 Maximos himself numbers the chapters of the *Ambigua* in the order that we have them today. In a letter to Marinos written around 645–646, he refers to the second chapter of the *Ambigua to John* as the "seventh chapter of the *Ambigua,*" which presupposes that they are preceded by the first five chapters of the *Ambigua to Thomas;* see below, Amb 7.12, n. 16; and the discussion in Janssens, "The Combination of Maximus' *Ambigua.*"

11 See Sherwood, *Date-List,* 31–32.

12 Prol. John 5.

13 An excerpt from Gregory's writings that was read aloud at the council introduces him in this way (ACO II 1,3, p. 114 [473], l. 14), suggesting that the epithet was already established before the time of the council.

14 Noret, "Grégoire de Nazianze."

15 In the apt description of Daley, *Gregory of Nazianzus,* 28: "Highly structured sentences built on a foundation of symmetrically arranged phrases; sheer verbal abundance; clever plays on words and sounds; abrupt changes of rhythm and reference; dramatic metaphors; and the constant presence of scriptural and classical allusion, providing his entire train of thought with a parallel world of remembered significance, evoked in a kind of running semiotic counterpoint—all these features turn Gregory's sermons into exquisitely self-conscious works of art."

16 See Maximos, *Centuries on Theology* 2.4: "As in the center of a circle we see the indivisible point of origin for the straight lines that go out from it, so the one who is worthy to be found in God comes to know in Him all the pre-existent ideas *(logoi)* of the things that come to be, in a simple and indivisible act of knowing" (PG 90:1125D–1128A).

17 See Dionysios's remarks on the writings of his teacher Hierotheos in DN 3.2: "He set forth condensed definitions, such as embraced many things in one . . . directing us to unfold and differentiate the comprehensive and uniform enfoldments of that man's highest intellective power" (140, ll. 6–10; 681B). Note that such "unfolding" is virtually the opposite of what Maximos did in the *Chapters on Love*, where he took passages from various ecclesiastical writers and "condensed" them (ed. Ceresa-Gastaldo 1963, 48, ll. 7–9).

18 See John of Skythopolis, *Scholion* on CH 1.3: "This blessed man [i.e., Dionysios] does not assign names to things in a random way, but with great learning, and—strictly speaking—with piety" (PG 4:33D–36A).

19 See Amb 9.2; 10.31–32, 92, 111; 13.3; 14.2; 16.1–18.3; 20.2; 21.4, 14–16, 25, 27–28; vol. 2, Amb 33.2, 37.5–9, 38.2, 59.3, 69.1–2, 71.3.

20 See Maximos, *Mystagogy*: "It would be foolhardy and presumptuous and near madness for those who are not yet able to grasp or understand what he [i.e., Dionysios the Areopagite] experienced to treat of the same subject, or to bring forward as their own the mysteries that were revealed by the Spirit to him alone" (CCSG 69:6, ll. 59–62).

21 A tradition at least as old as the Desert Fathers; see Driscoll, *The Mind's Long Journey*, 7: "The words of the fathers were seen as being an extension of the Scriptures in virtue of the fact that by the purity of his life the father was a living embodiment of the Scriptures. Indeed, he was a living text."

22 Maximos, Letter 1 (PG 91:376A).

23 Maximos includes Dionysios in this statement, extending to his writings the same sacred character.

24 See Origen, *On First Principles* 4.2 (SC 268:302–8); the Cappadocian *Philokalia* 2.3 (SC 302:244); Dionysios, CH 2 (9–17; 136D–145C); and Maximos, QThal 22 (CCSG 7:139, ll. 57–59); QThal 28 (ibid., 205, ll. 41–50); QThal 65 (CCSG 22:275, ll. 405–7). It follows that the *Ambigua* is formally closer to a work of biblical exegesis than to a collection of "Questions and Answers," since it does not consist of topical questions and short answers, but of a series of inspired texts whose difficulties require exegesis and commentary. In this regard the *Ambigua* merits comparison with the *Questions to Thalassios* (CCSG 7 and 22), a collection of sixty-five difficult passages from Scripture that Maximos had been asked to elucidate.

25 See Ammonios, *Commentary on Aristotle's* Categories: "Let us ask why Aristotle was so fond of obscure teaching. We reply that it is just as in the temples, when curtains are used for the purpose of preventing people, and especially the impure, from encountering things they are not worthy of meeting. So too Aristotle uses the obscurity of philosophy as a veil, so that the zealous may for that very reason stretch their minds even more, whereas empty minds that are lost through carelessness will be put to flight by the obscurity when they encounter sentences like these" (CAG 4/4:7, ll. 10–14); and Elias, *On the Ten Categories* (CAG 18/1:122–23).
26 Sherwood, *Earlier Ambigua*, 77–92.
27 Thus the doctrine of the "primal unity" *(henad)* (Amb 7.2, 7, 14, 29; 15.10–11); the preexistence of souls (Amb 15.10; 42.13–20); the preexistence of Christ's body in the Virgin's womb independently of a human soul or the presence of the Word (Amb 42.21–25); the eternality of matter (Amb 10.91–98); and the dissolution of the body after the Resurrection (Amb 42.17–19), are among the doctrines of Origen and his later disciples condemned under Justinian. Other questions, either whole or in part (e.g., Amb 6, 9, 10, 34, 35, 37, 41, 45–47, 67), can also be seen as figuring in Maximos's critique of Origenism, which is never far from the surface.
28 This is also evident from the work's reception in the later Byzantine tradition. In the Hesychast controversy of the fourteenth century, the *Ambigua to John* was at the center of the debate, especially Amb 7, which was cited not for its refutation of Origenism but for its positive (and by then authoritative) theology of divinization; see Constas, "St. Maximus the Confessor: The Reception of His Thought in East and West," 44–51.
29 CCSG 69:4, ll. 9–10; 7–8, ll. 77–90; see QThal 55 (CCSG 7:493, ll. 212–18).
30 I.e., seven times in the *Ambigua to John*, and once in the *Ambigua to Thomas;* see below, Amb 4.5, n. 4.
31 See Sherwood, *Date-List*, 39; and CCSG 48:xxii. On Thomas, who may have been an associate of Maximos in the Philippikos monastery in Asia Minor, see CCSG 48:xxiii–xxv. Thomas later requested clarification of some finer points in Amb 1, 3, and 5; Maximos's response, which survives in fragmentary form, is available in CCSG 48:40–49.
32 See Bathrellos, *Byzantine Christ*, for an overview and bibliography.

33 On the identification of "motion" and "activity," see Amb 4.7; 5.3, 7–8, 11–12. More than establishing the "essential goodness" of natural motion, Maximos demonstrates that there *can be no nature* without its constitutive natural energy or activity.

34 For a good introduction, see Sorabji, *Aristotle Transformed;* and the sources collected in id., *Philosophy of the Commentators.*

35 That is, not simply a rearrangement of *stasis-kinesis-genesis* into *genesis-kinesis-stasis,* but a redefinition of what each of these states means, on which see Amb 7.6–14, 15.5–7.

AMBIGUA TO THOMAS

Περὶ διαφόρων ἀπόρων τῶν ἁγίων Διονυσίου καὶ Γρηγορίου, πρὸς Θωμᾶν τὸν ἡγιασμένον

Prologue

Τῷ ἡγιασμένῳ δούλῳ τοῦ Θεοῦ, πατρὶ πνευματικῷ καὶ διδασκάλῳ, κυρίῳ Θωμᾷ, Μάξιμος ταπεινὸς καὶ ἁμαρτωλός, ἀνάξιος δοῦλος καὶ μαθητής.

2 Ἀπλανοῦς θεωρίας ἐξ ἐμμελοῦς περὶ τὰ θεῖα σπουδῆς ἕξιν λαβὼν ἀναλλοίωτον, οὐχ ἁπλῶς *σοφίας*, *ἀλλὰ τοῦ κάλλους αὐτῆς*, Θεῷ λίαν ἠγαπημένε, *γέγονας ἐραστὴς* σωφρονέστατος [see Wis 7:30, 8:2]. Σοφίας δὲ κάλλος ἐστὶ γνῶσις ἔμπρακτος ἢ πρᾶξις ἔνσοφος, ὧν ἐστι χαρακτὴρ ὡς δι' ἀμφοῖν συμπληρούμενος, ὁ τῆς θείας προνοίας καὶ κρίσεως λόγος, καθ' ὃν αἰσθήσει τὸν νοῦν συμπλέξας διὰ τοῦ πνεύματος, ἔδειξας ὡς ἀληθῶς πῶς *ὁ Θεὸς κατ' εἰκόνα Θεοῦ ποιεῖν πέφυκε τὸν ἄνθρωπον* [see Gen 1:27, 5:1], τόν τε πλοῦτον τῆς ἀγαθότητος κατέστησας γνώριμον, πολυτελῶς τῇ καλῇ μίξει τῶν ἐναντίων ἐν σεαυτῷ δεικνὺς τὸν Θεὸν ταῖς ἀρεταῖς σωματούμενον, οὐ τῷ ὕψει συμμετρήσας

Concerning various difficulties in the writings of Saint Dionysios the Areopagite and Saint Gregory the Theologian, to Thomas the Sanctified [1032A]

Prologue

To the sanctified servant of God, spiritual father and teacher, lord Thomas, from the humble and sinful Maximos, his unworthy servant and disciple.

2 From your concerted zeal in the pursuit of divine things, you have acquired, dearly beloved of God, a habit of undeviating contemplation, and have *become* a most chaste *lover,* not simply *of wisdom, but of her beauty.* Now the beauty of wisdom is knowledge embodied in practice, or practice informed by wisdom, whose common characteristic (inasmuch as it is completed through both) is the principle of divine providence and judgment.[1] In accordance with this principle, you combined intellect and sensation through the spirit, showed truly how God is of a nature to *fashion man after His own image,* and made intelligible the riches of His goodness, lavishly showing forth in yourself—by means of the marvelous mixture [1032B] of opposites—God incarnated by means of the virtues. As an imitator of God, you have equally attained His exalted height and the depth of

5 Διὸ παρῃτησάμην ἂν τὴν ἐπὶ τοῖς κεκελευσμένοις ἐγχείρησιν, τὸν τῆς προπετείας ψόγον φοβούμενος, εἰ μὴ πλέον ἐδεδοίκειν τῆς ἀπειθείας τὸν κίνδυνον. Δυοῖν οὖν τούτων μέσος διαληφθεὶς τῆς προπετείας αἱροῦμαι μᾶλλον τὸν ψόγον ὡς *ἀνεκτότερον* [Mt 10:15], φεύγων ὡς ἀσύγγνωστον τῆς ἀπειθείας τὸν κίνδυνον, καὶ τῇ μεσιτείᾳ τῶν ἁγίων καὶ βοηθείᾳ τῶν ὑμετέρων εὐχῶν, *Χριστοῦ τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν* [Tit 2:13] χορηγοῦντος τὸ νοεῖν εὐσεβῶς καὶ λέγειν δεόντως, περὶ ἑκάστου κεφαλαίου τὴν ἀπόκρισιν ὡς οἷόν τε ποιήσομαι σύντομον (πρὸς διδάσκαλον ὁ λόγος μικροῖς πορίζεσθαι μεγάλα δυνάμενον), ἀρχόμενος ἀπὸ Γρηγορίου τοῦ θεόφρονος, ὡς μᾶλλον ἡμῖν ὄντος τῷ χρόνῳ προσεχεστέρου.

Ambiguum 1

Τοῦ ἁγίου Γρηγορίου τοῦ θεολόγου ἐκ τοῦ περὶ Υἱοῦ πρώτου λόγου εἰς τό·

> Διὰ τοῦτο μονὰς ἀπ' *ἀρχῆς* [see 1 John 1:1] εἰς δυάδα κινηθεῖσα μέχρι Τριάδος ἔστη.

Καὶ πάλιν τοῦ αὐτοῦ ἐκ τοῦ δευτέρου Εἰρηνικοῦ εἰς τό·

> Μονάδος μὲν κινηθείσης διὰ τὸ πλούσιον, δυάδος δὲ

I would have therefore declined to take in hand the execution of your directives, fearing the reproach of impetuosity, had I not feared still more the danger [1033C] of disobedience. Being caught between these two, I prefer the reproach of impetuosity, which is *more tolerable,* to the danger of disobedience, which is unforgivable. By the intercession of the saints, then, and with the help of your own prayers, and with *Christ our great God and Savior* granting me reverent thoughts and suitable speech, I will set forth a response as concise as is possible to each heading (for my treatise is addressed to a teacher who can infer great things from small). I begin with Gregory of godly mind, since he is rather closer to us in time. [1033D] 5

Ambiguum 1

From Saint Gregory the Theologian's First Oration on the Son:

> For this reason the Monad from *the beginning* moved toward a dyad and at the Trinity came to a halt.[1]

And again, from his Second Oration [1036A] on Peace:

> The Monad moved on account of its abundance, the

ὑπερβαθείσης (ὑπὲρ γὰρ τὴν ὕλην καὶ τὸ εἶδος, ἐξ ὧν τὰ σώματα), Τριάδος δὲ ὁρισθείσης διὰ τὸ τέλειον.

2 Εἰ μέν, τὴν δοκοῦσαν εἶναι διαφωνίαν, δοῦλε Θεοῦ, σκοπήσας, τὴν ἀληθῆ συμφωνίαν ἠπόρησας, οὐκ ἔστι κατ' ἔννοιαν τούτων τῶν φωνῶν ἑνωτικωτέραν εὑρεῖν. Ταὐτὸν γάρ ἐστιν ὑπερβαθῆναι δυάδα καὶ μὴ στῆναι μέχρι δυάδος, καὶ πάλιν ὁρισθῆναι Τριάδα καὶ μέχρι Τριάδος στῆναι τῆς μονάδος τὴν κίνησιν, εἴπερ μοναρχίαν πρεσβεύομεν οὐκ ἀφιλότιμον, ὡς ἑνὶ προσώπῳ περιγεγραμμένην, ἢ πάλιν ἄτακτον, ὡς εἰς ἄπειρον χεομένην, ἀλλ' ἣν ὁμότιμος φύσει Τριάς, Πατὴρ καὶ Υἱὸς καὶ Πνεῦμα συνίστησιν ἅγιον, "ὧν πλοῦτος ἡ συμφυΐα καὶ τὸ ἓν ἔξαλμα τῆς λαμπρότητος," "οὔτε ὑπὲρ ταῦτα τῆς θεότητος χεομένης, ἵνα μὴ δῆμον θεῶν εἰσαγάγωμεν, οὔτε ἐντὸς τούτων ὁριζομένης, ἵνα μὴ πενίαν θεότητος κατακριθῶμεν."

3 Οὐκ ἔστιν οὖν αἰτιολογία τοῦτο τῆς ὑπερουσίου τῶν ὄντων αἰτίας, ἀλλ' εὐσεβοῦς περὶ αὐτῆς δόξης ἀπόδειξις, εἴπερ μονάς, ἀλλ' οὐ δυάς, καὶ Τριάς, ἀλλ' οὐ πλῆθος ἡ θεότης, ὡς ἄναρχος, ἀσώματός τε καὶ ἀστασίαστος. Μονὰς γὰρ ἀληθῶς ἡ μονάς, οὐ γάρ ἐστιν ἀρχὴ τῶν μετ' αὐτὴν κατὰ διαστολῆς συστολήν, ἵνα χεθῇ φυσικῶς εἰς πλῆθος ὁδεύουσα, ἀλλ' ἐνυπόστατος ὀντότης ὁμοουσίου

> dyad was surpassed—for it is beyond matter and form, out of which bodies are made—the Trinity was defined, on account of its perfection.[2]

2 If, while considering the apparent contradiction, O servant of God, you were at a loss regarding the real agreement, it would nevertheless not be possible for two statements to be more unified in meaning than these. For the phrase "the dyad was surpassed" means the same thing as "not coming to a halt in the dyad," just as the phrase "the Trinity was defined" means the same thing as the "movement of the Monad comes to a halt in the Trinity." For we believe in a monarchy that is neither begrudging of its bounty (in the sense of being restricted to a single person), nor disorderly (in the sense of being poured out *ad infinitum*), but which is constituted by a Trinity that is equal in honor by nature: Father, Son, [1036B] and Holy Spirit, "whose wealth is their identity of nature and the single manifestation of their splendor,"[3] and whose "divinity is neither poured out beyond these three, lest we introduce a multitude of gods, nor bounded within them, lest we be condemned for poverty in divinity."[4]

3 This is not, however, a causal explanation of the cause of beings, which is itself beyond all being, but the demonstration of a pious opinion about it, since the Godhead is a Monad (but not a dyad), and a Trinity (but not a multitude), for it is without beginning, bodily form, or internal strife. For the Monad is truly a Monad: it is not the origin of the things that come after it, as if it had expanded after a state of contraction, like something naturally poured out and proliferating into a multitude, but is rather the inherently

Τριάδος· καὶ Τριὰς ἀληθῶς ἡ Τριάς, οὐκ ἀριθμῷ λυομένῳ συμπληρουμένη· οὐ γάρ ἐστι μονάδων σύνθεσις, ἵνα πάθῃ διαίρεσιν, ἀλλ᾽ ἐνούσιος ὕπαρξις τρισυποστάτου μονάδος. Μονὰς γὰρ ἀληθῶς ἡ Τριάς, ὅτι οὕτως ἐστίν, καὶ Τριὰς ἀληθῶς ἡ μονάς, ὅτι οὕτως ὑφέστηκεν, ἐπειδὴ καὶ μία θεότης, οὖσά τε μοναδικῶς καὶ ὑφισταμένη τριαδικῶς.

4 Εἰ δὲ "κίνησιν" ἀκούσας ἐθαύμασας πῶς ὑπεράπειρος "*κινεῖται*" θεότης, ἡμῶν [see Act 17:28], οὐκ ἐκείνης τὸ πάθος, πρῶτον τὸν τοῦ εἶναι λόγον αὐτῆς ἐλλαμπομένων, καὶ οὕτω τὸν τοῦ πῶς αὐτὴν ὑφεστάναι τρόπον φωτιζομένων, εἴπερ τὸ εἶναι τοῦ πῶς εἶναι πάντως προεπινοεῖται. Κίνησις οὖν θεότητος, ἡ δι᾽ ἐκφάνσεως γινομένη περί τε τοῦ εἶναι αὐτὴν καὶ τοῦ πῶς αὐτὴν ὑφεστάναι, τοῖς αὐτῆς δεκτικοῖς καθέστηκε γνῶσις.

Ambiguum 2

Τοῦ αὐτοῦ ἐκ τοῦ αὐτοῦ πρώτου λόγου εἰς τό·

> Ἑνὶ δὲ κεφαλαίῳ, τὰ μὲν ὑψηλότερα πρόσαγε τῇ θεότητι καὶ τῇ κρείττονι φύσει παθῶν καὶ σώματος, τὰ δὲ ταπεινότερα τῷ συνθέτῳ καὶ διὰ σὲ *κενωθέντι*

personal reality of the consubstantial Trinity. And the Trinity is truly a Trinity, not the sum of a divisible number (for it is not an aggregation of monads, that it might suffer division), but [1036C] the inherently essential subsistence of the three-personed Monad. The Trinity is truly a Monad, for such it is; and the Monad is truly a Trinity, for as such it subsists, since there is one Godhead that in essence is a Monad and in subsistence a Trinity.[5]

4 If, finally, having heard the word "movement," you wondered how the Godhead, which is beyond infinity, is said to "*move*," understand that movement is something that happens to us, and not to the Godhead. For first we are illumined by the principle of its being, after which we are enlightened regarding the mode of its subsistence, for the fact of being is always grasped before the manner of being. Thus the "movement" of the Godhead is the knowledge—through illumination—of its existence and how it subsists, manifested to those who are able to receive it. [1036D]

Ambiguum 2

From Saint Gregory's same First Oration on the Son:

> In sum: you must attribute the more sublime expressions to the Godhead, to the nature that transcends [1037A] the sufferings of the body, and you must attribute the lowlier ones to the compound, to Him who

φύσεως, λάθωμεν κατὰ τοὺς Ἀρειανοὺς Θεῷ φύσει παθητῷ προσκυνοῦντες.

5 "Οὐδὲν δὲ χεῖρον εἰπεῖν καὶ ἀνθρωπισθέντι" προσέθηκεν, οὐ μόνον διὰ τοὺς Ἀρειανούς, ἀντὶ ψυχῆς τὴν θεότητα, καὶ τοὺς Ἀπολιναριστάς, ἄνουν τὴν ψυχὴ δογματίζοντας, καὶ τούτῳ τῷ τρόπῳ τὸ τέλειον τῆς καθ' ἡμᾶς τοῦ Λόγου περιτέμνοντας φύσεως καὶ φύσει θεότητος παθητὸν αὐτὸν ποιουμένους, ἀλλ' ἵνα καὶ δειχθῇ τέλειος ἡμῖν γεγονὼς κατὰ ἀλήθειαν ἄνθρωπος *ὁ μονογενὴς Θεός* [John 1:18], ὡς δι' ἐνεργοῦς φύσει σαρκὸς νοερῶς τε καὶ λογικῶς ἐψυχωμένης αὐτουργῶν τὴν ἡμῶν σωτηρίαν, εἴπερ *κατὰ πάντα χωρὶς* μόνης *ἁμαρτίας* [see Hbr 4:15], ἧς οὐδεὶς τῇ φύσει παντελῶς ἐνέσπαρται λόγος, ἀλλ' οὐ χωρὶς φυσικῆς ἐνεργείας ἀληθῶς γέγονεν ἄνθρωπος, ἧς ὁ λόγος ὅρος τῆς οὐσίας ἐστίν, πάντας χαρακτηρίζων φυσικῶς οἷς κατ' οὐσίαν ἐμπέφυκεν. Τὸ γὰρ κοινῶς τε καὶ γενικῶς τινῶν κατηγορούμενον ὅρος τῆς αὐτῶν οὐσίας ἐστίν, οὗ πάντως ἡ στέρησις φθορὰν ἐργάζεται φύσεως, εἴπερ οὐδὲν τῶν ὄντων τοῦ φύσει πεφυκότος στερούμενον, ὅπερ ἦν μένει σωζόμενον.

Arians, unwittingly worship a God who by nature is susceptible to suffering.

He added the words, "To use equally valid language, He was made man," both in response to the Arians, who contend that the Godhead took the place of the soul, and to the [1037C] Apollinarians, who contend that He assumed a soul devoid of intellect—by which they truncate the perfect human nature of the Word and attribute His suffering to the nature of His divinity. The teacher also said this to show us that for our sakes *the only-begotten God* truly became perfect man, and that it was precisely by means of living flesh endowed with a rational soul and intellect that He Himself personally accomplished our salvation. He truly became man *in all things, but without sin,* of which absolutely no principle was sown in His nature—but He did not become man without the energy that is proper to human nature, for the principle of natural energy is what defines the essence of a thing, and as a rule characterizes the nature of every being in which it essentially inheres. For that which is commonly and generically predicated of certain things constitutes the definition of their essence, the privation of which [1037D] brings about the destruction of their nature, since no beings remain what they are when they are deprived of their natural, constituent elements.

Ambiguum 3

Τοῦ αὐτοῦ ἐκ τοῦ αὐτοῦ λόγου·

Οὗτος γὰρ ὁ νῦν σοι καταφρονούμενος, ἦν ὅτε καὶ ὑπὲρ σὲ ἦν· ὁ νῦν ἄνθρωπος καὶ ἀσύνθετος ἦν. Ὃ μὲν ἦν, διέμεινεν· ὃ δὲ οὐκ ἦν, προσέλαβεν. *Ἐν ἀρχῇ ἦν* [John 1:1] ἀναιτίως· τίς γὰρ αἰτία Θεοῦ; Ἀλλὰ καὶ ὕστερον γέγονε δι' αἰτίαν· ἡ δὲ ἦν τὸ σὲ σωθῆναι τὸν *ὑβριστήν* [see 1 Tim 1:13], ὃς διὰ τοῦτο περιφρονεῖς θεότητα ὅτι τὴν σὴν παχύτητα κατεδέξατο, διὰ μέσου νοὸς ὁμιλήσας σαρκὶ καὶ γενόμενος ἄνθρωπος ὁ κάτω Θεός, ἐπειδὴ συνανεκράθη Θεῷ καὶ γέγονεν εἷς, τοῦ κρείττονος ἐκνικήσαντος, ἵνα γένωμαι τοσοῦτον Θεὸς ὅσον ἐκεῖνος ἄνθρωπος.

2 "Οὗτος γὰρ ὁ νῦν σοι καταφρονούμενος," φησίν, "ἦν ὅτε καὶ ὑπὲρ σὲ ἦν," παντὸς αἰῶνος δηλονότι καὶ πάσης δι' ἑαυτὸν ὑπάρχων ἐπέκεινα φύσεως, κἂν ὑπ' ἄμφω νῦν διὰ σὲ γεγένηται θέλων. "Ὁ νῦν ἄνθρωπος καὶ ἀσύνθετος ἦν," τήν τε φύσιν ἁπλοῦς καὶ τὴν ὑπόστασιν, ἅτε δὴ "μόνον Θεός," γυμνὸς "σώματος καὶ τῶν ὅσα σώματος," κἂν νῦν προσλήψει σαρκὸς ψυχὴν ἐχούσης νοεράν, ὅπερ "οὐκ ἦν" γέγονε, τὴν ὑπόστασιν σύνθετος, "διαμείνας" ὅπερ ἦν, τὴν

Ambiguum 3

From Saint Gregory's same First Oration on the Son:

> He whom you now treat with contempt, was once [1040A] transcendent even over you. He who is now human was incomposite. He remained what He was; what He was not, He assumed. *In the beginning, He was* without cause (for what is the cause of God?), but later He came into being for a cause, namely, for your salvation, of you who *insult* Him and despise His Godhead for that very reason, because He deigned to take on your thick corporeality, consorting with the flesh through the medium of the intellect—and God on earth became man, for it (i.e., the flesh) was blended with God, and He became one, because the stronger predominated, so I might be made God to the same extent that He was made man.[1]

"He whom you now treat with contempt," he says, "was once transcendent even over you," by which he means that, in Himself, the Word of God is beyond all time and every nature, even if now, for your sake, He has willingly become subject to both. "He who is now human was incomposite" and simple both in His nature [1040B] and hypostasis, for He was "solely God," naked "of the body and all that belongs to the body."[2] Now, however, through His assumption of human flesh possessing intellectual soul, He became the very thing "that He was not," that is, composite in His 2

φύσιν ἁπλοῦς, ἵνα σὲ σώσῃ τὸν ἄνθρωπον. Ταύτην γὰρ τῆς σαρκικῆς αὐτοῦ μόνην αἰτίαν ἔσχε γεννήσεως, τὴν σωτηρίαν τῆς φύσεως, ἧς ὑπελθών, καθάπερ τι πάχος, τὸ παθητὸν "διὰ μέσου νοὸς ὡμίλησε σαρκί, γενόμενος ἄνθρωπος ὁ κάτω Θεός," "*πάντα* ὑπὲρ πάντων *γενόμενος* [1 Cor 9:22] ὅσα ἡμεῖς, πλὴν τῆς *ἁμαρτίας* [see Hbr 4:15], σῶμα, ψυχή, νοῦς, δι᾽ ὅσων ὁ θάνατος· τὸ κοινὸν ἐκ τούτων, ἄνθρωπος, Θεὸς ὁρώμενος διὰ τὸ νοούμενον."

3 Αὐτὸς οὖν κυρίως δίχα τροπῆς πρὸς τὸ καθ᾽ ἡμᾶς φύσει παθητὸν *κενωθεὶς* ὁ Λόγος [see Phlp 2:7] καὶ ὑπὸ τὴν φυσικὴν ἀληθῶς διὰ σαρκώσεως γενόμενος αἴσθησιν, "Θεὸς ὁρατὸς" καὶ "κάτω Θεὸς" προσηγορεύθη, διὰ σαρκὸς φύσει παθητῆς τὴν ὑπεράπειρον ἐμφανῆ ποιησάμενος δύναμιν, ἐπειδὴ "συνανεκράθη Θεῷ" προδήλως ἡ σάρξ, "καὶ γέγονεν εἷς, τοῦ κρείττονος ἐκνικήσαντος," ὑποστατικῇ ταὐτότητι κυρίως αὐτὴν τοῦ προσλαβόντος Λόγου θεώσαντος.

4 Εἷς δὲ γέγονεν, ἀλλ᾽ οὐχ ἕν, ὁ διδάσκαλος εἶπεν, δεικνὺς ὅτι κἀν τῇ ταὐτότητι τῆς μιᾶς ὑποστάσεως μεμένηκεν ἡ φυσικὴ τῶν ἡνωμένων ἑτερότης ἀσύγχυτος· εἴπερ τὸ μὲν ὑποστάσεως, τὸ δὲ φύσεως ὑπάρχει δηλωτικόν.

5 Τὸ γάρ, "ἵνα γένωμαι τοσοῦτον Θεὸς ὅσον ἐκεῖνος ἄνθρωπος," οὐκ ἐμὸν λέγειν, τοῦ ῥυπωθέντος τῇ ἁμαρτίᾳ καὶ τελείως τῆς ὄντως οὔσης ἀνορεκτοῦντος ζωῆς, ἀλλ᾽

hypostasis, "remaining" exactly "what He was," that is, simple in nature, in order to save mankind. For this was the sole reason for His birth in the flesh: the salvation of human nature, and having become subject to the passibility of that nature, as if it were a kind of thick mass, He "consorted with the flesh through the medium of the intellect, and God on earth became man." "For the sake of all *He became all* that we are, except for *sin:* body, soul, intellect—all that death pervades—and so He became what is the common lot from all these, a human being, indeed God visible in the flesh, to those capable of seeing beyond the flesh."[3]

3 It was, then, the Word Himself, who strictly without change *emptied Himself* to the limit of our passible nature. By taking on flesh He subjected Himself truly to being perceived by [1040C] the senses, and so was called the "visible God" and "God on earth." Through the flesh, which by nature is passible, He manifested His infinitely immeasurable power, for "it"—obviously the flesh—was "blended with God and He became one, the stronger side predominating," precisely because it was assumed by the Word, who deified it by identifying it with His own hypostasis.

4 The teacher says, moreover, that He became "one" (i.e., a single subject), but not a single object, pointing to the fact that even in the identity of the one hypostasis, the natural difference of the unified natures remains unconfused, since the one (i.e., the single subject) is indicative of the hypostasis and the other (i.e., the single object) of nature.

5 As for the words, "so that I might be made God to the same extent that He was made man," they are not mine to utter, since I am stained by sin and utterly devoid of appetite for what is life in the true sense. Instead, they are more

ὑμῶν, τῶν ἀπολείψει τελείᾳ τῆς φύσεως ἐκ μόνης γνωριζομένων τῆς χάριτος καὶ μελλόντων ἐκ τῆς κατ' αὐτὴν τοσοῦτον διαδειχθῆναι *δυνάμεως*, ὅσον ὁ φύσει Θεὸς τῆς ἡμῶν σαρκωθεὶς *ἀσθενείας* [see 2 Cor 12:9] μετείληφεν, ἀντιμετρουμένης [see Mt 7:2], ὡς οἶδεν αὐτός, τῇ αὐτοῦ *κενώσει* [see Phlp 2:7], τῆς τῶν χάριτι σωζομένων θεώσεως, "ὅλων θεοειδῶν καὶ ὅλου Θεοῦ χωρητικῶν καὶ μόνου γενησομένων. Τοῦτο γὰρ ἡ *τελείωσις* [see Col 1:28] πρὸς ἣν σπεύδουσιν" οἱ ταύτην ἀληθῶς ἔσεσθαι τὴν ἐπαγγελίαν *πιστεύσαντες* [see Lk 1:45].

Ambiguum 4

Τοῦ αὐτοῦ ἐκ τοῦ δευτέρου περὶ Υἱοῦ Λόγου, εἰς τό·

> Ὡς μὲν γὰρ Λόγος, οὔτε ὑπήκοος ἦν, οὔτε ἀνήκοος· τῶν γὰρ ὑπὸ χεῖρα ταῦτα καὶ τῶν δευτέρων· τὸ μὲν τῶν εὐγνωμονεστέρων, τὸ δὲ τῶν ἀξίων κολάσεως. Ὡς δὲ *δούλου μορφή* [Phlp 2:7], συγκαταβαίνει τοῖς ὁμοδούλοις καὶ δούλοις, καὶ μορφοῦται τὸ ἀλλότριον, ὅλον ἐν ἑαυτῷ ἐμὲ φέρων μετὰ τῶν ἐμῶν, ἵνα ἐν ἑαυτῷ δαπανήσῃ τὸ χεῖρον, ὡς κηρὸν πῦρ, ἢ ὡς ἀτμίδα γῆς ἥλιος, κἀγὼ μεταλάβω τῶν ἐκείνου διὰ

appropriate for you, for through the complete abandonment of nature you are known by grace alone, [1040D] and you are destined to be glorified by its *power* to the same degree as He who is God by nature became flesh and shared in our *weakness.* For to the degree of His *self-emptying* He shall measure out in return, as He knows, the divinization of those who are being saved by grace, who will become "wholly like God and wholly contain God, and God alone, for this is the *perfection* to which hasten those"[4] who *believe* that this promise will truly be fulfilled. [1041A]

Ambiguum 4

From Saint Gregory's Second Oration on the Son:

> As the Word He was neither obedient nor disobedient—for these terms apply to those under the authority of others and those inferior in rank, the former (i.e., obedience) pertaining to the willingly compliant, and the latter (i.e., disobedience) to those deserving of punishment. But as the *form of a slave* He comes down to the same level as His fellow slaves and servants. And He receives an alien form, bearing the whole of me in Himself, along with all that is mine, so that He may consume within Himself the meaner element, as fire consumes wax or the sun earthly mist, and so that

τὴν σύγκρασιν. Διὰ τοῦτο ἔργῳ τιμᾷ τὴν ὑπακοὴν καὶ πειρᾶται ταύτης ἐκ τοῦ παθεῖν. Οὐ γὰρ ἱκανὸν ἡ διάθεσις, ὥσπερ οὐδὲ ἡμῖν, εἰ μὴ καὶ διὰ τῶν πραγμάτων χωρήσαιμεν. Ἔργον γὰρ ἀπόδειξις διαθέσεως. Οὐ χεῖρον δὲ ἴσως κἀκεῖνο ὑπολαβεῖν, ὅτι δοκιμάζει τὴν ἡμετέραν ὑπακοήν, καὶ πάντα μετρεῖ τοῖς ἑαυτοῦ πάθεσι τὰ ἡμέτερα, τέχνη φιλανθρωπίας, ὥστε ἔχειν εἰδέναι τοῖς ἑαυτοῦ τὰ ἡμέτερα, καὶ πόσον μὲν ἀπαιτούμεθα, πόσον δὲ συγχωρούμεθα, λογιζομένης μετὰ τοῦ πάσχειν καὶ τῆς ἀσθενείας.

2 Ὡς μὲν γὰρ φύσει Θεὸς Λόγος, ὑπακοῆς, φησί, καὶ παρακοῆς πάντως ἐλεύθερος, ὅτι καὶ φύσει πάσης ἐντολῆς ὡς Κύριος ὑπάρχει δοτήρ, ἧς ἡ μὲν ὑπακοὴ τήρησίς ἐστιν, ἡ δὲ παρακοὴ παράβασις. Τῶν γὰρ φύσει κινουμένων ὁ κατ᾿ ἐντολὴν νόμος καὶ ἡ κατ᾿ αὐτὸν πλήρωσίς ἐστι καὶ παράβασις, οὐχὶ οὐ φύσει τὸ εἶναι στάσις ἐστίν.

3 Ὡς δὲ *δούλου μορφῇ* [Phlp 2:7], τουτέστιν ἄνθρωπος φύσει γενόμενος, "συγκατέβη τοῖς ὁμοδούλοις καὶ δούλοις, μορφωθεὶς τὸ ἀλλότριον," ἅμα τῇ φύσει καὶ τὸ καθ᾿ ἡμᾶς τῆς φύσεως ὑποδὺς παθητόν. Ἀλλότριον γὰρ τοῦ κατὰ φύσιν ἀναμαρτήτου τὸ τοῦ ἁμαρτήσαντος ἐπιτίμιον [see Hbr 4:15], ὅπερ ἐστὶ τὸ διὰ τὴν παράβασιν κατακριθὲν τῆς ὅλης φύσεως παθητόν.

4 Εἰ δὲ *κενωθεὶς* μὲν "*δούλου μορφῇ*" [Phlp 2:7], τουτέστιν

I may share in what is His through the intermingling. For this reason He honors obedience by His actions, and experiences it by suffering. Just as in our case, the mere disposition is an unsatisfactory thing unless we give it practical effect—for deeds are the proof of dispositions. We may perhaps also make the not [1041B] invalid assumption that He tests our obedience by the art of His philanthropy, and measures all our sufferings against His own, so that He is able to understand our condition in light of His, taking frailty into account along with suffering, knowing how much can be demanded of us by the one, and how much we are to be excused by the other.[1]

Insofar as the Word is God by nature, the teacher says He is absolutely free from obedience and disobedience, because being Lord by nature He is the giver of every commandment, the observance of which is obedience, and the transgression of which is disobedience. For the [1041C] law and its commandments, along with their observance or transgression, apply to those who by nature are moved, and not to Him whose being by nature is immovable. 2

Yet as the *form of the slave,* that is, having become man by nature, "He came down to the same level as His fellow slaves and servants, and received an alien form," clothing Himself in our nature together with our nature's condition of passibility. For the penalty imposed on the sinner is alien to Him who by nature is sinless, and this penalty is precisely the passibility of human nature as a whole, a condition that has been condemned because of transgression. 3

If, then, He *emptied Himself* and assumed "the *form of a* 4

ἄνθρωπος, συγκαταβὰς δὲ μορφοῦται τὸ ἀλλότριον, τουτέστιν ἄνθρωπος φύσει γίνεται παθητός, κένωσις ἄρα περὶ αὐτὸν ὡς ἀγαθὸν ὁμοῦ καὶ φιλάνθρωπον θεωρεῖται καὶ συγκατάβασις, ἡ μὲν ἄνθρωπον ἀληθῶς, ἡ δὲ φύσει παθητὸν ἄνθρωπον ἀληθῶς ὄντα δεικνῦσα γεγενημένον. Διό φησιν ὁ διδάσκαλος· "ὅλον ἐν ἑαυτῷ ἐμὲ φέρων μετὰ τῶν ἐμῶν," τουτέστι τὴν ἀνθρωπείαν φύσιν ὁλόκληρον, ἑνώσει τῇ καθ' ὑπόστασιν μετὰ τῶν αὐτῆς ἀδιαβλήτων παθῶν. Οἷς ἡμῶν δαπανήσας τὸ χεῖρον, δι' ὃ τῇ φύσει τὸ παθητὸν ἐπεισεκρίθη, λέγω δὲ τὸν ἐκ τῆς παρακοῆς *νόμον τῆς ἁμαρτίας* [see Rom 7:23, 8:2], οὐ κράτος ἐστὶν ἡ παρὰ φύσιν τῆς ἡμετέρας γνώμης διάθεσις, ἐμπάθειαν τῷ παθητῷ τῆς φύσεως ἐπεισάγουσα κατ' ἄνεσιν καὶ ἐπίτασιν, οὐ μόνον σέσωκεν "ὑπὸ τῆς ἁμαρτίας κατεχομένους," ἀλλὰ καὶ *θείας δυνάμεως* μεταδέδωκεν [see 2 Pt 1:3–4] ἐν ἑαυτῷ λύσας ἡμῶν τὸ ἐπιτίμιον, ψυχῆς ἀτρεψίαν καὶ σώματος ἀφθαρσίαν ἐργαζομένης ἐν τῇ περὶ τὸ φύσει καλὸν τῆς γνώμης ταὐτότητι, τοῖς ἔργῳ τιμᾶν τὴν χάριν σπουδάζουσιν. Ὅπερ οἶμαι διδάσκων ὁ ἅγιός φησιν· "ἵνα ἐν ἑαυτῷ δαπανήσῃ τὸ χεῖρον, ὡς κηρὸν πῦρ ἢ ὡς ἀτμίδα γῆς ἥλιος, κἀγὼ μεταλάβω τῶν ἐκείνου διὰ τὴν σύγκρασιν," καθαρὸς δηλαδὴ τῇ χάριτι πάθους ἴσως ἐκείνῳ γενόμενος.

5 Οἶδα δὲ καὶ λόγον ἕτερον περὶ τοῦ "μορφοῦται τὸ ἀλλότριον," παρά τινος ἁγίου σοφοῦ καὶ λόγον καὶ βίον

slave" (that is, if He became man), and if in "coming down to our level He received an alien form" (that is, if He became man, passible by nature), [1041D] it follows that in His "self-emptying" and "condescension" He is revealed as one who is good and loves mankind, for His self-emptying indicates that He truly became man, and His condescension demonstrates that He truly became man passible by nature. This is why the teacher says: [1044A] "He bears the whole of me in Himself, along with all that is mine," that is, He bears the totality of human nature, including its natural, blameless passions, which He united to His own hypostasis.[2] Having through them "consumed the meaner element"—on account of which passibility was imposed on us in our sentence of condemnation, I mean *the law of sin* which arose from disobedience, whose power over us lies in the unnatural disposition of our will, establishing, in lesser or greater degrees, an impassioned state within the passible condition of our nature—He not only saved us who were "held captive by sin,"[3] but also, by having absolved our penalty in Himself, He gave us a share in *divine power*, which brings about immutability of soul and incorruptibility of body through the identification of the will with what is naturally good in those who struggle to honor this grace by their deeds. This is what I think Saint Gregory teaches when he says: "So that He may consume within Himself [1044B] the meaner element, as fire consumes wax or the sun earthly mist, and so that I may share in what is His through the intermingling," becoming, by grace of course, as pure of passion as He is.

5 I know another interpretation of the phrase, "He receives an alien form," which I learned from a certain holy man, who was wise in both word and way of life.[4] When he

μαθών. Ἔλεγε γὰρ ἐρωτηθεὶς ἐκεῖνος ἀλλότριον εἶναι τοῦ Λόγου φύσει τὴν ὑπακοήν, ὥσπερ καὶ τὴν ὑποταγήν, ἣν ὑπὲρ ἡμῶν παραβάντων τὴν ἐντολὴν ἐκτίσας ὅλην *εἰργάσατο* τοῦ γένους τὴν *σωτηρίαν* [Ps 73(74):12], ἑαυτοῦ ποιούμενος τὸ ἡμέτερον.

6 "Διὰ τοῦτο ἔργῳ τιμᾷ τὴν ὑπακοήν," νέος *Ἀδὰμ* ὑπὲρ τοῦ παλαιοῦ φύσει γενόμενος [see 1 Cor 15:45], "καὶ πειρᾶται ταύτης ἐκ τοῦ παθεῖν," διὰ τῶν αὐτῶν ἑκουσίως ἡμῖν ἐνεχθεὶς παθημάτων. Εἴπερ κατὰ τοῦτον ἀληθῶς τὸν μέγαν διδάσκαλον, "*Ἐκοπίασε* [see John 4:6] καὶ *ἐπείνασε* [Mt 4:2] καὶ *ἐδίψησε* [see John 19:28] καὶ *ἠγωνίασε* [see Lk 22:44] καὶ *ἐδάκρυσε* [John 11:35] νόμῳ σώματος," ὃ δὴ σαφὴς ἐνεργοῦς ἐστιν ἀπόδειξις "διαθέσεως" καὶ τῆς πρὸς "τοὺς ὁμοδούλους τε καὶ δούλους" τεκμήριον συγκαταβάσεως. Δεσπότης γὰρ φύσει μεμένηκε καὶ δοῦλος δι᾿ ἐμὲ τὸν φύσει δοῦλον γενόμενος, ἵνα ποιήσῃ δεσπότην τοῦ δι᾿ ἀπάτης τυραννικῶς κυριεύσαντος.

7 Διὰ τοῦτο τὰ μὲν δουλικὰ δεσποτικῶς ἐνεργῶν, τουτέστι τὰ σαρκικὰ θεϊκῶς, τὴν ἀπαθῆ καὶ φύσει δεσπόζουσαν ἐν τοῖς σαρκικοῖς ἐπεδείκνυτο δύναμιν, διὰ πάθους τὴν φθορὰν ἀφανίζουσαν καὶ διὰ θανάτου ζωὴν δημιουργοῦσαν ἀνώλεθρον. Τὰ δεσποτικὰ δὲ πράττων δουλικῶς, τουτέστι τὰ θεϊκὰ σαρκικῶς, τὴν ἄφατον ἐνεδείκνυτο *κένωσιν* [Phlp 2:7], διὰ σαρκὸς παθητῆς τὸ γένος ἅπαν τῇ φθορᾷ γεωθὲν [see Gen 3:20] θεουργοῦσαν. Τῇ γὰρ τούτων ἐπαλλαγῇ σαφῶς ἐπιστοῦτο τάς τε φύσεις, ὧν αὐτὸς ὑπόστασις ἦν, καὶ τὰς αὐτῶν οὐσιώδεις ἐνεργείας, ἤγουν

was questioned about this, he said that obedience is alien to the nature of the Word (just as subordination is). Nonetheless He rendered this in full for our sakes, since we had transgressed the commandment, and thus He *accomplished* the complete *salvation* of humanity, making what is ours His own.

6 "For this reason He honors obedience by His actions"— becoming by nature a new *Adam* for the sake of the old— and "experiences it by suffering," voluntarily accepting to endure the blameless passions of the human body. For this reason our great teacher said, "He *grew weary,* He *became hungry,* He *thirsted,* [1044C] He *endured agony,* He *wept,* all in conformity to the laws of the body."[5] These "deeds" are a clear proof of His "disposition," and a sign of His condescension to "His fellow slaves and servants." For He remained Lord by nature, and became a slave for my sake, who am a slave by nature, so that He might make me lord over the one (i.e., the devil) who through deception despotically lorded it over me.

7 It is precisely for this reason that He does the things of a slave in a lordly manner, that is, He does the things of the flesh as God, showing forth His impassible and naturally sovereign power by means of the flesh—a power which through His passion destroyed corruptibility, and which through His death created life indestructible. In doing lordly things in the manner of a slave, that is, the things of God by means of the flesh, He intimates His ineffable *self-emptying,* which through passible flesh divinized all humanity, [1044D] fallen to the ground through corruption. For in the exchange of the divinity and the flesh He clearly confirmed the presence of the two natures of which He

κινήσεις, ὧν αὐτὸς ἕνωσις ἦν ἀσύγχυτος, μὴ δεχομένη διαίρεσιν κατ' ἄμφω τὰς φύσεις, ὧν αὐτὸς ὑπόστασις ἦν, εἴπερ ἑαυτῷ προσφυῶς μοναδικῶς, τουτέστιν ἑνοειδῶς ἐνεργῶν, καὶ δι' ἑκάστου τῶν ὑπ' αὐτοῦ γινομένων τῇ δυνάμει τῆς ἑαυτοῦ θεότητος ἀχωρίστως συνεκφαίνων τῆς οἰκείας σαρκὸς τὴν ἐνέργειαν.

8 Αὐτοῦ γὰρ ἑνὸς ὄντος οὐδὲν ἑνικώτερον, οὐδ' αὐτοῦ πάλιν τῶν ἑαυτοῦ παντελῶς ἑνωτικώτερον ἢ σωστικώτερον. Διὰ τοῦτο καὶ πάσχων Θεὸς ἦν ἀληθῶς, καὶ θαυματουργῶν ἄνθρωπος ἦν ὁ αὐτὸς ἀληθῶς, ὅτι καὶ φύσεων ἀληθῶν καθ' ἕνωσιν ἄῤῥητον ὑπόστασις ἦν ἀληθής· αἷς καταλλήλως τε καὶ προσφυῶς ἐνεργῶν ἐδείκνυτο σώζων αὐτὰς ἀληθῶς ἀσυγχύτους σωζόμενος, εἴπερ ἀπαθὴς μεμένηκε φύσει καὶ παθητός, ἀθάνατος καὶ θνητός, ὁρατὸς καὶ νοούμενος, ὡς φύσει Θεὸς καὶ φύσει ἄνθρωπος, ὁ αὐτός.

9 Οὕτω μὲν οὖν, κατ' ἐμὲ φάναι, "τιμᾷ τὴν ὑπακοὴν" ὁ φύσει Δεσπότης καὶ "πειρᾶται ταύτης ἐκ τοῦ παθεῖν," οὐχ ἵνα σώσῃ μόνον τοῖς ἑαυτοῦ τὴν ἅπασαν φύσιν ἀποκαθάρας "τοῦ χείρονος," ἀλλ' ἵνα καὶ "τὴν ἡμετέραν ὑπακοὴν δοκιμάσῃ," *μανθάνων* τῇ πείρᾳ τῶν ἡμετέρων τὰ καθ' ἡμᾶς [see Hbr 5:8], ὁ πᾶσαν γνῶσιν τῇ φύσει περιγράφων, "πόσον μὲν ἀπαιτούμεθα, πόσον δὲ συγχωρούμεθα" πρὸς τὴν τελείαν ὑποταγήν, δι' ἧς *προσάγειν*

Himself was the hypostasis, along with their essential energies, that is, their motions, of which He Himself was the unconfused union. And this union admits no division between the two natures—of which He Himself was the hypostasis—because in a manner consistent with His nature He acted uniquely, that is, as a single agent, and in each of the things He did by the power of His own divinity, He showed forth—simultaneously and inseparably—the activity of His own flesh.

8 For there is nothing more unified than He, who is truly one, and apart from Him there is nothing [1045A] more completely unifying or preserving of what is properly His own. Thus, even when He suffered, He was truly God, and when He worked miracles the same one was truly man, for He was the true hypostasis of true natures united in an ineffable union. Acting in both of these natures in a manner suitable and consistent with each, He was shown forth as one truly preserving them unconfused, while, at the same time, preserving Himself without change, insofar as He remained impassible by nature and passible, immortal and mortal, visible to the eyes and known by the intellect, as God by nature and man by nature.

9 It is in this manner, then, as it seems to me, that He who is Lord by nature "honors obedience," and "experiences it by suffering," not simply to preserve what is properly His own, by cleansing all nature of the "meaner element," but so that He who by [1045B] nature contains all knowledge might also "test our own obedience," and *learn* that which concerns us by experiencing what is our own, namely, "how much could be demanded of us, and how much we are to be excused," with a view to that perfect submission through

πέφυκε τῷ Πατρὶ τοὺς σωζομένους [1 Pt 3:18] κατ' αὐτὸν φανέντας τῇ δυνάμει τῆς χάριτος.

10 Ὡς μέγα καὶ φρικτὸν ὄντως τὸ τῆς ἡμῶν σωτηρίας μυστήριον. "Ἀπαιτούμεθα" γὰρ ὅσον ἐκεῖνος φύσει τὸ καθ' ἡμᾶς, "συγχωρούμεθα" δὲ ὅσον αὐτὸς ὑπὲρ ἡμᾶς ἑνώσει τὸ καθ' ἡμᾶς, εἰ μή που γνώμης φιλαμαρτήμονος ἕξις ποιεῖται κακίας ὕλην τῆς φύσεως τὴν ἀσθένειαν. Καὶ δῆλός ἐστι ταύτης ὑπάρχων τῆς ἐννοίας ὁ πολὺς οὗτος διδάσκαλος, τοῖς ἑξῆς αὐτὴν βεβαιῶν. Φησὶ γάρ· "Εἰ γὰρ *τὸ φῶς* ἐδιώχθη [see John 15:20] διὰ τὸ πρόβλημα, *φαῖνον ἐν τῇ σκοτίᾳ* [John 1:5] τῷ βίῳ τούτῳ, ὑπὸ τῆς ἄλλης σκοτίας, *τοῦ πονηροῦ* λέγω καὶ τοῦ πειραστοῦ [Mt 5:37, 4:3], τὸ *σκότος πόσον* [see Mt 6:23], ὡς ἀσθενέστερον; Καὶ τί θαυμαστόν, εἰ ἐκείνου διαφυγόντος παντάπασιν, ἡμεῖς ποσῶς καὶ καταληφθείημεν; Μεῖζον γὰρ ἐκείνῳ τὸ διωχθῆναι, ἤπερ ἡμῖν τὸ καταληφθῆναι, παρὰ τοῖς ὀρθῶς ταῦτα λογιζομένοις."

Ambiguum 5

Εἰς τὴν πρὸς Γάϊον τὸν θεραπευτὴν ἐπιστολὴν τοῦ ἁγίου Διονυσίου τοῦ Ἀρεοπαγίτου, ἐπισκόπου Ἀθηνῶν·

"Πῶς," φής, "Ἰησοῦς, ὁ πάντων ἐπέκεινα, πᾶσίν ἐστιν ἀνθρώποις οὐσιωδῶς συντεταγμένος;" Οὐ δὲ γὰρ ὡς

which He habitually *leads* to the Father those who are saved in Him, revealed by the power of grace.

How great and truly awesome is the mystery of our salvation! For He does not "demand" that we give more than He received from us, and He "excuses us" in the measure of His surpassing union with our nature, unless of course the habit of a sinful inclination should transform the weakness of our nature into material for evil. This is clearly the great teacher's meaning, which he confirms in the following, when he says: "If the *light shining in the darkness* of this present life was pursued by the other darkness (I mean the *evil one,* the tempter), because it had a covering over it, *how much more* will our *darkness* be pursued, seeing that [1045C] it has less power than the light? Is it to be wondered at, if, while He entirely escaped, we should to some degree be overcome? For those who keep a true reckoning of these things, His pursuit is a greater miracle than our capture."[6] [1045D]

10

Ambiguum 5

On the Letter to Gaius, the servant of God, from Saint Dionysios the Areopagite, Bishop of Athens:

> "How," you ask, "is Jesus, who is beyond all things, ranked together with all men at the same level of essential being?" But here He is not called "man" insofar

αἴτιος ἀνθρώπων ἐνθάδε λέγεται "ἄνθρωπος," ἀλλ' ὡς αὐτὸ κατ' οὐσίαν ὅλην ἀληθῶς ἄνθρωπος ὤν.

2 Ἐπειδὴ κατὰ τὴν ἁπλῆν ἐκδοχὴν τῆς ἁγίας Γραφῆς, ὡς πάντων αἴτιος ὁ Θεὸς πᾶσι σημαίνεται τοῖς τῶν ἐξ αὐτοῦ παρηγμένων ὀνόμασιν [see Rom 1:20], οἰόμενον τυχὸν καὶ μετὰ τὴν σάρκωσιν τούτῳ μόνῳ τῷ τρόπῳ πάλιν "ἄνθρωπον" τὸν Θεὸν ὀνομάζεσθαι, τούτοις τὸν θεραπευτὴν Γάϊον ἐπανορθοῦται τοῖς ῥήμασιν ὁ πολὺς Διονύσιος, διδάσκων ὡς οὐχ ἁπλῶς ὁ τῶν ὅλων Θεὸς σαρκωθεὶς λέγεται "ἄνθρωπος," "ἀλλ' ὡς αὐτὸ κατ' οὐσίαν ὅλην ἀληθῶς ἄνθρωπος ὤν," ἧς μόνη τε καὶ ἀληθής ἐστιν ἀπόδειξις ἡ κατὰ φύσιν αὐτῆς συστατικὴ δύναμις, ἣν οὐκ ἄν τις ἁμάρτοι τῆς ἀληθείας "φυσικὴν" φήσας "ἐνέργειαν," κυρίως τε καὶ πρώτως χαρακτηριστικὴν αὐτῆς, ὡς εἰδοποιὸν ὑπάρχουσαν κίνησιν γενικωτάτην πάσης τῆς φυσικῶς αὐτῇ προσούσης περιεκτικῆς ἰδιότητος, ἧς χωρὶς μόνον ἐστὶ τὸ μὴ ὄν, "ὡς μόνου τοῦ μηδαμῶς ὄντος," κατὰ τοῦτον τὸν μέγαν διδάσκαλον, "οὔτε κίνησιν οὔτε ὕπαρξιν ἔχοντος."

3 Τρανότατα γοῦν διδάσκει μηδὲν ἠρνῆσθαι παντάπασι τῶν ἡμετέρων τὸν Θεὸν σαρκωθέντα, πλὴν τῆς *ἁμαρτίας* [see Hbr 4:15], ἐπεὶ μηδὲ τῆς φύσεως ἦν, οὐχ ἁπλῶς ἄνθρωπον, ἀλλ' "αὐτὸ κατ' οὐσίαν ὅλην ἀληθῶς ἄνθρωπον ὄντα" διαῤῥήδην ἀποφηνάμενος. Οὗ κυρίως εἶναι διὰ τῶν ἐπαγομένων καὶ τὴν κλῆσιν ἀνθρωπικῶς οὐσιωθέντος διατεινόμενός φησιν· "Ἡμεῖς δὲ τὸν Ἰησοῦν οὐκ ἀνθρωπικῶς

as He is the cause of men, but as being that which in the entirety of its essence is truly man.[1]

According to the simple interpretation of Holy Scripture, God, as the cause of all, may be designated by the [1048A] names of all the things that have come from Him. With this in mind, it seems that Gaius, the servant of God, thought that, even after the Incarnation, God is called "man" simply by this same mode of predication. Therefore the great Dionysios corrects him with these words, teaching that the God of all, having been made flesh, is not said to be "man" simply or superficially, "but as being that which in the entirety of its essence is truly man." The only valid proof that this "essence" is present in its "entirety," moreover, is its natural, constitutive power, which one would not be mistaken in calling a "natural energy," properly and primarily characteristic of the nature in question, since it is the most generic motion constitutive of a species, and contains every property that naturally belongs to the essence, apart from which there is only nonbeing, "since only that which has absolutely no being whatsoever"—according to that great teacher—"has neither motion nor [1048B] existence."[2] 2

Thus he teaches quite clearly that none of our natural human properties should be denied to God incarnate, except *sin*—which in any case does not belong to our nature—and he explicitly states, not that He is superficially man, but is "that which in the entirety of its essence is truly man." He consequently maintains that, by virtue of becoming man, even His given name is properly His, for after this he says: "We do not confine our definition of Jesus to merely 3

ἀφορίζομεν," ἐπεὶ μὴ ψιλὸν ἄνθρωπον αὐτὸν δογματίζομεν, τέμνοντες τὴν ὑπὲρ ἔννοιαν ἕνωσιν. Οὐσιωδῶς γάρ, ἀλλ' οὐχ "ὡς ἀνθρώπων αἰτίου" ἐπ' αὐτοῦ τοῦ φύσει Θεοῦ καθ' ἡμᾶς ἀληθῶς οὐσιωθέντος τὸ "ἄνθρωπος" ὄνομα λέγομεν. "Οὐδὲ γὰρ ἄνθρωπος μόνον," ὅτι καὶ Θεὸς ὁ αὐτός, "οὐδὲ ὑπερούσιος μόνον," ὅτι καὶ ἄνθρωπος ὁ αὐτός, εἴπερ μὴ ψιλὸς ἄνθρωπος μήτε γυμνὸς ὑπάρχει Θεός, "ἀλλ' ἄνθρωπος ἀληθῶς ὁ διαφερόντως φιλάνθρωπος."

4 Ἀπείρῳ γὰρ πόθῳ τῷ πρὸς ἀνθρώπους, ὅπερ ἐστὶν ἀληθῶς αὐτὸ φύσει τὸ ποθούμενον γέγονε, μήτε τι πεπονθὼς εἰς τὴν ἰδίαν οὐσίαν πρὸς τῆς ἀφθέγκτου κενώσεως, μήτε τι τῆς ἀνθρωπίνης διὰ τὴν ἀπόῤῥητον πρόσληψιν ἀμείψας ἢ μειώσας τὸ σύνολον φύσεως, ὧν ὁ λόγος κυρίως αὐτῆς καθέστηκε σύστασις "ὑπὲρ ἀνθρώπους," ὅτι θεϊκῶς, ἀνδρὸς γὰρ χωρίς, "καὶ κατὰ ἀνθρώπους" ἀνθρωπικῶς, ὅτι "νόμῳ κυήσεως," "ἐκ τῆς ἀνθρώπων οὐσίας ὁ ὑπερούσιος οὐσιωμένος·" οὐ γὰρ ψιλὴν μόνην ἐφάντασεν ἡμῖν ἐν ἑαυτῷ τὴν ἐν εἴδει σαρκὸς διαμόρφωσιν, κατὰ τοὺς τῶν Μανιχαίων λήρους, ἢ σάρκα συνουσιωμένην οὐρανόθεν ἑαυτῷ συγκατήγαγε, κατὰ τοὺς Ἀπολιναρίου μύθους, ἀλλ' "αὐτὸ κατ' οὐσίαν ὅλην ἀληθῶς ἄνθρωπος" γεγονώς, προσλήψει δηλονότι σαρκὸς νοερῶς ἐψυχωμένης, ἑνωθείσης αὐτῷ καθ' ὑπόστασιν.

human categories," since we do not decree that He is a mere man, for this would be to divide the union that transcends thought. Thus when we call Him "man" it is not "insofar as He is the cause of men," but because in truth He who is God by nature essentially imbued Himself with our substance. Again, "He is not only man," for He Himself is also God, and neither is He "only beyond being," for He Himself is also [1048C] a human being, thus He is neither mere man, nor naked God, "for the preeminent lover of mankind has truly become man."

4 Out of His infinite longing for human beings, He has become truly and according to nature the very thing for which He longed, neither suffering any change in His own being on account of His unutterable self-emptying,[3] nor altering or diminishing anything whatsoever from human nature on account of His ineffable assumption of the flesh. The combination of these established the constitution of His human nature both "above mankind"—for He was divinely conceived without the participation of a man—and "after the manner of men," in a human way, for He was born "according to the law of conception," and thus "the One who is beyond being came into being by taking upon Himself the being of humans." For He did not simply project to our mind's eye an imaginary appearance of Himself in the form of flesh, as the babblings of the Manicheans would have it, neither did He bring down flesh [1048D] from heaven fused together with His divine nature, according to the myths of Apollinarios, but He became "that which in the entirety of its essence is truly man," clearly by the assumption of human flesh endowed with an intellectual soul, united to Him according to hypostasis.

5 "Ἔστι δὲ οὐδὲν ἧττον ὑπερουσιότητος ὑπερπλήρης ὁ ἀεὶ ὑπερούσιος." Οὐ γὰρ ὑπεζεύχθη τῇ φύσει γενόμενος ἄνθρωπος, τοὐναντίον δὲ μᾶλλον συνεπῆρεν ἑαυτῷ τὴν φύσιν, ἕτερον αὐτὴν ποιήσας μυστήριον, αὐτὸς δὲ μείνας παντάπασιν ἄληπτος, καὶ τὴν οἰκείαν σάρκωσιν, λαχοῦσαν γένεσιν ὑπερούσιον, μυστηρίου παντὸς δείξας ἀληπτοτέραν, τοσοῦτον καταληπτὸς δι' αὐτὴν γεγονὼς ὅσῳ πλέον ἐγνώσθη δι' αὐτῆς ἀληπτότερος. "Κρύφιος γάρ ἐστι καὶ μετὰ τὴν ἔκφανσιν," φησὶν ὁ διδάσκαλος, "ἤ, ἵνα τὸ θειότερον εἴπω, καὶ ἐν τῇ ἐκφάνσει. Καὶ τοῦτο γὰρ Ἰησοῦ κέκρυπται, καὶ οὐδενὶ λόγῳ οὐδὲ νῷ τὸ κατ' αὐτὸν ἐξῆκται μυστήριον, ἀλλὰ καὶ λεγόμενον ἄῤῥητον μένει καὶ νοούμενον ἄγνωστον." Τί τούτου πρὸς ἀπόδειξιν θείας ὑπερουσιότητος γένοιτ' ἂν ἀποδεικτικώτερον, ἐκφάνσει τὸ κρύφιον καὶ λόγῳ τὴν ἀφασίαν καὶ νῷ δηλούσης τὴν καθ' ὑπεροχὴν ἀγνωσίαν, καὶ τὸ δὴ μεῖζον εἰπεῖν, οὐσιώσει τὸ ὑπερούσιον;

6 "Ἀμέλει τῇ ταύτης περιουσίᾳ καὶ εἰς οὐσίαν ἀληθῶς ἐλθὼν ὑπὲρ οὐσίαν οὐσιώθη"· τοὺς "νόμους δηλαδὴ καινοτομήσας τῆς κατὰ φύσιν γενέσεως," καὶ δίχα τῆς ἐξ ἀνδρὸς ἐν εἴδει σπορᾶς ἀληθῶς γενόμενος ἄνθρωπος. "Καὶ δηλοῖ Παρθένος" αὐτὸν "ὑπερφυῶς κύουσα" "τὸν ὑπερούσιον Λόγον χωρὶς ἀνδρὸς" "ἐκ" τῶν αὐτῆς "παρθενικῶν αἱμάτων" ἀνθρωπικῶς, ξένῳ "παρὰ τὴν φύσιν θεσμῷ, διαπλαττόμενον."

"He who eternally transcends being is no less overflowing with transcendent being," for in becoming man He was not subjugated to human nature, but on the contrary [1049A] He elevated nature to Himself, making nature itself another mystery, while He Himself remained entirely beyond comprehension, showing that His own Incarnation, which was granted a birth beyond being, was more incomprehensible than every mystery. As much as He became comprehensible through the fact of His birth, by so much more do we now know Him to be incomprehensible precisely because of that birth. "For He remains hidden even after His manifestation," says the teacher, "or, to speak more divinely, He remains hidden *in* His manifestation. For the mystery remains concealed by Jesus, and can be drawn out by no word or mind, for even when spoken of, it remains ineffable, and when conceived, unknown."[4] Beyond this, what could be a more compelling demonstration of the Divinity's transcendence of being? For it discloses its concealment by means of a manifestation, its ineffability through speech, and its transcendent unknowability through the mind, and, to say what is greatest of all, it shows itself to be beyond being [1049B] by entering essentially into being. 5

"To be sure, by this superabundance of transcendent being, He truly came into being, and became a human being in a manner beyond being," and thereby "innovated the laws of natural birth,"[5] for He truly became man without the seed of the male species. "And this was made clear by a virgin who, in a manner beyond nature, conceived" the "Word who is beyond being, shaped into human form from her virginal blood without the participation of a man,"[6] by a strange ordinance contrary to nature. 6

7 "Καὶ ὑπὲρ ἄνθρωπον ἐνήργει τὰ ἀνθρώπου," τὴν τῶν στοιχείων ἀπαθῶς καινοτομήσας φύσιν ταῖς βάσεσι. "Καὶ δηλοῖ" σαφῶς "ὕδωρ ἄστατον, ὑλικῶν καὶ γεηρῶν ποδῶν ἀνέχον βάρος καὶ μὴ ὑπεῖκον, ἀλλ' ὑπερφυεῖ δυνάμει πρὸς τὸ ἀδιάχυτον συνιστάμενον," εἴπερ ἀληθῶς "ἀβρόχοις ποσί, σωματικὸν ὄγκον ἔχουσι καὶ ὕλης βάρος, τὴν ὑγρὰν καὶ ἄστατον οὐσίαν" μεταβατικῶς "ἐπεπόρευτο," *περιπατῶν ἐπὶ θαλάσσης* [Mt 14:26] ὡς ἐπ' ἐδάφους, καὶ τῇ δυνάμει τῆς ἑαυτοῦ θεότητος ἀχωρίστως διὰ τῆς μεταβάσεως συνεκφαίνων τῆς οἰκείας σαρκὸς τὴν κατὰ φύσιν ἐνέργειαν, εἴπερ φύσει ταύτης ἡ μεταβατικὴ καθέστηκε κίνησις, ἀλλ' οὐ τῆς ἡνωμένης αὐτῇ καθ' ὑπόστασιν ὑπεραπείρου καὶ ὑπερουσίου θεότητος.

8 Ἅπαξ γὰρ ἀνθρωπικῶς "οὐσιωθεὶς ὁ ὑπερούσιος Λόγος" μετὰ τῆς ἀνθρωπίνης οὐσίας ἀμείωτον εἶχεν ὡς ἰδίαν αὐτοῦ καὶ τὴν γενικῶς αὐτὸν ὡς ἄνθρωπον χαρακτηρίζουσαν τῆς οὐσίας κίνησιν, πᾶσιν οἷς ὡς ἄνθρωπος ἐνήργει φυσικῶς εἰδοποιουμένην, εἴπερ ἀληθῶς γέγονεν ἄνθρωπος, ἀναπνέων, λαλῶν, βαδίζων, χεῖρας κινῶν, προσφυῶς ταῖς αἰσθήσεσι χρώμενος εἰς ἀντίληψιν τῶν αἰσθητῶν, πεινῶν, διψῶν, ἐσθίων, ὑπνῶν, κοπιῶν, δακρύων, ἀγωνιῶν, καίτοι *δύναμις* ὢν αὐθυπόστατος [see 1 Cor 1:24], καὶ τὰ λοιπὰ πάντα οἷς αὐτουργικῶς ψυχῆς δίκην φυσικῶς τὸ συμφυὲς σῶμα κινούσης, τὴν προσληφθεῖσαν φύσιν κινῶν, ὡς αὐτοῦ καὶ γενομένην ἀληθῶς καὶ λεγομένην, ἢ κυρίως εἰπεῖν, αὐτὸς δίχα τροπῆς τοῦθ' ὅπερ ἐστὶ πραγματικῶς ἡ

7 "And in a manner beyond man He works the things of a man," for without undergoing any change He innovated the nature of the elements, evident even in the simple act of walking. This is "made clear by the unstable element of water, which supported the weight of His material and earthly feet, for by His transcendent power it stood firm and did not yield." Thus He truly "marched upon [1049C] the liquid and unstable substance without getting His feet wet, even though they had bodily mass and material weight,"[7] and so He *walked about on the surface of the sea* as if it were dry land. By walking about in this manner, He shows that the natural activity of His own flesh is inseparable from the power of His divinity, since movement from one place to another is an activity belonging to His human nature but not to the Divinity beyond infinity and being, which is united to it according to hypostasis.

8 For once the "Word beyond being assumed human being,"[8] He possessed as His own, together with His human being, its undiminished power of movement, which characterizes Him generically as man, and which took on specific form through all that He performed naturally as man, because He truly became man: breathing, speaking, walking, moving His hands, [1049D] naturally making use of His senses for the perception of physical objects, hungering, thirsting, eating, sleeping, growing weary, weeping, and suffering agony—even though He was a self-existing *Power*.[9] And He did these things—and all the rest—moving willingly the assumed nature that truly had become and is called His own, in the way that the soul independently and naturally moves the body that is native to it, or to speak more precisely, He Himself, without change, truly became what

φύσις γενόμενος ἀφαντάστως τὴν ὑπὲρ ἡμῶν οἰκονομίαν πεπλήρωκεν.

9 Οὐκ ἀνεῖλεν οὖν τὴν συστατικὴν τῆς προσληφθείσης οὐσίας ἐνέργειαν, ὥσπερ οὐδ' αὐτὴν τὴν οὐσίαν, ὁ διδάσκαλος εἰπών· "Ὑπὲρ οὐσίαν οὐσιώθη καὶ ὑπὲρ ἄνθρωπον ἐνήργει τὰ ἀνθρώπου," ἀλλ' ἔδειξεν ἐπ' ἀμφοῖν τὴν καινότητα τῶν τρόπων ἐν τῇ μονιμότητι τῶν φυσικῶν σωζομένην λόγων, ὧν χωρὶς οὐδὲν τῶν ὄντων ἐστὶν ὅπερ ἐστίν.

10 Εἰ δὲ φῶμεν, ὡς τῆς μὲν προσληφθείσης οὐσίας θέσις, τῆς δὲ συστατικῆς αὐτῆς ἐνεργείας ἀφαίρεσις, ἡ "καθ' ὑπεροχὴν ἐστιν ἀπόφασις," τίνι λόγῳ τὴν αὐτὴν ἐπ' ἀμφοῖν ἴσως τεθεῖσαν, τῆς μὲν ὕπαρξιν, τῆς δὲ πάντως ἀναίρεσιν σημαίνουσαν δείξομεν;

11 Ἢ πάλιν, ἐπείπερ οὐκ αὐτοκίνητος ἡ προσληφθεῖσα φύσις ἐστίν, ὑπὸ τῆς ἡνωμένης αὐτῇ καθ' ὑπόστασιν ἀληθῶς κινουμένη θεότητος, τὴν συστατικὴν αὐτῆς ἀφαιρούμεθα κίνησιν, μηδ' αὐτὴν τὴν οὐσίαν ὁμολογήσομεν, οὐκ αὐθυπόστατον φανεῖσαν, τουτέστι καθ' ἑαυτήν, ἀλλ' ἐν αὐτῷ τῷ κατ' ἀλήθειαν αὐτὴν οὐσιωθέντι Θεῷ Λόγῳ τὸ εἶναι λαβοῦσαν, ἴσην ἐπ' ἀμφοῖν τὴν αἰτίαν ἔχοντες τῆς παραιτήσεως· ἢ καὶ τὴν κίνησιν τῇ φύσει συνομολογήσομεν, ἧς χωρὶς οὐδὲ φύσις ἐστί, γινώσκοντες ὡς ἕτερος μὲν ὁ τοῦ εἶναι λόγος ἐστίν, ἕτερος δὲ ὁ τοῦ πῶς εἶναι τρόπος, ὁ μὲν τὴν φύσιν, ὁ δὲ τὴν οἰκονομίαν πιστούμενος, ὧν ἡ

human nature is, and in actual fact fulfilled the divine plan of salvation on our behalf.

9 Thus the teacher did not abrogate the [1052A] constitutive energy of the essence that He assumed, nor did he abrogate the essence itself, when he said: "He became a human being in a manner beyond being, and in a manner beyond man He works the things of a man," but in both instances shows the newness of the modes preserved in the permanence of their natural principles, without which no being remains what it is.

10 If, however, we say that the "transcendent negation"[10] entails both the affirmation of the assumed human essence and the negation of its constitutive energy, on what grounds can we prove that the same principle of negation applied to both would not entail affirming the existence of the latter and the destruction of the former?

11 Again, if we say that the assumed nature is not self-moved (since it is truly moved by the Godhead, united to it according to hypostasis), and in so doing we negate that nature's constitutive motion, it follows that we shall not be able to affirm [1052B] the essence itself, which plainly is not a self-subsisting hypostasis, for it has no existence in and of itself, but instead receives its being in the person of God the Word, who truly assumed it. On these terms we would have, again, equal grounds for rejecting both nature and motion, and therefore we should admit the motion together with the nature, without which there is no nature, recognizing that the principle of being is one thing, and the mode of its existence is another, the one confirming nature, the other the dispensation of the Incarnation. The coming together of these two natures constitutes the great mystery "of the

σύνοδος τὸ μέγα "τῆς ὑπερφυοῦς Ἰησοῦ φυσιολογίας" ποιησαμένη μυστήριον, σωζομένην ἔδειξεν ἐν ταυτῷ τὴν διαφορὰν τῶν ἐνεργειῶν καὶ τὴν ἕνωσιν, τὴν μὲν "ἀδιαιρέτως" ἐν τῷ φυσικῷ θεωρουμένην λόγῳ τῶν ἡνωμένων, τὴν δὲ "ἀσυγχύτως" ἐν τῷ μοναδικῷ "γνωριζομένην" τρόπῳ τῶν γινομένων.

12 Τί γὰρ καὶ τίς, ποῦ τε καὶ πῶς φύσις ἔσται συστατικῆς ἔρημος γενομένη δυνάμεως; "Τὸ γὰρ καθόλου μηδεμίαν ἔχον δύναμιν οὔτε ἔστιν, οὔτε τί ἐστιν, οὔτε ἔστι τις αὐτοῦ παντελῶς θέσις," φησὶν ὁ πολὺς οὗτος διδάσκαλος. Εἰ δὲ τούτων λόγος οὐδείς, εὐσεβῶς ὁμολογεῖσθαι χρὴ τάς τε τοῦ Χριστοῦ φύσεις, ὧν αὐτὸς ὑπόστασις ἦν, καὶ τὰς αὐτοῦ φυσικὰς ἐνεργείας, ὧν αὐτὸς ἕνωσις ἦν ἀληθὴς κατ' ἄμφω τὰς φύσεις· εἴπερ ἑαυτῷ προσφυῶς, μοναδικῶς, ἤγουν ἑνοειδῶς, ἐνεργῶν, καὶ διὰ πάντων ἀχωρίστως τῇ θεϊκῇ δυνάμει συνεκφαίνων τῆς οἰκείας σαρκὸς τὴν ἐνέργειαν. Πῶς γὰρ ἔσται φύσει Θεὸς καὶ φύσει πάλιν ἄνθρωπος ὁ αὐτός, οὐκ ἔχων ἀνελλιπῶς τὸ φύσει κατ' ἄμφω πεφυκός; Τί τε καὶ τίς ὑπάρχων γνωσθήσεται, μὴ πιστούμενος οἷς ἐνήργει φυσικῶς, ὅπερ ἐστὶ μὴ τρεπόμενον; Πῶς δὲ πιστώσεται καθ' ἓν τῶν ἐξ ὧν, ἐν οἷς τε καὶ ἅπερ ἐστὶν ἀκίνητος μένων καὶ ἀνενέργητος;

13 "Ὑπὲρ οὐσίαν" οὖν "οὐσιώθη," *γενέσεως ἀρχὴν* καὶ γεννήσεως *ἑτέραν* [Wis 7:5] τῇ φύσει δημιουργήσας,

nature of Jesus, which is beyond nature,"[11] and shows that both the difference of the energies and their union are preserved intact, the former understood to be "without division" in the natural principle of what has been united, while the latter are "known without confusion" in the unified mode of the Lord's activities.[12]

12 For what, who, where, and how [1052C] could such a nature come to exist bereft of its constitutive power? For in the words of the great teacher, "that which is completely lacking in power neither exists, nor is it something in particular, nor can it have anything whatsoever predicated of it."[13] And even if these arguments were not logically compelling, we would nonetheless be obliged reverently to confess the two natures of Christ, of which He Himself is the hypostasis, and the natural energies of His two natures, of which He is the true union, since He performs the activities proper to each nature as a single subject, and in all His activities He reveals the energy of His own flesh, united inseparably to His divine power. For how will He be God by nature and man by nature without possessing completely what belongs to each nature in its natural constitution? What and who will He be known to be—which is not subject to change—if this could not [1052D] be confirmed by what He performs by means of His natural energies? How could each of the natures—*from* which, and *in* which He is constituted, and indeed which very things He *is*—how, I say, can these constitutive elements be confirmed if they are devoid of their natural motion and activity?

13 Thus, "though He was beyond being, He came into being," fashioning within nature *a new origin of creation* and a *different* mode of birth, for He was conceived having become

συλληφθεὶς μὲν σπορὰ τῆς οἰκείας σαρκός, τεχθεὶς δὲ σφραγὶς τῆς παρθενίας τῇ τεκούσῃ γενόμενος, καὶ τῶν ἀμίκτων ἐπ' αὐτῆς τὴν ἀντίφασιν δείξας συναληθεύουσαν. Ἡ γὰρ αὐτὴ καὶ παρθένος καὶ μήτηρ, καινοτομοῦσα τὴν φύσιν τῇ συνόδῳ τῶν ἀντικειμένων, εἴπερ τῶν ἀντικειμένων παρθενία καὶ γέννησις, ὧν ἐκ φύσεως οὐκ ἄν τις ἐπινοηθήσεται σύμβασις. Διὸ καὶ "Θεοτόκος" ἀληθῶς ἡ Παρθένος, ὑπερφυῶς δίκην σπορᾶς συλλαβοῦσά τε καὶ τεκοῦσα "τὸν ὑπερούσιον Λόγον"· ἐπείπερ τοῦ σπαρέντος τε καὶ συλληφθέντος κυρίως ἡ τίκτουσα μήτηρ.

14 "Καὶ ὑπὲρ ἄνθρωπον ἐνήργει τὰ ἀνθρώπου," κατ' ἄκραν ἕνωσιν δίχα τροπῆς συμφυεῖσαν δεικνὺς τῇ θεϊκῇ δυνάμει τὴν ἀνθρωπίνην ἐνέργειαν, ἐπειδὴ καὶ ἡ φύσις ἀσυγχύτως ἑνωθεῖσα τῇ φύσει δι' ὅλου περικεχώρηκε, μηδὲν ἀπόλυτον παντάπασιν ἔχουσα, καὶ τῆς ἡνωμένης αὐτῇ καθ' ὑπόστασιν κεχωρισμένον θεότητος. "Ὑπὲρ" ἡμᾶς γὰρ "ἀληθῶς" τὴν ἡμῶν οὐσίαν "οὐσιωθεὶς ὁ ὑπερούσιος Λόγος," συνῆψε τῇ καταφάσει τῆς φύσεως καὶ τῶν αὐτῆς φυσικῶν καθ' ὑπεροχὴν τὴν ἀπόφασιν καὶ γέγονεν ἄνθρωπος, τὸν ὑπὲρ φύσιν τοῦ πῶς εἶναι τρόπον ἔχων συνημμένον τῷ τοῦ εἶναι λόγῳ τῆς φύσεως, ἵνα καὶ τὴν φύσιν πιστώσηται τῇ τῶν τρόπων καινότητι μὴ δεχομένην κατὰ τὸν λόγον ἀλλοίωσιν, καὶ δείξῃ τὴν ὑπεράπειρον δύναμιν ὡσαύτως κἀν τῇ τῶν ἐναντίων γενέσει γνωριζομένην.

15 Ἀμέλει ἐξουσίᾳ γνώμης ἔργα πεποιηκὼς τὰ πάθη τῆς

the seed of His own flesh, and He was born having become the seal of the virginity of the one who bore Him, showing that in her case mutually contradictory things can truly come together. For she herself is both virgin and mother, innovating nature by a coincidence of [1053A] opposites, since virginity and childbearing are opposites, and no one would have been able to imagine their natural combination. Therefore the Virgin is truly "Theotokos," for in a manner beyond nature, as if by seed, she conceived and gave birth to "the Word who is beyond being," since the mother of one who was sown and conceived is properly she who gave Him birth. [1053B]

14 "And in a manner beyond man, He does the things of man," according to a supreme union involving no change, showing that the human energy is conjoined with the divine power, since the human nature, united without confusion to the divine nature, is completely penetrated by it, with absolutely no part of it remaining separate from the divinity to which it was united, having been assumed according to hypostasis. For "in a manner beyond" us, the "Word beyond being truly assumed our being," and joined together the transcendent negation with the affirmation of our nature and its natural properties, and so became man, having united His transcendent mode of existence with the principle of His human nature, so that the ongoing existence of that nature might be confirmed by the newness of the mode of existence, not suffering any change at the level of its inner principle, and thereby make known His power that is beyond infinity, [1053C] recognized through the generation of opposites.

15 By His power He transformed the passions of nature into

φύσεως, ἀλλ', οὐχ ὡς ἡμεῖς ἀνάγκης ἀποτελέσματα φυσικῆς, ἔμπαλιν ἢ ἐφ' ἡμῶν ἔχει, τὸ καθ' ἡμᾶς φύσει παθητὸν διεξῆλθεν, ἐξουσίᾳ γνώμῃ κινητὸν δείξας ἐφ' ἑαυτοῦ τὸ πεφυκὸς ἐφ' ἡμῶν εἶναι γνώμης κινητικόν, ὅπερ τοῖς ἑξῆς σαφηνίζων φησὶν ὁ διδάσκαλος· "Τί ἄν τις τὰ λοιπὰ πάμπολλα ὄντα διέλθοι, δι' ὧν ὁ θείως ὁρῶν ὑπὲρ νοῦν γνώσεται καὶ τὰ ἐπὶ τῇ φιλανθρωπίᾳ τοῦ Ἰησοῦ καταφασκόμενα, δύναμιν ὑπεροχικῆς ἀποφάσεως ἔχοντα;" Τὰ γὰρ τῆς φύσεως πάντα μετὰ τῆς φύσεως κατὰ σύλληψιν ἄρρητον ὑποδὺς "ὁ ὑπερούσιος Λόγος" οὐδὲν εἶχεν ἀνθρώπινον φυσικῷ λόγῳ "καταφασκόμενον," ὃ μὴ καὶ θεῖον ἦν, τρόπῳ τῷ ὑπὲρ φύσιν ἀποφασκόμενον.

16 Ὧν ὑπὲρ νοῦν ὡς ἀναπόδεικτος ὑπῆρχεν ἡ γνῶσις, μόνην κατάληψιν ἔχουσα τὴν πίστιν τῶν γνησίως τὸ τοῦ Χριστοῦ σεβαζομένων μυστήριον. Οὗτινος ὥσπερ συνοπτικὸν τὸν λόγον ἀποδιδούς φησι· "Καὶ γάρ, ἵνα συνελόντες εἴπωμεν, οὐδὲ ἄνθρωπος ἦν," ὅτι φύσει τῆς κατὰ φύσιν ἀνάγκης ἄνετος ἦν, τῷ καθ' ἡμᾶς οὐχ ὑπαχθεὶς θεσμῷ τῆς γενέσεως, "οὐχ ὡς μὴ ἄνθρωπος," ὅτι "κατ' οὐσίαν ὅλην ἀληθῶς ἄνθρωπος ἦν," φύσει τῶν καθ' ἡμᾶς φυσικῶν ἀνεχόμενος, "ἀλλ' ὡς ἐξ ἀνθρώπων," ἐπείπερ ἡμῖν ὁμοούσιος ἦν, ὅπερ ἡμεῖς κατὰ φύσιν ἄνθρωπος ὤν, "ἀνθρώπων ἐπέκεινα," καινότητι τρόπων, ὅπερ οὐχ ἡμεῖς, τὴν φύσιν περιγράφων.

acts of the will, so that they were not the results of natural necessity, as they are with us, but in His case it was just the opposite. He made His way through the passible element of our nature, authoritatively showing that what in His own will is moved naturally by His power, is in our case that which moves our will.[14] Clarifying this point in what follows, the teacher says: "And why go through all the rest, which are very many? For anyone who looks into them divinely will know, in a way that transcends the intellect, that even the affirmations concerning Jesus's love for humanity have the power of transcendent negations." For by virtue of His ineffable conception "the Word beyond being" clothed Himself in all the elements of nature along with nature itself, and He had nothing positively human (in the principle of His human nature) that was not also divinely [1053D] negated by the transcendent mode of existence.[15]

16 The knowledge of these things is beyond human conception, for they are not subject to demonstration, and can only be grasped in faith by those who genuinely revere the mystery of Christ. The teacher expresses this mystery in summary fashion when he says: "To speak briefly, he was not man," for He was free by nature from the necessity of nature, since He did not owe His existence to the law of generation that applies to us, "not because He was not a human being" (for He was "that which in the entirety of its essence is truly man," having assumed by nature our natural attributes), "but rather like one who had come forth from human beings," since He is consubstantial with us, a human being like us according to His nature, yet He is "beyond human beings," [1056A] and encompasses nature in a newness of modes, a thing that was not within our power.

17 "Καὶ ὑπὲρ ἄνθρωπον ἀληθῶς ἄνθρωπος γεγονώς," τοὺς ὑπὲρ φύσιν τρόπους καὶ τοὺς κατὰ φύσιν λόγους ἀλυμάντως ἔχων ἀλλήλοις συνημμένους, ὧν ἀμήχανος ἡ σύμβασις ἦν, αὐτός, ᾧ μηδέν ἐστιν ἀμήχανον [see Mk 10:27], ἀληθὴς γενόμενος ἕνωσις, μηδετέρῳ τὸ παράπαν, ὧν ὑπόστασις ἦν, θατέρου κεχωρισμένως ἐνεργῶν, δι' ἑκατέρου δὲ μᾶλλον πιστούμενος θάτερον, εἴπερ ἄμφω κατ' ἀλήθειαν ὤν.

18 Ὡς μὲν Θεὸς τῆς ἰδίας ἦν κινητικὸς ἀνθρωπότητος, ὡς ἄνθρωπος δὲ τῆς οἰκείας ἐκφαντικὸς ὑπῆρχε θεότητος, θεϊκῶς μέν, ἵν' οὕτως εἴπω, τὸ πάσχειν ἔχων, ἑκούσιον γάρ, ἐπεὶ μὴ ψιλὸς ἄνθρωπος ἦν, ἀνθρωπικῶς δὲ τὸ θαυματουργεῖν, διὰ σαρκὸς γάρ, ἐπεὶ μὴ γυμνὸς ὑπῆρχε Θεός, ὡς εἶναι τὰ μὲν πάθη θαυμαστά, τῇ κατὰ φύσιν θεϊκῇ δυνάμει τοῦ πάσχοντος καινιζόμενα, τὰ δὲ θαύματα παθητά, τῇ κατὰ φύσιν τοῦ αὐτὰ θαυματουργοῦντος παθητικῇ δυνάμει συμπληρούμενα τῆς σαρκός. Ὅπερ εἰδὼς ὁ διδάσκαλός φησι· "Καὶ τὸ λοιπὸν οὐ κατὰ Θεὸν τὰ θεῖα δράσας," ὅτι μὴ μόνον θεϊκῶς κεχωρισμένα σαρκός, "οὐ" γὰρ "ὑπερούσιος μόνον, οὔτε τὰ ἀνθρώπινα κατὰ ἄνθρωπον," ὅτι μὴ μόνον σαρκικῶς κεχωρισμένα θεότητος, "οὐ γὰρ ἄνθρωπος μόνον, ἀλλ' ἀνδρωθέντος Θεοῦ, καινήν τινα τὴν θεανδρικὴν ἐνέργειαν ἡμῖν πεπολιτευμένος."

19 Καὶ γὰρ προσλήψει σαρκὸς νοερῶς ἐψυχωμένης

"And in a manner beyond man, He truly became man," since He maintained the modes of existence (which are above nature), along with the principles of being (which are according to nature), united and unimpaired. The conjunction of these was beyond what is possible, but He for whom nothing is impossible became their true union, and was the hypostasis in neither of them exclusively, in no way acting through one of the natures in separation from the other, but in all that He did He confirmed the presence of the one through the other, since He is truly both. 17

As God, He was the motivating principle of His own humanity, and as man He was the revelatory principle of His own divinity. One could say, then, that He experienced suffering in a divine way, since it was voluntary (and He was not mere man); and that He worked miracles in a human way, since they were accomplished through the flesh (for He was not naked God). Therefore His sufferings are wondrous, for they have been renewed by [1056B] the natural divine power of the one who suffered. So too are His wonders wedded to passibility, for they were completed by the naturally passible power of the flesh of the one who worked them. Knowing this, the teacher said: "As for the rest, He did not do divine things after the manner of God," for they were not done only divinely, as if separated from the flesh, for "He was not merely beyond being; and neither did He do human things in a human way," for they were not done solely by the flesh, separated from the divinity, "for He was not merely a human being. Instead, as God having become man, He lived His life among us according to a certain new theandric energy."[16] 18

For by assuming flesh endowed with intellectual soul, 19

"ἀληθῶς ἄνθρωπος γεγονὼς" "ὁ διαφερόντως φιλάνθρωπος," τὴν δὲ θεϊκὴν ἐνέργειαν καθ' ἕνωσιν ἄῤῥητον τῇ συμφυΐᾳ τῆς σαρκικῆς ἐσχηκὼς ἀνδρωθεῖσαν, τὴν ὑπὲρ ἡμῶν οἰκονομίαν πεπλήρωκε θεανδρικῶς, ἤγουν θεϊκῶς ἅμα καὶ ἀνδρικῶς "τά τε θεῖα" καὶ "τὰ ἀνθρώπινα δράσας," ἢ σαφέστερον εἰπεῖν, θεϊκὴν ἐν ταυτῷ καὶ ἀνδρικὴν "ἐνέργειαν πεπολιτευμένος."

20 Οὐκοῦν ἀποφάσει τῆς τῶν θείων καὶ ἀνθρωπίνων πρὸς ἄλληλα διαιρέσεως τὴν τῆς ἑνώσεως κατάφασιν ὁ σοφὸς ποιησάμενος τὴν φυσικὴν τῶν ἡνωμένων διαφορὰν οὐκ ἠγνόησεν· ἡ γὰρ ἕνωσις τὴν διαίρεσιν ἀπωσαμένη τὴν διαφορὰν οὐκ ἐλώβησεν. Εἰ δὲ τῆς διαφορᾶς τὸν λόγον ὁ τῆς ἑνώσεως τρόπος ἔχει σωζόμενον, ἄρα περίφρασίς ἐστιν ἡ τοῦ ἁγίου φωνή, καταλλήλῳ κλήσει τοῦ διττοῦ τὴν φύσιν Χριστοῦ τὴν διττὴν παραδηλοῦντος ἐνέργειαν, εἴπερ φύσει τε καὶ ποιότητι κατ' οὐδένα τρόπον ἐκ τῆς ἑνώσεως ὁ τῶν ἡνωμένων οὐσιώδης μεμείωται λόγος, ἀλλ' οὐχ ὥς τινες "ἀποφάσει τῶν ἄκρων" τινὸς μέσου "ποιουμένου κατάφασιν·" οὐκ ἔστι γάρ τι μέσον ἐπὶ Χριστοῦ, "τῇ τῶν ἄκρων ἀποφάσει" καταφασκόμενον.

21 "Καινὴν" μέν, ὡς καινοῦ μυστηρίου χαρακτηριστικήν, οὗ λόγος ἐστὶν ὁ ἀπόῤῥητος τρόπος τῆς συμφυΐας. Τίς γὰρ ἔγνω πῶς σαρκοῦται Θεός, καὶ μένει Θεός; πῶς μένων Θεὸς ἀληθής, ἄνθρωπός ἐστιν ἀληθής; ἄμφω δεικνὺς

"the preeminent lover of mankind truly became man," and because His divine energy was humanized through its ineffable union with the natural energy of the flesh, He completed the plan of salvation on our behalf [1056C] in a "theandric" manner, which means that, in a way that was simultaneously divine and human, he "accomplished both human and divine things." To put it more clearly, His "life among us" was such that divine and human energy coincided in a single identity.

20 Yet in affirming the union of the divine and human energies by negating their division, the wise teacher was not ignorant of the natural distinction between the things that have been united. For the union, by excluding division, [1056D] does not impair the distinction. If, then, the mode of union preserves the principle of distinction, the expression of the saint is a circumlocution,[17] which by using the appropriate designation for the duality of Christ's natures seeks to suggest the duality of His energies, since in respect of natural properties and qualities the essential principle of the united natures is in no way diminished by the union. Nonetheless it is not, as some would have it, "by the negation of two extremes that we arrive at an affirmation"[18] of something in the middle, for there is no kind of intermediate nature in Christ that could be the positive remainder after the negation of two extremes.[19]

21 He called this energy "new," insofar as it is characteristic of a new mystery, the principle of which is the ineffable mode [1057A] of natural coinherence. For who can grasp the manner in which God becomes flesh and yet remains God? Or how, remaining true God, He is true man? Or how He shows Himself to be truly both in His natural existence,

ἑαυτὸν ἀληθῶς ὑπάρξει φυσικῇ, καὶ δι' ἑκατέρου θάτερον καὶ μηδετέρῳ τρεπόμενος. Ταῦτα μόνη πίστις χωρεῖ, σιγῇ τιμῶσα τὸν Λόγον, οὗτινος τῇ φύσει τῶν ὄντων ἐμπέφυκε λόγος οὐδείς. "Θεανδρικὴν" δέ, οὐχ ὡς ἁπλῆν, οὐδὲ πρᾶγμά τι σύνθετον, καὶ ἢ μόνης γυμνῆς κατὰ φύσιν θεότητος, ἢ μόνης ψιλῆς ὑπάρχουσαν ἀνθρωπότητος, ἢ συνθέτῳ φύσει τινῶν ἄκρων μεταιχμίῳ προσήκουσαν, "ἀλλ' ἀνδρωθέντι Θεῷ," τουτέστι τελείως ἐνανθρωπήσαντι, προσφυεστάτην.

22 Οὐδ' αὖ πάλιν "μίαν," ὡς οὐκ ἂν ἄλλως νοηθῆναι τῆς "καινῆς," καθά τισιν ἔδοξεν, ἢ "μιᾶς" δυναμένης. Ποιότητος γάρ, ἀλλ' οὐ ποσότητος ἡ "καινότης," ἐπεὶ καὶ φύσιν ἐξ ἀνάγκης ἑαυτῇ συνεισάξει τοιαύτην· εἴπερ πάσης φύσεως ὅρος ὁ τῆς οὐσιώδους αὐτῆς ἐνεργείας καθέστηκε λόγος, ἣν οὐδὲ πλάστης εἴποι ποτ' ἂν τραγελάφων μύθοις φιλοτιμούμενος. Πῶς δὲ καὶ τούτου δοθέντος ὁ τοῦτο πεφυκὼς μίαν ἔχων ἐνέργειαν, καὶ ταύτην φυσικήν, ἐπιτελέσει τῇ αὐτῇ τὰ θαύματα καὶ τὰ πάθη, λόγῳ φύσεως ἀλλήλων διαφέροντα, δίχα στερήσεως ἐπισυμβαινούσης τῇ ἀπογενέσει τῆς ἕξεως; Οὐδὲν γὰρ τῶν ὄντων μιᾷ καὶ τῇ αὐτῇ ἐνεργείᾳ τἀναντία πέφυκε δρᾶν, ὅρῳ τε καὶ λόγῳ συνεχόμενον φύσεως.

23 Διὸ "μίαν" ἁπλῶς ἢ "φυσικὴν" ἐπὶ Χριστοῦ θεότητος καὶ σαρκὸς ἐνέργειαν λέγειν οὐ θέμις, εἴπερ μὴ ταὐτὸν ποιότητι φυσικῇ θεότης καὶ σάρξ, ἐπεὶ καὶ φύσιν, καὶ

and truly each through the other, without undergoing any change in either? Faith alone can grasp these things, honoring in silence the Word, concerning whom the nature of created beings has not a word to say. And he called the energy "theandric," but not because he thought it was something simple, or that it was some kind of composite thing. For the "theandric energy" is not the natural manifestation of either divinity or humanity alone, nor is it that of a composite nature occupying some kind of borderland between the two extremes. Instead it is the energy that belongs most naturally to "God made man," to Him who became perfectly incarnate.

22 Again, he did not say that it was "one" energy, because there would be no other way to understand "new" than "one," as some have thought.[20] For "newness" is a quality, not a quantity, [1057B] because the latter will necessarily introduce by itself a new nature (since the definition of every nature is the principle of its essential energy), something that not even a fabricator of such chimeras as the goat-stag would countenance.[21] And how, moreover, if this is granted, could such a being, having but one energy, and a natural one at that, be able to perform miracles and endure sufferings, which differ from each other according to the principle of their nature, unless it be by the negation that follows on the destruction of those qualities that constitute its permanent condition? For no being, while remaining within the bounds and principles of its own nature, can perform things that are contrary by means of one and the same energy.

23 Therefore it is not permitted to say that there is simply "one," or a "natural," energy common both to Christ's divinity and His flesh, since divinity and flesh are not identical in

γενήσεται τετρὰς ἢ τριάς. Οὐδενὶ γὰρ ᾧ πέφυκεν εἶναι διὰ τὴν μίαν οὐσίαν Πατρὶ καὶ Πνεύματι ταὐτὸν ὁ Υἱός, γέγονε τῇ σαρκὶ διὰ τὴν ἕνωσιν, κἂν πεποίηκεν αὐτὴν ζωοποιὸν ἑνώσει τῇ πρὸς αὐτόν, ἔχουσαν τὸ φύσει θνητόν. Ἐπεὶ καὶ τρεπτῆς ὑπάρχων δειχθήσεται φύσεως, καὶ τὴν οὐσίαν τῆς σαρκὸς εἰς ὅπερ οὐκ ἦν ἀλλοιώσας καὶ ταὐτὸν πεποιηκὼς τῇ φύσει τὴν ἕνωσιν.

24 Τὴν γὰρ "θεανδρικὴν ἐνέργειαν," ὡς ἀπεδόθη νοήσωμεν, ἣν "ἡμῖν" οὐχ ἑαυτῷ "πολιτευσάμενος" τὴν φύσιν τοῖς ὑπὲρ φύσιν ἐκαίνισε. Πολιτεία γάρ ἐστι βίος κατὰ νόμον φύσεως διεξαγόμενος. Διπλοῦς δὲ ὢν τὴν φύσιν ὁ Κύριος, εἰκότως βίον ἔχων ἐφάνη κατάλληλον, νόμῳ τε θείῳ καὶ ἀνθρωπίνῳ κατὰ ταὐτὸν ἀσυγχύτως συγκεκροτημένον, "καινὸν" καὶ αὐτόν, οὐχ ὡς μόνον ξένον τοῖς ἐπὶ γῆς καὶ παράδοξον καὶ οὔπω τῇ φύσει τῶν ὄντων διεγνωσμένον, ἀλλὰ καὶ χαρακτῆρα καινῆς τοῦ καινῶς βιώσαντος ἐνεργείας, ἣν "θεανδρικὴν" τυχὸν προσηγόρευσεν ὁ τῷ μυστηρίῳ τούτῳ κλῆσιν ἐπινοήσας ἁρμόδιον, ἵνα δείξῃ τὸν κατὰ τὴν ἀπόρρητον ἕνωσιν τῆς ἀντιδόσεως τρόπον, κατ' ἐπαλλαγὴν τὰ φυσικῶς ἑκατέρῳ μέρει τοῦ Χριστοῦ προσόντα θατέρῳ πεποιημένον, χωρὶς τῆς ἑκατέρου μέρους πρὸς θάτερον κατὰ τὸν φύσει λόγον μεταβολῆς καὶ συμφύρσεως.

25 Ὥσπερ γὰρ τοῦ πυρακτωθέντος ξίφους τὸ τμητικὸν

natural quality. If they were, they would be identical [1057C] in nature, and the Trinity would consequently increase to a quaternity. For none of the things that identifies the Son with the Father and the Spirit in respect of the one essence was identified with the flesh through the union, even if the Son made that flesh life-giving in virtue of His union with it (for in its own nature it is mortal). Had He indeed changed the substance of flesh into something that it was not, identifying it with the divine nature after the union, then He Himself would be found to exist in a nature subject to change.

Let us then understand the "theandric energy" in the way that it has been interpreted. For the Word made flesh actively "lived" out this energy "among us" not for Himself but for our sake, and He renews our nature by means of things beyond nature. One's way of life is lived in accordance with the law of nature, and since the Lord is double in nature, it is fitting that His life is lived in accordance with [1057D] both divine and human laws, indissolubly united without confusion. This life is also "new," not simply because it is strange and astounding to those on earth, and without precedent in the nature of beings, but because it constitutes the form of the new energy as newly lived out by Him. Perhaps he who conceived of the appropriate designation for this mystery called it "theandric" so that he might show forth the mode of exchange of the natural properties inherent in the ineffable union—which makes whatever naturally belongs to each part of Christ interchangeable with the other—without changing or confusing either part with the other on the [1060A] level of their natural principles. 24

It is just like what happens when a sword is heated in a 25

γέγονε καυστικόν, καὶ τὸ καυστικὸν τμητικὸν (ἡνώθη γὰρ ὥσπερ τῷ σιδήρῳ τὸ πῦρ, οὕτω καὶ τῷ τοῦ σιδήρου τμητικῷ τὸ τοῦ πυρὸς καυστικόν), καὶ γέγονε μὲν καυστικὸς ὁ σίδηρος ἑνώσει τῇ πρὸς τὸ πῦρ, καὶ τμητικὸν τὸ πῦρ ἑνώσει τῇ πρὸς τὸν σίδηρον, οὐδέτερον δὲ τρόπον τῇ καθ' ἕνωσιν ἀντιδόσει πρὸς θάτερον πέπονθεν, ἀλλ' ἑκάτερον κἀν τῇ τοῦ συγκειμένου καθ' ἕνωσιν ἰδιότητι μεμένηκε τῆς κατὰ φύσιν οἰκείας ἀνέκπτωτον· οὕτως κἀν τῷ μυστηρίῳ τῆς θείας σαρκώσεως, θεότης καὶ ἀνθρωπότης ἡνώθη καθ' ὑπόστασιν, μηδετέρας τῆς φυσικῆς ἐκστάσης ἐνεργείας διὰ τὴν ἕνωσιν, μήτε μὴν ἄσχετον αὐτὴν κεκτημένης μετὰ τὴν ἕνωσιν καὶ τῆς συγκειμένης καὶ συνυφεστώσης διακεκριμένην.

26 Ὅλῃ γὰρ τῇ δραστικῇ δυνάμει τῆς οἰκείας θεότητος ὁ σαρκωθεὶς Λόγος ὅλην ἐσχηκὼς συμφυεῖσαν καθ' ἕνωσιν ἄλυτον τὴν παθητικὴν τῆς ἰδίας ἀνθρωπότητος δύναμιν, ἀνθρωπίνως Θεὸς ὢν ἐνήργει τὰ θαύματα, διὰ σαρκὸς φύσει παθητῆς συμπληρούμενα καὶ θεϊκῶς ἄνθρωπος ὢν διεξῄει τὰ πάθη τῆς φύσεως κατ' ἐξουσίαν ἐπιτελούμενα θεϊκήν· ἄμφω δὲ μᾶλλον θεανδρικῶς, ὡς Θεὸς ὁμοῦ καὶ ἄνθρωπος ὤν, τοῖς μὲν ἡμᾶς ἑαυτοῖς ἀποδιδούς, φανέντας ὅπερ γεγόναμεν, τοῖς δὲ διδοὺς ἡμᾶς ἑαυτῷ, γενομένους ὅπερ παρέδειξε, καὶ δι' ἀμφοτέρων πιστούμενος τὴν τῶν ἐξ ὧν, ἐν οἷς τε καὶ ἅπερ ὑπῆρχεν ἀλήθειαν, ὡς μόνος

fire: the quality of sharpness assumes the quality of heat, and the quality of heat that of sharpness (for just as the fire is united to the iron, so too is the heat of the fire diffused throughout the cutting edge of the sword), and the iron becomes burning hot through its union with the fire, and the fire acquires a cutting edge through its union with the iron. Yet neither of the elements undergoes any change in the exchange that results from their union, but each remains secure in its own natural properties, even though it has acquired the property of the other to which it has been joined.[22] Likewise, in the mystery of the divine Incarnation, divinity and humanity were united in the hypostasis of the Word: neither of the natural energies was displaced in the union, neither [1060B] functioned independently after the union, and neither was divided from that to which it had been conjoined and with which it coexisted.

26 For in the indissoluble union, the Word made flesh possessed the whole active power of His own divinity together with the whole passive power of His own humanity. Being God He worked wonders in a human way, for they were accomplished through naturally passible flesh. Being man He experienced the sufferings of human nature, but in a divine way, for they unfolded at the command of His sovereign will. Or rather, both were done in a theandric way, since He is God and man at the same time. By means of the wonders He restored us to ourselves, revealing the state in which we were created. By means of the sufferings, He makes us His own, for we have become that which He revealed. By means of both He enables us to trust in the truth of the natures from which, in which, and which He is, for He alone *is true*

ἀληθὴς καὶ πιστός [see Apc 3:14], καὶ ὅπερ ἐστὶ παρ' ἡμῶν ὁμολογεῖσθαι βουλόμενος.

27 Ὃν ἔχοντες, ἡγιασμένοι, λόγῳ τε καὶ βίῳ μορφούμενον μιμήσασθε *τὴν μακροθυμίαν* [Eph 5:1; 1 Tim 1:16], καὶ τὴν παροῦσαν δεχόμενοι γραφήν, φάνητέ μοι τῶν ἐμφερομένων φιλάνθρωποι κριταὶ νικῶντες συμπαθείᾳ τὰ τοῦ παιδὸς ὑμῶν ὀλισθήματα, μόνην ταύτην ἐκδεχομένῳ τῆς εὐπειθείας ἀντίδοσιν, καὶ γένεσθέ μοι μεσῖται τῆς πρὸς αὐτὸν καταλλαγῆς *εἰρήνην* δημιουργοῦντες *τὴν πάντα νοῦν ὑπερέχουσαν* [Phlp 4:7], ἧς αὐτὸς *ἄρχων* ἐστὶν ὁ Σωτὴρ [Is 9:6], ἕξει πρακτικῇ τῆς τῶν παθῶν ταραχῆς ἐλευθερῶν *τοὺς φοβουμένους αὐτόν* [Ps 24(25):14], καὶ *Πατὴρ τοῦ μέλλοντος αἰῶνος* [Is 9:6], Πνεύματι γεννῶν δι' ἀγάπης καὶ γνώσεως τοὺς "τὸν ἄνω κόσμον πληρώσαντας." Αὐτῷ *δόξα, μεγαλωσύνη, κράτος* [Jud 25], σὺν τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι εἰς τοὺς αἰῶνας. Ἀμήν.

and [1060C] *trustworthy,* and wishes to be confessed as such by us.

Since He has taken shape in your speech and life, O sanctified ones,[23] imitate His *long-suffering,* and when you have received this present writing, show yourselves to me as a kind judge of what is contained herein. Overcome with compassion the failings of your child, who awaits only the reward of his obedience, and become the means by which I may be reconciled to God. In doing this you will bring forth the *peace that passes all understanding,* the *prince* of which is the Savior Himself, who frees *those who fear Him* from the disturbance of their passions through perseverance in the practice of virtue. He is the *Father of the age to come,* who begets in the Spirit through love and knowledge "those who fill the world above."[24] To Him be *glory, majesty* [1060D] *and dominion,* together with the Father and the Holy Spirit, to the ages. Amen. 27



AMBIGUA TO JOHN

Prologue

(Letter to John of Kyzikos)

Πρὸς Ἰωάννην Ἀρχιεπίσκοπον Κυζίκου, Μάξιμος ἐν Κυρίῳ χαίρειν.

2 Ἐπαινοῦνται μέν, καὶ τυχὸν δικαίως, παρὰ πάντων τῆς φιλομαθείας ἕνεκεν οἱ προθυμότεροι τῶν καλῶν ἐρασταὶ καὶ τῆς ἐπ' αὐτοῖς ἐπιστήμης ἐπιμεληταὶ σπουδαιότεροι τοῖς κρείττοσι καὶ τῶν κρειττόνων διδασκάλοις προσιόντες, ὅτι δι' ἐρωτήσεως τὴν γνῶσιν τῶν ἠγνοημένων καὶ τὴν ἐπιστήμην ἀνεπαισχύντως λαμβάνοντες, σφᾶς αὐτοὺς ἀγνοίας καὶ ἀπειρίας καὶ τοῦ κατ' αὐτὰς ὀνείδους ἐλευθεροῦσιν.

3 Ὑμᾶς δὲ τίς ἂν ἀξίως ἐπαινέσειε λόγος; ἢ τίς ἀνθρώπων κἂν διανοίᾳ περιλαβεῖν ὑμῶν τὸ τῆς ἀρετῆς μέγεθος ἱκανὸς εὑρεθήσεται; Ὅτι δόκιμοι λογικῶν προβάτων ποιμένες ὑπάρχοντες καὶ πρὸς τὴν ἄνω μάνδραν φωναῖς σύριγγος πνευματικῆς ἀνάγειν τε καὶ ἐπανάγειν[1] εἰδότες [see John 10:3–4], οἷα δὴ τῆς ἀνεφίκτου τοῖς ἄλλοις τῶν θείων μυστικῆς γνώσεως τὴν ἕξιν προειληφότες, καθ' ἣν τῆς Χριστοῦ ἐκκλησίας ἀξίως πεπιστευμένοι[2] τοὺς οἴακας νηὸς

Prologue

(Letter to John of Kyzikos) [1061A]

Greetings in the Lord from Maximos to John, the Archbishop of Kyzikos.

2 Those who more ardently desire to apprehend beautiful things, and who exercise themselves with greater diligence in the science that pertains to them, are praised by all—and rightly so, it seems to me—when, on account of their love of learning, they seek out the best teachers of the greatest truths. For by asking questions they acquire (without incurring any shame) the knowledge and science of what had previously eluded them, and, by bringing an end to their ignorance, [1064A] they clear themselves of the stigma occasioned by their former deficiencies in theory and practice.

3 But as for you, what speech could worthily praise you? Or who among men could encompass, even with his mind, the magnitude of your virtue? For being a seasoned shepherd of rational sheep, you lead and restore them to the heavenly sheepfold by the sounds of your spiritual pipe. And you are able to do this because you have acquired what most men fail to obtain, namely, a state of mind receptive to the mystical knowledge of God. Because of this, your hand has been placed on the rudder of the Church of Christ, which you

τρόπον ἐπιστημόνως ἰθύνετε, μετὰ τοῦ φόρτου τῆς πίστεως καὶ τῆς τοῦ κατὰ Θεὸν βίου εὐπρεπείας, πρὸς τὸν λιμένα τοῦ θείου θελήματος, μηδὲν τῶν κατὰ τὴν θάλασσαν τοῦ βίου πειρασμῶν παραβλαβεῖσαν.

4 Περὶ τῶν ἐγνωσμένων ὑμῖν, ὧν καὶ ἐξηγητὰς ὑμᾶς κατέστησεν ὁ Θεός, οὐ μόνον τοὺς σοφωτέρους, εἴπερ τις ὑμῶν ἐστιν ὅλως κατὰ τὴν γνῶσιν ἀνώτερος, ἀλλὰ καὶ τοὺς μηδενὸς ἀξίους καὶ παντελῶς παντὸς ἀπείρους μαθήματος, πίστει τοῦ εὑρεῖν τι, καθὼς εἰώθατε, καὶ παρὰ τοῖς ἀσήμοις ἐπίσημον ἐρωτᾷν οὐχ ἡγεῖσθε ἀνάξιον.

5 Διὸ κἀγὼ δεξάμενος τὴν τιμίαν ὑμῶν ἐπιστολὴν τὸν περὶ ἑκάστου τῶν ἀπορηθέντων ἡμῖν[3] κεφαλαίων ἐν τοῖς τοῦ ἁγίου θεολόγου Γρηγορίου λόγοις, περὶ ὧν ἐφιλοπονοῦμεν ἡνίκα σὺν ἀλλήλοις ἦμεν, ἀποδοθέντα τὸ τηνικαῦτα λόγον[4] γραφῇ καταθεμένῳ στεῖλαι ὑμῖν κελεύουσαν, ὑμᾶς μὲν εἰκότως τῆς ἀρετῆς ἐθαύμασα καὶ τὸ παμφαὲς καὶ ὑψηλὸν τῆς κατ' αὐτὴν χριστοπρεποῦς ὑμῶν πτωχείας ἀνύμνησα, μᾶλλον δὲ τὸν κατὰ πάντα τρόπον δι' ὑμῶν τε καὶ ἐν ὑμῖν δοξαζόμενον Κύριον, τὸν καὶ ποιήσαντα ὑμᾶς καὶ τὴν πρὸς τὸ ἀξίους αὐτοῦ γενέσθαι χαρισθεῖσαν ὑμῖν δύναμιν τοῖς ἑαυτοῦ ἰδιώμασι δι' αὐτῶν τῶν ἔργων καὶ τῆς ἀληθείας ἀριδήλως ὡραϊσμένην ἐκφαίνοντα μέχρις ἐμοῦ τοῦ μικροῦ καὶ μηδενὸς ἀξίου καὶ ἀμαθοῦς καὶ πάσης γυμνοῦ παντάπασιν ἀρετῆς καὶ γνώσεως.

6 Περὶ τούτου ταπεινωθέντας θεώμενος, ἐμαυτὸν δὲ καταδέξασθαι ὑμῶν τὸ ἐπίταγμα κατὰ δύναμιν ἐβιασάμην, μηδένα τοῦ προπετὴς νομισθῆναι τοῖς πολλοῖς ὑμῶν χάριν ποιησάμενος λόγον· ἀλλὰ καὶ ὑμεῖς τὸν προσφιλῆ καὶ

skillfully hold to a steady course like a ship, carrying its cargo of faith and the dignity of a godly life to the harbor of the divine will, suffering none of the storms and shipwrecks that beset those who sail on the sea of life.

It is therefore all the more remarkable that you do not consider it beneath your dignity to ask questions, not only of those more advanced in wisdom than yourself (if such indeed there be), but even of those unworthy of regard and completely devoid of learning, in the hope that you might discover something of significance among insignificant men. And this is your habit, even when the matter at hand is one you understand thoroughly, and of which God has [1064B] made you an authoritative interpreter. 4

Thus, when I received your honorable letter, urging me to write down and send you the interpretations of the passages that perplexed us in the orations of Saint Gregory the Theologian, which we had labored over when we were together, I was amazed by your virtue and praised the luminous and lofty example of your Christ-like self-abnegation. Indeed I was moved to praise the Lord Himself, [1064C] who by and in your person is glorified in every possible way. For it is He who created you, and who, in a distinctly beautiful form, manifests even unto me—though I am but a small, worthless, and unlearned man, utterly bereft of virtue and knowledge—the power to become worthy of Him by means of His attributes, a power which has been granted to you on account of your deeds themselves and the truth. 5

Seeing your humility in this matter, I forced myself to respond to your request, to the extent that this was possible, for your sake taking no account of the fact that many will judge me to have acted impetuously. I beg you then to 6

ἐράσμιον τῆς εὐπειθείας μισθὸν ἀντιλαβεῖν ἐκδεχομένῳ τὰς ὑμετέρας ἐκτενεῖς εὐχὰς [see Act 12:5] συνήθως χαρίσασθε, ὅπως Χριστὸς ὁ Θεός, ἡ ἑτοίμη τῶν φοβουμένων αὐτὸν βοήθεια, "ἔλθοι μοι τῷ λόγῳ σύμμαχος," μᾶλλον δὲ τὸν τοῦ λέγειν ὅλον εὐσεβῶς ὡς Λόγος χορηγήσοι λόγον.

7 Ἀξιῶ δὲ ὑμᾶς ἐντυγχάνοντας μὴ τὴν κεκομψευμένην ἐπιζητεῖν πρὸς ἐμοῦ λέξιν, τοὺς περικομποῦντας τὴν ἀκοὴν λόγους οὐκ ἔχοντος καὶ ταῖς περιέργοις τομαῖς ἐμπεριηχήτους ποιεῖν ἀγνοοῦντος· ἀτριβὴς γὰρ ὢν τῶν τοιούτων μαθημάτων καὶ τῆς ἐπ' αὐτοῖς μελέτης ἄπειρος τυγχάνων, ἀγαπητὸν ἡγοῦμαι καὶ ἐπευκτόν, εἰ τῆς διανοίας τοῦ ἁγίου τούτου καὶ μεγάλου διδασκάλου, κἂν ἐν χυδαίᾳ φράσει, καὶ τοῦτο ποσῶς, καταστοχάσαιμι. Μήτι δὲ τῷ πολυστίχῳ τῶν ἐξηγήσεων ἐπισκήπτειν· ὁ θεολόγος γὰρ οὗτος ἀνήρ, ὡς ἴστε, βραχυλόγος ὑπάρχων καὶ πολύνους ἀνάγκην δίδωσι τῷ ἐξαπλοῦν βουλομένῳ τὸν αὐτοῦ σκοπόν, κἂν ὁ ῥητορικώτατος ᾖ καὶ φιλοσοφώτατος, διὰ πολλῶν ἰέναι, καὶ μάλιστα ἐμοὶ τῷ ἰδιώτῃ.

8 Εἰ δ' ὑμᾶς συνήθως ὁ θεοφιλὴς ἀνακινήσοι ζῆλος πρὸς τὸ σύντομον ἅμα καὶ εὐφραδὲς τὰ γραφόμενα μετακομίσαι ἢ καὶ τὸν νοῦν ὅλον διορθώσασθαι πρὸς τὸ ὑψηλότερον, μισθὸν αὐτοτελῆ λήψεσθε, τὰς τοῦ θεοφόρου πρὸς τὸν Δεσπότην τῶν ὅλων εὐχάς, ἅτε μὴ συγχωρήσαντες αὐτοῦ τὰ θεῖα καὶ ὑπερφυῆ νοήματα ταῖς ἀποτεύκτοις καὶ

grant me, who am awaiting the beloved and longed-for reward of my obedience, your customarily *fervent prayers*, so that Christ our God, the ready help of all who fear Him, "might be the ally of my words,"[1] or rather that, as the very Word of God, He might grant me to bring forth all my words [1064D] with reverence.

7 I ask that when reading the following, you not look to me for any literary refinement, since I have not that power over words to make them ring winningly in the ears of the audience, and know not how to round them out with calculated pauses and stops; insofar as I am unschooled in the rules of style and inexperienced in their practical exercise, it seems preferable, indeed [1065A] desirable, for me to concentrate on the inner meaning of what our holy and great teacher has written, though I do so in rough-hewn phrases, and only partially at that. Moreover, I implore you not to reproach me on account of my drawn-out explanations,[2] for you are well aware that Saint Gregory the Theologian was a man of profound thoughts but of comparatively few words,[3] and so he compels his interpreters—even those who command extraordinary powers of speech and philosophical brilliance—to go on at great length and touch on a wide range of subjects. How much more so, then, will this be true of someone as uncultivated as myself.

8 If, however, your customary godly zeal should prompt you to revise what I have written into something more pointed and precise, or even to correct the sense of my words and transpose them into a more elevated style, you will receive a perfect reward, namely, the intercessions of Saint Gregory to the Lord of all, for I know you will not suffer his sacred thoughts, which soar high above the earth, to

χαμαιπετέσιν ἐπιβολαῖς παρασύρεσθαι. Ἀκολούθως δὲ τῇ ὑμετέρᾳ ἐπιστολῇ τὴν περὶ ἑκάστου κεφαλαίου ποιησάμενος ζήτησιν κατεθέμην τῷ γράμματι, χρηστοὺς καὶ φιλανθρώπους ὑμᾶς τῶν λεγομένων κριτὰς γενέσθαι παρακαλῶν.

Ambiguum 6

Ἐκ τοῦ περὶ φιλοπτωχίας λόγου, εἰς τό·

> Φείδομαι ὡς συνεργοῦ καὶ οὐκ ἔχω πῶς φύγω τὴν ἐπανάστασιν ἢ πῶς μὴ ἀπὸ Θεοῦ πέσω βαρηθεὶς ταῖς πέδαις κατασπώσαις ἢ κατεχούσαις εἰς ἔδαφος.

2 Οὐ ταὐτὸν τῷ "κατασπᾶσθαι" τὸ "κατέχεσθαι" νενόηται τῷ μακαρίῳ τούτῳ ἀνδρί, μὴ οὕτω νομίσῃς, δοκιμώτατε, εἴπερ τί σοι νοεῖν τῆς αὐτοῦ μεγαλονοίας ἄξιον διεσπούδασται· ἐπεὶ περιττὸς οὕτω τοῖς λόγοις καὶ τὸν νοῦν τῷ λόγῳ μὴ ἐφιστάμενον ἔχων ἀναφανήσεται, εἴπερ μὴ πάσῃ συλλαβῇ σχεδὸν τὴν πρέπουσαν ἐνθέμενος ἔννοιαν πρὸς τὰ κάλλιστά τε καὶ χρήσιμα τοὺς ὀπαδοὺς ὁδηγεῖν παντὶ τρόπῳ διεγνωκέναι ὑποληφθῇ. Οὐχ οὕτω δὲ ταῦτ' ἔχει. Πόθεν; ἀλλὰ καὶ νῷ λόγον σοφῷ συνίστησι καὶ λόγῳ

be dragged down by my lame [1065B] and limping jottings. In accordance with your letter, therefore, I have undertaken an investigation of each of the passages in question, and committed the results to writing, beseeching you to be a kind and merciful judge of my words.

Ambiguum 6

From Gregory the Theologian's oration On Love for the Poor:

> I show it (i.e., my body) consideration as my coworker, but have no means of fleeing its rebellion, or of not falling away from God, being weighed down by its bonds dragging me down or binding me to the earth.[1]

2 The words "dragging down" and "binding" do not mean the same thing for the blessed Gregory, and neither should they for you, most esteemed one, if you wish to understand here something that is worthy of his great intellect. He would indeed appear to be merely redundant, or simply incapable of expressing himself clearly, if we failed to grasp the extent to which he imbues virtually every syllable with the [1065C] most suitable meaning, since even in his mannerisms of speech he was determined to direct his disciples to what is most beautiful and useful.[2] And this is surely the case here, where he frames his words with great wisdom, fitting a

ὑψηλῷ νοῦν ἐφίστησιν ὑψηλότερον, ἵν' ὑψηλὸς ὑψηλῷ διαγγέλληται καὶ τῆς ἀληθείας ποσῶς δι' ἀμφοῖν τὸ τέως τοῖς πολλοῖς ἢ καὶ πᾶσιν ἀνεπίβατον μέγεθος διαδειχθῇ. Ἵνα δὲ φανερὸν ἅπαν ἡμῖν γένηται τῶν λεγομένων τὸ αἴνιγμα, αὐτὰ ὡς ἔχει τοῦ μακαρίου σκοπήσωμεν τὰ ῥητά.

3 "Φείδομαι," φησίν, "ὡς συνεργοῦ, καὶ οὐκ ἔχω πῶς φύγω τὴν ἐπανάστασιν ἢ πῶς μὴ ἀπὸ Θεοῦ πέσω βαρηθεὶς ταῖς πέδαις κατασπώσαις ἢ κατεχούσαις εἰς ἔδαφος." Ταῦτ' εἰπὼν οὐχ ἑαυτῷ πάντως, ἀλλὰ δι' ἑαυτοῦ τῷ κοινῷ τῆς ἀνθρωπότητος διαλέγεται, εἰδὼς ὅτι πᾶς τις ὁ σωτηρίας ἐρῶν ἢ πράξει ἢ θεωρίᾳ πάντως προσανέχει. Ἀρετῆς γὰρ καὶ γνώσεως χωρὶς οὐδαμῶς οὐδεὶς πώποτε τυχεῖν σωτηρίας δεδύνηται. Εἴπερ οὖν τῶν διὰ θεωρίας, φησί, Θεῷ προσεδρευόντων καὶ τοῦ μακαρίου κάλλους κατατρυφώντων καθέστηκα εἷς, *εἰρήνην* ἔχων παντάπασι καὶ *ἁγιασμόν* [see Hbr 12:14], ὡς ἐμαυτὸν ἁπλώσας Θεῷ, ἀδιαιρέτῳ κατὰ τὴν γνώμην ταὐτότητι, τῷ τὰς ἀλόγους δυνάμεις τῆς ψυχῆς λογίσαι τε πρεπόντως καὶ νῷ διὰ λόγου προσαγαγεῖν καὶ οἰκειώσασθαι, θυμὸν λέγω καὶ ἐπιθυμίαν, τὸν μὲν εἰς ἀγάπην, τὴν δὲ εἰς χαρὰν μεταβαλών, εἴπερ χαρᾶς ἴδιον τὸ σκιρτᾶν θεοπρεπῶς καὶ ἀγάλλεσθαι κατὰ τὸν *ἐκ μήτρας προσκιρτήσαντα* Ἰωάννην [see Lk 1:41], τὸν μέγαν τῆς ἀληθείας πρόδρομόν τε καὶ κήρυκα ἢ τὸν *ἐπὶ τῇ καταπαύσει* τῆς κιβωτοῦ τοῦ Ἰσραὴλ βασιλέα Δαβίδ [2 Kings 6:12–17]. Ἐν μήτρᾳ γάρ (κἂν εἰ τραχὺς ὁ λόγος ὡς ἀτριβὴς τοῖς πολλοῖς, ἀλλ' οὖν ἀληθής), καὶ ἡμεῖς καὶ ὁ

sublime phrase to a meaning still more sublime, so that the sublime might herald the sublime, and that both together might afford a partial view of the magnitude of the truth, which hitherto had been inaccessible not simply to the many but to all. Let us, then, consider closely the words of this blessed man just as they are, so that their entire mystery might be revealed to us.

3 "I show it (i.e., my body) consideration as a coworker, but have no means of fleeing its rebellion, or of not falling away from God, being weighed down by its bonds dragging me down or binding me to the earth." In the first place, he did not address these words merely to himself, but through himself [1065D] he holds a dialogue with humanity as a whole, knowing that whoever longs for salvation devotes himself to a life of either practice or contemplation—for without virtue and knowledge no one has ever been able to attain salvation.[3] If, then, he says, through contemplation I find myself among those who are close to God, and who delight in His blessed beauty, experiencing *peace* in all things and *holiness,* [1068A] having simplified myself for God by the undivided identification of my will with His, it is because I have fittingly brought the irrational powers of the soul—I mean anger and desire—under the control of reason, and through reason have led them into intimate association with the intellect, so that anger is transformed into love and desire into joy. Now the chief characteristic of joy is a leaping and rejoicing in God, which we see quite clearly in John the Baptist, the great forerunner and herald of the truth, who *leaped in the womb;* we see it also in David, the king of Israel, who *leaped for joy* when the ark *came to its rest.*[4] For it is true—though it may be a jarring and unusual thing

Θεὸς Λόγος ἐσμέν, ὁ τοῦ παντὸς ποιητὴς καὶ δεσπότης, ἐν τῇ παρούσῃ τῆς ζωῆς καταστάσει, ὁ μὲν ἀμυδρῶς ὡς ἐν μήτρᾳ καὶ μόγις τῷ αἰσθητῷ τούτῳ κόσμῳ διαφαινόμενος, καὶ τοῦτο τοῖς κατὰ Ἰωάννην τῷ πνεύματι, οἱ δ' ἄνθρωποι ὡς ἐκ μήτρας τῆς ὑλικῆς περιστάσεως, κἂν ποσῶς τὸν ἐν τοῖς οὖσιν ἐγκρυπτόμενον διαβλέποντες Λόγον, καὶ τοῦτ' ἄνπερ ὦσι ταῖς Ἰωάννου αὐχοῦντες χάρισι. Πρὸς γὰρ τὴν ἄφατον τοῦ μέλλοντος αἰῶνος δόξαν τε καὶ λαμπρότητα καὶ τὴν τῆς κατ' αὐτὸν ζωῆς ἰδιότητα μήτρας οὐδὲν διαφέρει ζόφῳ περικεχυμένης συγκρινομένη ἡ παροῦσα ζωή, ἐν ᾗ δι' ἡμᾶς τοὺς νηπιάσαντας ταῖς φρεσὶ καὶ ὁ Θεὸς Λόγος τέλειος ὢν καὶ ὑπερτελής, ὡς φιλάνθρωπος, ἐνηπίασεν.

4 Εἴπερ οὖν, ὡς εἴρηται, τοιοῦτός τις ὑπάρχω, καὶ τῆς ἐφικτῆς ἀνθρώποις κατὰ τὴν παροῦσαν ζωὴν ἐπέβην θείας ἀκρότητος, ἀμελήσω δὲ "τῆς θεοειδοῦς ἕξεως," ἐμαυτὸν πρὸς τὴν τοῦ σώματος ἑκουσίως ἐπικλίνας στοργήν, "κατεσπάσθην βαρηθεὶς ταῖς πέδαις," ἤτοι ταῖς *φροντίσι* [see Lk 21:34], καὶ "ἀπὸ Θεοῦ ἔπεσον," ὡς τὴν περὶ μόνης *τῆς βασιλείας τῶν οὐρανῶν μέριμνάν* τε καὶ *ζήτησιν* [see Mt 6:31, 33–34] ᾧ μὴ θέμις ἦν, τῇ γηΐνῃ λέγω ζωῇ, προσνείμας καὶ ταῖς αἰσθήσεσι συμφέρεσθαι μᾶλλον ἢ πρὸς Θεὸν φέρεσθαι τὴν διάνοιαν ἀνασχόμενος.

5 Εἰ δὲ τῶν ἔτι διὰ τῆς πρακτικῆς πολεμικῶς κατὰ τῶν παθῶν ὡπλισμένων[1] εἰμί, μήπω τῶν δι' αὐτῶν ἑλεῖν βουλομένων ἐχθρῶν καθαρῶς ὑπαλύξας τοὺς δόλους, καὶ

to say—that both man and the Word of God, the Creator and Master of the universe, exist in a kind of womb, owing to the present condition of our life. In this sense-perceptible world, just as if He were enclosed in a womb, the Word of God appears only obscurely, and only to those who have [1068B] the spirit of John the Baptist. Human beings, on the other hand, gazing through the womb of the material world, catch but a glimpse of the Word who is concealed within beings (and this, again, only if they are endowed with John's spiritual gifts). For when compared to the ineffable glory and splendor of the age to come, and to the kind of life that awaits us there, this present life differs in no way from a womb swathed in darkness, in which, for the sake of us who were infantile in mind, the infinitely perfect Word of God, who loves mankind, became an infant.

4 If, then, as he says, I have attained the heights of contemplation; if I have risen to the very perfection of God (to the extent that this is possible in this present life), and then grow lax regarding the "deiform habit of mind,"[5] and of my own accord stoop to pander to the body, then I am "weighed down by bonds dragging me down." [1068C] These bonds are *the cares of life,* and it is under their weight that I "fall away from God," since my *concern for* and *seeking for* nothing but *the kingdom of heaven* has been diverted to something that is not permitted, by which I mean an earthly life, and I have chosen to wander among the senses rather than direct my mind to God.

5 If, however, I am someone who is still battling the passions with the weapons of practical ascetic struggle, and if, being still vulnerable to ambush by my enemies who seek to ensnare me in the passions, I should indulge in unreserved

στέρξω ἀδιακρίτως τὸ σῶμα, κατεσχέθην ὑπ᾽ αὐτοῦ δῆλον, ὡς τὴν πρὸς αὐτὸ σχέσιν τοῦ δι᾽ ἀρετῆς χωρισμοῦ προελόμενος. Κατασπᾶται οὖν ἄρα ὁ θεωρητικός, ἄσχετος ἤδη κατὰ τὴν ἕξιν γινόμενος τῷ σώματι, τῶν θείων ἀμελῶν θεαμάτων. Κατέχεται δὲ ὁ πρακτικὸς ὁ τῷ σώματι μαχόμενος, ἐνδιδοὺς τῇ πρὸς αὐτὸ πάλῃ καὶ τοῦ πονεῖν ὑπὲρ ἀρετῆς, ἥτις ἐστὶ ψυχῆς ἐλευθερία, τὸ δοῦλον εἶναι παθῶν ἐπιλεγόμενος.

Ambiguum 7

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Τίς ἡ περὶ ἐμὲ σοφία καὶ τί τὸ μέγα τοῦτο μυστήριον; ἢ βούλεται μοῖραν ἡμᾶς ὄντας Θεοῦ καὶ ἄνωθεν ῥεύσαντας, ἵνα μὴ διὰ τὴν ἀξίαν ἐπαιρόμενοι καὶ μετεωριζόμενοι καταφρονῶμεν τοῦ κτίσαντος, ἐν τῇ πρὸς τὸ σῶμα πάλῃ καὶ μάχῃ πρὸς αὐτὸν ἀεὶ βλέπειν, καὶ τὴν συνεζευγμένην ἀσθένειαν παιδαγωγίαν εἶναι τοῦ ἀξιώματος;

love for my body, it is obvious that I have been "bound" by the body, insofar as I have preferred my affection for the body over separation from it through virtue. From this we see that the person devoted to contemplation, even though his stable habit of mind has separated him from the body, is "dragged down" when he grows lax concerning the vision of God. The man of practical ascetic struggle, on the other hand, who is still battling with the body, is "bound to the earth" when he gives up the fight and sets aside the labors necessary for virtue—which latter constitutes the freedom of the soul—preferring instead to become a slave of the passions. [1068D]

Ambiguum 7

From Saint Gregory's same oration On Love for the Poor:

> What is this wisdom that concerns me? And what is this great mystery? Or is it God's will that we, who are a portion of God that has flowed down from above, not become exalted and lifted up on account of this dignity, and so despise our Creator? Or is it not rather that, in our struggle and battle with the body, [1069A] we should always look to Him, so that this very weakness that has been yoked to us might be an education concerning our dignity?[1]

2 Τούτοις τινὲς ἐντυγχάνοντες τοῖς λόγοις, μηδένα, ὡς ἔοικεν, ὑπὲρ τοῦ πονεῖν τῆς ζητήσεως ἕνεκεν τοῦ ἀληθοῦς μισθὸν ἐκδεχόμενοι [see 1 Cor 3:8], πρὸς τὸ εὔκολον καὶ πολλὰς ἔχον ἤδη ἐκ τῶν Ἑλληνικῶν δογμάτων τὰς ἀφορμὰς καταφεύγουσι, φάσκοντες τήν τέ ποτε οὖσαν κατὰ τὸ δόξαν αὐτοῖς τῶν λογικῶν ἑνάδα καθ' ἣν συμφυεῖς ὄντες Θεῷ τὴν ἐν αὐτῷ μονὴν[1] εἴχομεν[2] καὶ ἵδρυσιν, προσέτι γε καὶ τὴν γενομένην "κίνησιν," ἐξ ἧς σκεδασθέντα διαφόρως τὰ λογικὰ πρὸς γένεσιν τοῦ σωματικοῦ τούτου κόσμου τὸν Θεὸν ἰδεῖν παρεσκεύασαν, χάριν τοῦ ἐνδῆσαι αὐτὰ σώμασιν ἐπὶ τιμωρίᾳ τῶν προημαρτημένων, διὰ τούτων αἰνίττεσθαι τῶν λόγων νομίζοντες τὸν διδάσκαλον. Ἀλλ' ἠγνόησαν ὡς ἀδύνατα ὑποτίθενται καὶ τῶν ἀμηχάνων καταστοχάζονται, καθὼς προϊὼν μετὰ τοῦ εἰκότος ὁ ἀληθὴς ἀποδείξει λόγος.

3 Εἰ γὰρ τὸ θεῖον ἀκίνητον, ὡς πάντων πληρωτικόν, πᾶν δὲ τὸ ἐκ μὴ ὄντων τὸ εἶναι λαβὸν καὶ κινητόν, ὡς πρός τινα πάντως φερόμενον αἰτίαν, οὔπω δὲ οὐδὲν κινούμενον ἔστη, ὡς τῆς κατ' ἔφεσιν κινήσεως τὴν δύναμιν μήπω τῷ ἐσχάτῳ προσαναπαῦσαν ὀρεκτῷ (οὐδὲν γὰρ ἱστᾷν ἄλλο τὸ φερόμενον κατὰ φύσιν πέφυκεν ἢ ἐκεῖνο δεικνύμενον). Οὐδὲν ἄρα κινούμενον ἔστη, ὡς τοῦ ἐσχάτου μήπω τυχὸν

[The unity of rational beings]

2 Some people, reading these words and expecting, as it seems, no reward for labor undertaken in search of the truth, have resorted to a rather facile interpretation, which in fact is derived largely from the doctrines of the Greeks. According to the opinion of these people, there once existed a unity of rational beings, by virtue of which we were connatural with God, in whom we had our remaining and abode.[2] In addition to this they speak of a "movement" that came about, as a result of which the rational beings were variously dispersed, prompting God to look toward the creation of this corporeal world, so that He could bind them in bodies as a punishment for their former sins. This is what they [1069B] think our teacher Gregory is alluding to in this passage. They do not realize, however, that their theories are completely untenable, and that their assumptions are all unsound, as a truthful examination will presently demonstrate by means of more reasonable arguments.

[Rest and motion]

3 If, in the first place, we accept that the Divine is immovable (since it fills all things), whereas everything that has received its being *ex nihilo* is in motion (since all things are necessarily carried along toward some cause), then nothing that moves has yet come to rest, because its capacity for appetitive movement has not yet come to repose in what it ultimately desires, for nothing but the appearance of the ultimate object of desire can bring to rest that which is carried along by the power of its own nature. It follows, then, that nothing that is in motion has come to rest, since it has

ὀρεκτοῦ· ἐπειδὴ[3] μηδ' ἐκεῖνό πω φανὲν τῶν περὶ αὐτὸ φερομένων τὴν κίνησιν ἔστησεν.

4 Εἰ δὲ τοῦτό ποτε γεγενῆσθαι ἐξ ἐπιτάγματος κελεύουσι, καὶ τῆς ἐν τῷ ἐσχάτῳ καὶ μόνῳ ὀρεκτῷ ἱδρύσεώς τε καὶ μονῆς παρακινηθέντα τὰ λογικὰ τὸν σκεδασμὸν ἔλαβεν, ἵνα μὴ λέγων ἐρεσχελῶ, τίς ἡ ἀπόδειξις; Τὰς αὐτὰς ἐπὶ τοῖς αὐτοῖς ἐπ' ἄπειρον ἕξειν τὰ λογικὰ μετεμπτώσεις ἐξ ἀνάγκης εἰκότως ὑποθήσονται. Οὗτινος γὰρ διὰ τῆς πείρας καταφρονεῖν ἅπαξ δεδύνηνται, καὶ εἰς ἀεὶ δυνήσεσθαι οὐδεὶς ὁ κωλύσων ἔσται λόγος. Τοῦ δὲ οὕτω φέρεσθαι τὰ λογικὰ καὶ μηδεμίαν ἔχειν ἢ ἐλπίζειν βάσιν ἀμετάθετον τῆς ἐν τῷ καλῷ παγιότητος, τί ἄλλο γένοιτ' ἂν ἐλεεινότερον;

5 Εἰ δὲ δύνασθαι μὲν φαῖεν, μὴ βούλεσθαι δέ, διὰ τὴν γενομένην πεῖραν τοῦ ἐναντίου, καὶ οὕτως οὐ δι' ἑαυτό, ὡς καλόν, ἀλλὰ διὰ τὸ ἐναντίον τὸ καλὸν αὐτοῖς ἔσται ἐξ ἀνάγκης στεργόμενον, ὡς οὐ φύσει ἢ κυρίως ὂν ἐραστόν· πᾶν γὰρ ὃ μὴ δι' ἑαυτὸ ἀγαθόν ἐστι καὶ ἐραστὸν καὶ πάσης ἑλκτικὸν κινήσεως οὐ κυρίως καλόν. Καὶ διὰ τοῦτο οὐδὲ καθεκτικὸν εἰκότως τῆς τῶν ἐπ' αὐτῷ ἡδομένων ἐφέσεως. Ἀλλὰ καὶ χάριν λοιπὸν ὁμολογήσαιεν ἂν τῷ κακῷ οἱ τοῦτο περιέποντες τὸ φρόνημα, ὡς δι' αὐτοῦ τὸ δέον διδαχθέντες καὶ τὴν ἐν τῷ καλῷ πῆξίν πως ἔχειν μεταμαθόντες, καὶ

not yet attained its ultimate desired end, because that which can arrest the motion of whatever is moved in relation to it has not yet appeared.[3]

4 But if, {1069C} as they maintain, what happened was the inevitable result of certain conditions, so that rational beings were moved from their abode and remaining in what alone is ultimately desirable, and consequently were broken up and scattered into multiplicity, we must ask in no uncertain terms: what proof do they have? For if what they say is true, it necessarily follows that rational beings, when found in the same circumstances, will undergo the same changes *ad infinitum*. For anyone who through experience is able even once to spurn something will find no reason to cease from doing so for all eternity.[4] And if rational beings are to be swept about in this way, and are to be without any hope for an immovable foundation of stability in the Beautiful, what more pitiful condition of existence could there possibly be?

5 If, on the other hand, they should say that, because of their experience of the contrary, these rational beings were able, but not willing (i.e., to abide in the Beautiful), then the Beautiful would of necessity be loved not for its own sake, but because of its opposite, as if it were {1069D} not something naturally or properly desirable in and of itself. For whatever is not good and desirable in itself, and that does not attract all motion to itself, strictly speaking cannot be the Beautiful. Neither would it be capable of satisfying the desire of those who find delight in it. Moreover, those who espouse such a theory would be indebted to evil, {1072A} since through it they were instructed in what was proper and right, learning much better the condition of fixity in the

γένεσιν αὐτὸ ἀναγκαίως εἴποιεν ἄν, εἴπερ ἑαυτοῖς στοιχεῖν διέγνωσαν, καὶ τῆς φύσεως αὐτῆς χρησιμωτέραν, ὡς τοῦ συμφέροντος κατ' αὐτοὺς οὖσαν διδακτικὴν καὶ τοῦ πάντων τιμιωτέρου κτήματος, τῆς ἀγάπης λέγω, γεννητικήν, καθ' ἣν πέφυκε πάντα τὰ ἐκ Θεοῦ γενόμενα[4] εἰς Θεὸν *συνάγεσθαι* [see John 11:52] μονίμως τε καὶ ἀπαρατρέπτως.

6 Καὶ πάλιν, τῶν ἐκ Θεοῦ γενομένων νοητῶν τε καὶ αἰσθητῶν ἡ γένεσις τῆς κινήσεως προεπινοεῖται. Οὐ γὰρ οἷόν τε πρὸ γενέσεως εἶναι κίνησιν. Τῶν γὰρ γενομένων ἡ κίνησις ἥ τε νοητῶν νοητή, ἥ τε αἰσθητῶν αἰσθητή. Οὐδὲν γὰρ τῶν γενομένων ἐστὶ τὸ παράπαν τῷ καθ' αὐτὸ λόγῳ ἀκίνητον, οὐδ' αὐτῶν τῶν ἀψύχων καὶ αἰσθητῶν, ὡς τοῖς ἐπιμελεστέροις τῶν ὄντων θεάμοσιν ἔδοξε. Κινεῖσθαι γὰρ πάντα ἔφασαν ἢ κατ' εὐθεῖαν ἢ κατὰ κύκλον ἢ ἑλικοειδῶς. Πᾶσα γὰρ κίνησις τῷ ἁπλῷ καὶ τῷ συνθέτῳ περιέχεται τρόπῳ. Εἰ τοίνυν προεπινοεῖται τῆς ὧν ἐστι κινήσεως ἡ γένεσις, ἐπιθεωρεῖται δὲ[5] τῆς ὧν ἐστι γενέσεως ἡ κίνησις, ὡς μετ' αὐτὴν κατ' ἐπίνοιαν οὖσα.

7 Ταύτην δὲ τὴν κίνησιν "δύναμιν" καλοῦσιν "φυσικὴν" πρὸς τὸ κατ' αὐτὴν τέλος ἐπειγομένην[6] ἢ "πάθος," ἤτοι κίνησιν "ἐξ ἑτέρου πρὸς ἕτερον" γινομένην τέλος ἔχουσαν

Beautiful. They would have to acknowledge, in other words, that evil is of necessity the origin of the Beautiful, and—if they knew how to think consistently—that evil is even more beneficial than nature itself, since it teaches them what is to their own advantage, and gives birth to the most precious of all possessions, I mean love, through which all things created by God are naturally *gathered up* in God, permanently and without change or deviation.

[Genesis precedes motion]

6 When, moreover, we consider all the things that come into being from God, whether intelligible or sensible, their coming into being *(genesis)* is conceived of before their motion *(kinesis)*, for motion cannot precede coming into being.[5] To be sure, the motion of intelligible beings is an intelligible motion, whereas that of sensible beings is a sense-perceptible motion. [1072B] According to those who have examined these matters carefully, no being in principle is devoid of motion (including beings that are inanimate and merely objects of sense perception), for these experts affirm that all things move in either a linear, circular, or spiral manner.[6] All motion, in other words, unfolds in simple and composite patterns. If, then, coming into being must necessarily be posited before beings can begin to move, it follows that motion is subsequent to the manifestation of being, for it is something that the intellect perceives only after the apprehension of being.[7]

7 Motion which is impelled toward its proper end they call either a "natural power," or else a "passion," that is, a motion that "passes from one thing to another," having impassibil-

τὸ ἀπαθὲς ἢ "ἐνέργειαν δραστικὴν" τέλος ἔχουσαν τὸ αὐτοτελές. Οὐδὲν δὲ τῶν γενητῶν ἑαυτοῦ τέλος ἐστίν, ἐπειδὴ οὔτε αὐταίτιον, ἐπεὶ καὶ ἀγέννητον[7] καὶ ἄναρχον καὶ ἀκίνητον, ὡς πρὸς μηδέν πως ἔχον κινηθῆναι. Ἐκβαίνει γὰρ τῶν ὄντων τὴν φύσιν, ὡς οὐδενὸς ἕνεκεν ὄν, εἴπερ ἀληθὴς ὁ περὶ αὐτοῦ ὁρισμός, κἂν ἀλλότριος ᾖ ὁ λέγων "τέλος ἐστὶν οὗ ἕνεκεν τὰ πάντα, αὐτὸ δὲ οὐδενὸς ἕνεκεν." Οὐδὲ αὐτοτελές, ἐπεὶ καὶ ἀνενέργητον, ὡς πλῆρες, καὶ ὡσαύτως καὶ μηδαμόθεν τὸ εἶναι ἔχον. Τὸ αὐτοτελὲς γάρ πως καὶ ἀναίτιον. Οὐδ' ἀπαθές, ἐπεὶ καὶ μόνον καὶ ἄπειρον καὶ ἀπερίγραφον. Οὐ γὰρ πάσχειν πέφυκε καθόλου τὸ ἀπαθές, τῷ μητ' ἐρᾶν ἄλλου ἢ κινεῖσθαι πρὸς ἄλλο τι κατ' ἔφεσιν. Οὐδὲν ἄρα τῶν γενητῶν κινούμενον ἔστη, ὡς τῆς πρώτης καὶ μόνης αἰτίας, ἐξ ἧς τὸ εἶναι τοῖς οὖσι περίεστι, μήπω τυχόν, ἢ τοῦ ἐσχάτου ἐντὸς γενόμενον ὀρεκτοῦ, ἵν' ἐκ προγεγενημένης ἑνάδος ὁ τῶν λογικῶν σκεδασμὸς ἑαυτῷ τὴν τῶν σωμάτων γένεσιν ἀκολούθως συνεισκομίσας νομισθῇ.

ity as its end, or an "effective activity," having self-perfection as its end.[8] Yet nothing that has come into being is its own proper end, insofar as it is not self-caused, for if it were, it would be uncreated, without beginning, and without motion, [1072C] having no way of being moved toward something else. For that which is self-caused transcends the nature of beings, since it exists for the sake of nothing else. Hence the definition of it is true, even though it was expressed by a man who was an outsider to the faith: "The end is that for the sake of which all things exist; it, however, is for the sake of nothing."[9] And nothing that has come into being is perfect in itself, for if it were, it would be devoid of activity, having no want or need of anything, since it owes its origin to nothing outside itself. Hence that which is perfect in itself is, in some manner, uncaused.[10] In the same way, nothing that has come into being is impassible, for this belongs only to what is unique, infinite, and uncircumscribed. That which is impassible is in no way subject to the movement of the passions, for there is nothing that it desires, neither can it be moved by desire toward something else. Therefore no created being which is in motion has yet come to rest, either because it has not yet attained its first and sole cause, to which it owes its existence, or because it does not yet find itself within its ultimate desired end. Therefore it cannot be maintained that a movement of rational beings previously at rest in a primordial unity [1072D] subsequently brought corporeal bodies into being.

8 Καὶ μαρτυροῦσι Μωϋσῆς καὶ Δαβὶδ καὶ Παῦλος οἱ ἅγιοι καὶ ὁ τούτων Δεσπότης Χριστός, ὁ μέν, μὴ γεύσασθαι *τοῦ ξύλου τῆς ζωῆς* τὸν προπάτορα ἱστορήσας [see Gen 3:23], καὶ ἄλλοθι εἰπών, *οὐ γὰρ ἥκατε ἕως τοῦ νῦν εἰς τὴν κατάπαυσιν καὶ εἰς τὴν κληρονομίαν, ἣν Κύριος ὁ Θεὸς ἡμῶν δίδωσιν ὑμῖν* [Dt 12:9]. Ὁ δέ, *χορτασθήσομαι*, βοῶν, *ἐν τῷ ὀφθῆναί μοι τὴν δόξαν σου* [Ps 16(17):15]· καὶ *ἐδίψησεν ἡ ψυχή μου πρὸς τὸν Θεὸν τὸν ἰσχυρὸν τὸν ζῶντα, πότε ἥξω καὶ ὀφθήσομαι τῷ προσώπῳ τοῦ Θεοῦ* [Ps 41(42):2]. Ὁ δὲ Φιλιππησίοις μὲν γράφων, *εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν, οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἴ γε καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Ἰησοῦ Χριστοῦ* [Phlp 3:11–12]· Ἑβραίοις δέ, *ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων, ὁ Θεός* [Hbr 4:10]. Καὶ πάλιν ἐν τῇ αὐτῇ ἐπιστολῇ μηδένα *κομίσασθαι τὰς ἐπαγγελίας* διαβεβαιούμενος [Hbr 11:39]. Ὁ δέ, *δεῦτε πρός με, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς* [Mt 11:28].

9 Οὔπω οὖν οὐδαμῶς οὐδὲν τῶν γενητῶν τὴν φυσικὴν δύναμιν πρὸς τὸ κατ' αὐτὴν τέλος κινουμένην ἔστησεν, οὐδὲ τῆς ἐνεργείας ἐπαύσατο τῷ κατ' αὐτὴν τέλει προσερεῖσαν αὐτήν, οὐδὲ τοῦ κατὰ κίνησιν πάθους τὸν καρπὸν ἐδρέψατο, τὸ ἀπαθές, φημί, καὶ ἀκίνητον. Μόνου γὰρ Θεοῦ τὸ τέλος εἶναι καὶ τὸ τέλειον καὶ τὸ ἀπαθές, ὡς ἀκινήτου καὶ πλήρους καὶ ἀπαθοῦς, τῶν γενητῶν δὲ τὸ

[Testimonies from Scripture]

8 The saints Moses, David, and Paul bear witness to this, as does Christ their Lord. For Moses, in relating the story of Adam, said: You will not taste *of the tree of life;* and elsewhere he said: *You have not yet come to the rest and the inheritance which the Lord our God gives you.* And David, crying out, says: [1073A] *I will be satisfied when Your glory appears to me,* and: *My soul thirsts for the strong and living God; when shall I go and appear before the face of God?* Writing to the Philippians, Paul says: *That if possible I may attain the resurrection of the dead; not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me His own.* And to the Hebrews he says: *For whoever enters into God's rest also ceases from his labors, just as God did from His.* And again in the same letter he affirms that no one has yet *received what was promised.* And Christ Himself says: *Come to me all you who labor and are heavy laden and I will give you rest.*

[Motion comes to rest only in God]

9 Accordingly, no created being has yet ceased from the natural power [1073B] that moves it to its proper end, neither has it found rest from the activity that impels it toward its proper end, nor harvested the fruit of this passible movement, by which I mean impassibility and immobility. For it belongs to God alone to be the end, and the completion, and the impassible, since He is unmoved, complete, and not subject to passion.[11] It belongs to beings, on the other

πρὸς τέλος ἄναρχον κινηθῆναι καὶ ἀπόσῳ τελείῳ τέλει παῦσαι τὴν ἐνέργειαν καὶ παθεῖν ἀλλ' οὐκ εἶναι ἢ γενέσθαι κατ' οὐσίαν τὸ ἄποιον· πᾶν γὰρ γενητὸν καὶ κτιστὸν οὐκ ἄσχετον δηλονότι. Εὐγνωμόνως δὲ τοῦ πάθους ἀκουστέον· οὐ γὰρ τὸ κατὰ τροπὴν ἢ φθορὰν δυνάμεως ἐνταῦθα δηλοῦται πάθος, ἀλλὰ τὸ φύσει συνυπάρχον τοῖς οὖσι. Πάντα γὰρ ὅσα γέγονε πάσχει τὸ κινεῖσθαι, ὡς μὴ ὄντα αὐτοκίνησις ἢ αὐτοδύναμις.

10 Εἰ τοίνυν γενητὰ ὑπάρχει τὰ λογικὰ καὶ κινεῖται πάντως, ὡς ἐξ ἀρχῆς κατὰ φύσιν διὰ τὸ εἶναι, πρὸς τέλος κατὰ γνώμην διὰ τὸ εὖ εἶναι κινούμενα. Τέλος γὰρ τῆς τῶν κινουμένων κινήσεως αὐτὸ τὸ ἐν τῷ ἀεὶ εὖ εἶναί ἐστιν, ὥσπερ καὶ ἀρχὴ αὐτὸ τὸ εἶναι, ὅπερ ἐστὶν ὁ Θεός, ὁ καὶ τοῦ εἶναι δοτὴρ καὶ τοῦ εὖ εἶναι χαριστικός, ὡς *ἀρχὴ καὶ τέλος* [Apc 21:6]· ἐξ αὐτοῦ γὰρ καὶ τὸ ἁπλῶς κινεῖσθαι ἡμᾶς, ὡς ἀρχῆς, καὶ τὸ πῶς κινεῖσθαι πρὸς αὐτὸν ὡς τέλος ἐστίν. Εἰ δὲ κινεῖται ἀναλόγως ἑαυτῷ νοερῶς τὸ νοερόν, καὶ νοεῖ πάντως· εἰ δὲ νοεῖ, καὶ ἐρᾷ πάντως τοῦ νοηθέντος· εἰ δ' ἐρᾷ, καὶ πάσχει πάντως τὴν πρὸς αὐτὸ ὡς ἐραστὸν ἔκστασιν· εἰ δὲ πάσχει, δηλονότι καὶ ἐπείγεται· εἰ δὲ ἐπείγεται, καὶ ἐπιτείνει πάντως τὸ σφοδρὸν τῆς κινήσεως· εἰ δὲ ἐπιτείνει σφοδρῶς τὴν κίνησιν, οὐχ ἵσταται μέχρις ἂν γένηται ὅλον ἐν ὅλῳ τῷ ἐραστῷ καὶ ὑφ' ὅλου περιληφθῇ, ἑκουσίως ὅλον

hand, to be moved toward that end which has no beginning, and to cease from their activity in that perfect end which is devoid of all quantity, and passively to experience the Unqualified, without being or becoming it in essence, for everything which has come to be and is created is clearly not absolute. It is important to understand correctly what is meant by this "passivity," for the kind of passivity spoken of here does not refer to that which is according to change or destruction of power, but to that which by nature coexists with beings. For all things that have come to be passively experience being moved, since they are neither motion itself nor power itself.[12]

If, then, [1073C] rational creatures are created beings, then surely they are subject to motion, since they are moved from their natural beginning in being, toward a voluntary end in well-being. For the end of the motion of things that are moved is to rest within eternal well-being itself, just as their beginning was being itself, which is God, who is the giver of being and the bestower of the grace of well-being, for He is the *beginning and the end.* For from God come both our general power of motion (for He is our beginning), and the particular way that we move toward Him (for He is our end). If an intellective being is moved intellectively, that is, in a manner appropriate to itself, then it will necessarily become a knowing intellect. But if it knows, it surely loves that which it knows; and if it loves, it certainly suffers an ecstasy toward it as an object of love. If it suffers this ecstasy, it obviously urges itself onward, and if it urges itself onward, it surely intensifies and greatly accelerates its motion. And if its motion is intensified in this way, [1073D] it will not cease until it is wholly present in the whole beloved, and wholly

κατὰ προαίρεσιν τὴν σωτήριον περιγραφὴν δεχόμενον, ἵν' ὅλον ὅλῳ ποιωθῇ τῷ περιγραφόντι, ὡς μηδ' ὅλως λοιπὸν βούλεσθαι ἐξ ἑαυτοῦ αὐτὸ ἐκεῖνο ὅλον γνωρίζεσθαι δύνασθαι τὸ περιγραφόμενον, ἀλλ' ἐκ τοῦ περιγράφοντος· ὡς ἀὴρ δι' ὅλου πεφωτισμένος φωτὶ καὶ πυρὶ σίδηρος ὅλος ὅλῳ πεπυρακτωμένος ἢ εἴ τι ἄλλο τῶν τοιούτων ἐστίν.

11 Ἐξ ὧν στοχαστικῶς τὴν ἐσομένην, ἀλλ' οὐ τὴν ἤδη[8] γεγενημένην καὶ παραφθαρεῖσαν, τοῖς ἀξίοις τῆς ἀγαθότητος μετουσίαν κατ' εἰκασίαν μόνον λαμβάνομεν, ἐπειδὴ καὶ ὑπὲρ πάντα ταῦτα τὰ ἐλπιζόμενά ἐστιν, ὡς ὄψεως ὄντα, κατὰ τὸ γεγραμμένον, καὶ ἀκοῆς καὶ διανοίας ἐπέκεινα [see 1 Cor 2:9–11]. Καὶ τοῦτό ἐστιν ἴσως ἡ *ὑποταγὴ* ἣν ὁ θεῖος ἀπόστολός φησι *τῷ Πατρὶ* τὸν Υἱὸν *ὑποτάσσειν,* τοὺς ἑκουσίως δεχομένους τὸ ὑποτάσσεσθαι [see 1 Cor 15:28], μεθ' ἣν ἢ δι' ἣν *ὁ ἔσχατος ἐχθρὸς καταργεῖται, ὁ θάνατος* [1 Cor 15:26], ὡς τοῦ ἐφ' ἡμῖν, ἤγουν τοῦ αὐτεξουσίου, δι' οὗ πρὸς ἡμᾶς ποιούμενος τὴν εἴσοδον ἐπεκύρου καθ' ἡμῶν τὸ τῆς φθορᾶς κράτος, ἑκουσίως καθ' ὅλου ἐκχωρηθέντος Θεῷ καὶ καλῶς βασιλεύοντος τὸ βασιλεύεσθαι, τῷ ἀργεῖν τοῦ τι ἐθέλειν παρ' ὃ θέλει Θεός· ὥσπερ φησὶν αὐτὸς ἐν ἑαυτῷ τυπῶν τὸ ἡμέτερον ὁ Σωτὴρ πρὸς τὸν Πατέρα· *πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ* [Mt 26:39]. Καὶ μετ' αὐτὸν ὁ θεσπέσιος Παῦλος, ὥσπερ *ἑαυτὸν ἀρνησάμενος* [see Lk 9:23] καὶ ἰδίαν ἔχειν ἔτι ζωὴν μὴ εἰδώς· *ζῶ δὲ οὐκ ἔτι ἐγώ· ζῇ δὲ ἐν ἐμοὶ Χριστός* [Gal 2:20].

12 *Μὴ ταραττέτω* δὲ ὑμᾶς τὸ λεγόμενον [see John 14:1; Act

encompassed by it, willingly receiving the whole saving circumscription by its own choice, so that it might be wholly qualified by the whole circumscriber, and, being wholly circumscribed, [1076A] will no longer be able to wish to be known from its own qualities, but rather from those of the circumscriber, in the same way that air is thoroughly permeated by light, or iron in a forge is completely penetrated by the fire, or anything else of this sort.[13]

11 From these examples we are able conjecturally to derive an image—not of that participation in goodness which existed long ago and fell to corruption—but that of which the worthy[14] shall partake in the age to come; and I say an "image" because what we hope for is beyond all images, surpassing vision and hearing and understanding, according to Scripture. Moreover, this perhaps may be the *subjection* of which Saint Paul speaks when he describes the Son *subjecting to the Father* those who freely accept to be subjected to Him, after which, or rather on account of which, the *last enemy, death, will be destroyed.* And this will take place because that which is within our power, I mean our free will—through which death made [1076B] its entry among us, and confirmed at our expense the power of corruption—will have surrendered voluntarily and wholly to God, and perfectly subjected itself to His rule, by eliminating any wish that might contravene His will. And this is precisely why the Savior, exemplifying within Himself our condition, says to the Father: *Yet not as I will, but as thou wilt.* And this is also why Saint Paul, as if he had *denied himself* and was no longer conscious of his own life, said: *It is no longer I who live, but Christ who lives in me.*

12 *Let not* these words *disturb* you,[15] for I am not implying

15:24]· οὐ γὰρ ἀναίρεσιν τοῦ αὐτεξουσίου γίνεσθαί φημι, ἀλλὰ θέσιν μᾶλλον τὴν κατὰ φύσιν παγίαν τε καὶ ἀμετάθετον, ἤγουν ἐκχώρησιν γνωμικήν, ἵν' ὅθεν ἡμῖν ὑπάρχει τὸ εἶναι καὶ τὸ κινεῖσθαι λαβεῖν ποθήσωμεν, ὡς τῆς εἰκόνος ἀνελθούσης πρὸς τὸ ἀρχέτυπον καὶ σφραγῖδος δίκην ἐκτυπώματι καλῶς ἡρμοσμένης τῷ ἀρχετύπῳ, καὶ ἄλλοθι φέρεσθαι μήτ' ἐχούσης λοιπὸν μήτε δυναμένης, ἢ σαφέστερον εἰπεῖν καὶ ἀληθέστερον, μήτε βούλεσθαι δυναμένης, ὡς τῆς θείας ἐπειλημμένης ἐνεργείας, μᾶλλον δὲ Θεὸς τῇ θεώσει γεγενημένης καὶ πλέον ἡδομένης τῇ ἐκστάσει τῶν φυσικῶς ἐπ' αὐτῆς καὶ ὄντων καὶ νοουμένων, διὰ τὴν ἐκνικήσασαν αὐτὴν χάριν τοῦ Πνεύματος καὶ μόνον ἔχουσαν ἐνεργοῦντα τὸν Θεὸν δείξασαν, ὥστε εἶναι μίαν καὶ μόνην διὰ πάντων ἐνέργειαν τοῦ Θεοῦ καὶ τῶν ἀξίων Θεοῦ, μᾶλλον δὲ μόνου Θεοῦ, ὡς ὅλον ὅλοις τοῖς ἀξίοις ἀγαθοπρεπῶς περιχωρήσαντος. Ἀνάγκη γὰρ πᾶσα τῆς κατ' ἔφεσιν τὰ πάντα περί τι ἄλλο παύσασθαι ἐξουσιαστικῆς κινήσεως, τοῦ ἐσχάτου φανέντος ὀρεκτοῦ καὶ μετεχομένου, καὶ ἀναλόγως τῇ τῶν μετεχόντων δυνάμει ἀχωρήτως, ἵν' οὕτως εἴπω, χωρουμένου, πρὸς ὃ πᾶσα σπεύδει πολιτεία τοῦ ὑψηλοῦ καὶ διάνοια, "καὶ εἰς ὃ πᾶσα ἔφεσις ἵσταται, καὶ ὑπὲρ ὃ οὐδαμοῦ[9] φέρεται· οὔτε γὰρ ἔχει, καὶ πρὸς ὃ τείνει πᾶσα σπουδαίου κίνησις, καὶ οὗ γενομένοις πάσης θεωρίας ἀνάπαυσις," φησὶν ὁ μακάριος διδάσκαλος. Οὔτε γὰρ ἔσται τι ἐκτὸς Θεοῦ τότε δεικνύμενον ἢ

the destruction of our power of self-determination, but rather affirming our fixed and unchangeable natural disposition, that is, a voluntary surrender of the will, so that from the same source whence we received our being, we should also long to receive being moved, like an image that has ascended to its [1076C] archetype, corresponding to it completely, in the way that an impression corresponds to its stamp, so that henceforth it has neither the inclination nor the ability to be carried elsewhere, or to put it more clearly and accurately, it is no longer able to desire such a thing, for it will have received the divine energy—or rather it will have become God by divinization—experiencing far greater pleasure in transcending the things that exist and are perceived to be naturally its own. This occurs through the grace of the Spirit which has conquered it, showing that it has God alone acting within it, so that through all there is only one sole energy, that of God and of those worthy of God, or rather of God alone,[16] who in a manner befitting His goodness wholly interpenetrates all who are worthy. For all things without exception necessarily cease from their willful [1076D] movement toward something else when the ultimate object of their desire and participation appears before them and is, if I may put it this way, contained in them uncontainably according to the measure of the participation of each. And it is to this end that every lofty way of life and mind hastens, an end "in which all desire comes to rest, and beyond which they cannot be carried, for there is nothing [higher] 'toward which all good and excellent movement is directed' than the repose found in total contemplation by those who have reached that point," as our blessed teacher says.[17] [1077A] For in that state nothing will appear apart from God, nor

Θεῷ ἀντισηκοῦσθαι δοκοῦν, ἵνα τινὸς ἔφεσιν πρὸς αὐτὸ ῥέψαι δελεάσῃ, πάντων περιληφθέντων αὐτῷ νοητῶν τε καὶ αἰσθητῶν κατὰ τὴν ἄφραστον αὐτοῦ ἔκφανσιν καὶ παρουσίαν, ὡς οὐδ' ἐν ἡμέρᾳ τὰ ἀστρῷα φῶτα καὶ αὐτὰ τὰ ἄστρα, ἡλίου φανέντος, τῷ πολλῷ καὶ ἀσυγκρίτῳ φωτί, ἐξ οὗ καὶ αὐτοῖς τὸ φῶτα εἶναι καλυπτόμενα καὶ οὐδ' ὅτι εἰσὶν ὅσον αἰσθήσει γνωριζόμενα, ἐπὶ Θεοῦ δὲ καὶ πλέον, ὅσον ἀκτίστου καὶ κτιστῶν ἄπειρον τὸ μέσον ἐστὶ καὶ διάφορον.

13 Τότε γὰρ καὶ τὴν κατ' οὐσίαν ὕπαρξιν τῶν ὄντων κατὰ τὸ τί καὶ πῶς καὶ ἐπὶ τίνι εἶναι, ὡς οἶμαι, μανθάνοντες πρός τι ἐφετῶς ἔτι κατὰ γνῶσιν οὐ κινηθησόμεθα, τῆς ἑκάστου καὶ ἐφ' ἑκάστου τῶν μετὰ Θεὸν γνώσεως ἡμῖν περατωθείσης καὶ τῆς ἀπείρου καὶ θείας καὶ ἀπεριλήπτου ἀπολαυστικῶς ἡμῖν ἀναλόγως προκειμένης[10] τε μόνης καὶ μετεχομένης. Καὶ τοῦτό ἐστι "τὸ πάνυ φιλοσοφούμενον" κατὰ τοῦτον τὸν θεοφόρον διδάσκαλον, φάσκοντα[11] "*ἐπιγνώσεσθαι ἡμᾶς ποτε ὅσον ἐγνώσμεθα* [1 Cor 13:12], ἐπειδὰν τὸ θεοειδὲς τοῦτο καὶ θεῖον" φάσκοντος "τὸν ἡμέτερον νοῦν τε καὶ λόγον τῷ οἰκείῳ προσμίξωμεν, καὶ ἡ εἰκὼν ἀνέλθῃ πρὸς τὸ ἀρχέτυπον, οὗ νῦν ἔχει τὴν ἔφεσιν."

14 Περὶ μὲν οὖν τοῦ μὴ εἶναι τὴν θρυλουμένην "ἐνάδα" καὶ τοῦ πῶς κατ' ἔμφασιν ἐκ τῶν νῦν ἡμῖν ἐφικτῶν τῆς Γραφῆς νοημάτων τε καὶ λογισμῶν ἔσται ἡ τῶν μελλόντων κατάστασις εἰρήσθω ταῦτα. Περὶ δὲ τοῦ πῶς "μοῖρα ὄντες

will there be anything opposed to God that could entice our will to desire it, since all things intelligible and sensible will be enveloped in the ineffable manifestation and presence of God, not unlike what happens during the day, when neither the light of the stars nor the stars themselves are visible, since the sun has appeared shining with its incomparably greater light, by which the stars are so completely hidden that we are no longer able even to perceive their very existence. Of course with respect to God this happens to an infinitely greater degree, given the infinite distance and difference between the uncreated and the created.[18]

13 Having learned the essential structure of beings, in terms of their nature, mode, and reason for existence, it seems to me that we shall no longer be moved toward some thing by the desire to know it. For our knowledge of each and every thing created by God will have reached its limit, and there will remain for us only the enjoyment of participation in the infinite and incomprehensible [1077B] knowledge of God, in the measure that each is able to receive it. And this, according to the divinely inspired teacher, is the meaning of the apostle's "great philosophical axiom," that "we shall, in time to come, *know even as we are known,*" which, he says, "will take place when this Godlike, divine thing, I mean our intellect and reason, mingles with its kin, when the image ascends to the archetype it now longs after."[19]

14 Let these arguments suffice to demonstrate that this windily iterated "unity" does not exist; and let our conclusions, drawn from those concepts and ideas in Scripture that are now within our grasp, suffice to give some indication of what our future state will be like. With God's help, I

Θεοῦ ἀπεῤῥύημεν," Θεοῦ ἡγουμένου, ἐντεῦθεν τὸν λόγον ποιήσομαι.

15 Τίς γὰρ *λόγῳ* εἰδὼς καὶ σοφίᾳ τὰ ὄντα ἐκ τοῦ μὴ ὄντος παρὰ Θεοῦ *εἰς τὸ εἶναι* παρῆχθαι [see Wis 9:1–2; Rom 1:20], εἰ τῇ φυσικῇ[12] τῶν ὄντων ἀπείρῳ διαφορᾷ τε καὶ ποικιλίᾳ ἐμφρόνως τὸ τῆς ψυχῆς θεωρητικὸν προσαγάγοι καὶ τῷ ἐξεταστικῷ συνδιακρίνοι λόγῳ κατ᾽ ἐπίνοιαν τὸν καθ᾽ ὃν ἐκτίσθησαν λόγον, οὐχὶ πολλοὺς εἴσεται λόγους τὸν ἕνα Λόγον, τῇ τῶν γεγονότων ἀδιαιρέτως[13] συνδιακρινόμενον διαφορᾷ, διὰ τὴν αὐτῶν πρὸς ἄλληλά τε καὶ ἑαυτὰ ἀσύγχυτον ἰδιότητα; Καὶ πάλιν ἕνα τοὺς πολλούς, τῇ πρὸς αὐτὸν τῶν πάντων ἀναφορᾷ δι᾽ ἑαυτὸν ἀσυγχύτως ὑπάρχοντα, ἐνούσιόν τε καὶ ἐνυπόστατον τοῦ Θεοῦ καὶ Πατρὸς Θεὸν Λόγον, ὡς ἀρχὴν καὶ αἰτίαν τῶν ὅλων, *ἐν ᾧ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, εἴτε ὁρατὰ εἴτε ἀόρατα εἴτε θρόνοι εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι, πάντα ἐξ αὐτοῦ καὶ δι᾽ αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται* [Col 1:16; see Rom 11:36].

16 Τοὺς γὰρ λόγους τῶν γεγονότων ἔχων πρὸ τῶν αἰώνων προϋφεστῶτας[14] βουλήσει ἀγαθῇ κατ᾽ αὐτοὺς τήν τε ὁρατὴν καὶ ἀόρατον ἐκ τοῦ μὴ ὄντος ὑπεστήσατο κτίσιν, *λόγῳ καὶ σοφίᾳ τὰ πάντα* κατὰ τὸν δέοντα χρόνον *ποιήσας* τε καὶ ποιῶν [see Wis 9:1–2], τὰ καθόλου τε καὶ τὰ καθ᾽ ἕκαστον.

shall now say a word about how we, "being portions of God, flowed down from above."[20]

[The Logos and the logoi] [1077C]

15 Who—knowing that it was *with reason* and wisdom that God brought beings *into existence* out of nothing—if he were carefully to direct the contemplative power of his soul to their infinite natural differences and variety, and, with the analytical power of reason, were (together with these) to distinguish in his mind the logos according to which they were created, would not, I ask, fail to know the one Logos as many logoi, indivisibly distinguished amid the differences of created things, owing to their specific individuality, which remains unconfused both in themselves and with respect to one another? Moreover, would he not also know that the many logoi are one Logos, seeing that all things are related to Him without being confused with Him, who is the essential and personally distinct Logos of God the Father, the origin and cause of all things, *in whom all things were created, in the heavens and on earth, visible and* [1077D] *invisible, whether thrones or dominions or principalities* [1080A] *or authorities: all things were created from Him, through Him, and return unto Him?*

16 From all eternity, He contained within Himself the preexisting logoi of created beings. When, in His goodwill, He formed out of nothing the substance of the visible and invisible worlds, He did so on the basis of these logoi. By His *word (logos) and His wisdom He created* and continues to create *all things*—universals as well as particulars—at the

Λόγον γὰρ ἀγγέλων δημιουργίας προκαθηγεῖσθαι πιστεύομεν, λόγον ἑκάστης τῶν συμπληρουσῶν τὸν ἄνω κόσμον *οὐσιῶν καὶ δυνάμεων* [see 1 Pt 3:22], λόγον ἀνθρώπων, λόγον παντὸς τῶν ἐκ Θεοῦ τὸ εἶναι λαβόντων, ἵνα μὴ τὰ καθ' ἕκαστον λέγω, τὸν αὐτὸν μὲν ἀπείρῳ δι' ἑαυτὸν ὑπεροχῇ ἄφραστον ὄντα καὶ ἀκατανόητον, καὶ πάσης ἐπέκεινα κτίσεως καὶ τῆς κατ' αὐτὴν οὔσης καὶ νοουμένης διαφορᾶς καὶ διακρίσεως, καὶ τὸν αὐτὸν ἐν πᾶσι τοῖς ἐξ αὐτοῦ κατὰ τὴν ἑκάστου ἀναλογίαν ἀγαθοπρεπῶς δεικνύμενόν τε καὶ πληθυνόμενον καὶ εἰς ἑαυτὸν *τὰ πάντα ἀνακεφαλαιούμενον* [see Eph 1:10], καθ' ὃν τό τε εἶναι καὶ τὸ διαμένειν καὶ ἐξ οὗ τὰ γεγονότα ὡς γέγονε καὶ ἐφ' ᾧ γέγονε καὶ μένοντα καὶ κινούμενα μετέχει Θεοῦ. Πάντα γὰρ μετέχει διὰ τὸ ἐκ Θεοῦ γεγενῆσθαι, ἀναλόγως Θεοῦ, ἢ κατὰ νοῦν ἢ λόγον ἢ αἴσθησιν ἢ κίνησιν ζωτικὴν ἢ οὐσιώδη καὶ ἑκτικὴν ἐπιτηδειότητα, ὡς τῷ μεγάλῳ καὶ θεοφάντορι Διονυσίῳ δοκεῖ τῷ Ἀρεοπαγίτῃ.

17 Ἕκαστον οὖν τῶν νοερῶν τε καὶ λογικῶν ἀγγέλων τε καὶ ἀνθρώπων αὐτῷ τῷ καθ' ὃν ἐκτίσθη *λόγῳ τῷ ἐν τῷ Θεῷ* ὄντι καὶ *πρὸς τὸν Θεὸν* ὄντι [John 1:1] "μοῖρα" καὶ ἔστι καὶ λέγεται "Θεοῦ," διὰ τὸν αὐτοῦ προόντα ἐν τῷ Θεῷ, καθὼς εἴρηται, λόγον. Ἀμέλει τοι, καὶ εἰ κατ' αὐτὸν κινηθείη, ἐν τῷ Θεῷ γενήσεται, ἐν ᾧ ὁ τοῦ εἶναι αὐτοῦ λόγος προένεστιν, ὡς ἀρχὴ καὶ αἰτία, καὶ[15] μηδενὸς ἄλλου πρὸ

appropriate time. We believe, for example, that a logos of angels preceded and guided their creation; and the same holds true for each of the *beings and powers* that fill the world above us.[21] A logos of human beings likewise preceded their creation, and—in order not to speak of particulars—a logos preceded the creation of everything that has received its being from God. We believe that He Himself, by virtue of His infinite transcendence, is ineffable and incomprehensible, and exists beyond all creation and beyond all the differences and distinctions which exist and can be conceived of within it. We also believe [1080B] that this same One is manifested and multiplied in all the things that have their origin in Him, in a manner appropriate to the being of each, as befits His goodness. And *He recapitulates all things* in Himself, for it is owing to Him that all things exist and remain in existence, and it is from Him that all things came to be in a certain way, and for a certain reason, and (whether they are stationary or in motion) participate in God. For by virtue of the fact that all things have their being from God, they participate in God in a manner appropriate and proportionate to each, whether by intellect, by reason, by sensation, by vital motion, or by some essential faculty or habitual fitness, according to the great theologian, Dionysios the Areopagite.[22]

17 It follows, then, that each of the intellective and rational beings, whether angels or men, insofar as it has been created in accordance with the *logos* that exists in and *with God,* is and is called a "portion of God," precisely because of that logos, which, as we said, preexists in God. [1080C] If such a being moves according to its logos, it comes to be in God—in whom its logos of being preexists—as its Origin and Cause. As long as it wishes and yearns to know nothing apart

τῆς ἰδίας ἀρχῆς κατὰ πόθον ἐπιλαβέσθαι θελήσοι, οὐκ ἀποῤῥέει Θεοῦ, ἀλλὰ μᾶλλον τῇ πρὸς αὐτὸν ἀνατάσει Θεὸς γίνεται καὶ "μοῖρα" Θεοῦ λέγεται τῷ μετέχειν προσηκόντως Θεοῦ, ὡς κατὰ φύσιν σοφῶς τε καὶ λελογισμένως δι' εὐπρεποῦς κινήσεως τῆς ἰδίας[16] ἐπιλαβόμενος ἀρχῆς καὶ αἰτίας, οὐκ ἔχων λοιπὸν ἄλλοθί ποι μετὰ τὴν ἰδίαν ἀρχὴν καὶ τὴν πρὸς τὸν καθ' ὃν ἐκτίσθη λόγον ἄνοδόν τε καὶ ἀποκατάστασιν κινηθῆναι ἢ πῶς κινηθῆναι, τῆς ἐπὶ τῷ θείῳ δηλονότι σκοπῷ κινήσεως αὐτοῦ, αὐτὸν πέρας λαβούσης τὸν θεῖον σκοπόν.

18 Ὡς δηλοῖ καὶ ὁ ἅγιος Βασίλειος, ἐν τῇ εἰς τὸν ἅγιον προφήτην Ἡσαΐαν ἑρμηνείᾳ, λέγων οὕτως· "Σάββατα δὲ ἀληθῆ ἡ ἀποκειμένη ἀνάπαυσις *τῷ λαῷ τοῦ Θεοῦ* [see Hbr 4:9] ἅπερ διὰ τὸ ἀληθῆ εἶναι *ἀνέχεται* ὁ Θεὸς [see Is 1:13]. Καὶ φθάνει γε ἐπ' ἐκεῖνα τὰ Σάββατα τῆς ἀναπαύσεως, παρ' ᾧ *ὁ κόσμος ἐσταύρωται* [see Gal 6:14], ἀποστὰς δηλονότι τῶν κοσμικῶν καὶ ἐπὶ τὸν ἴδιον τόπον τῆς πνευματικῆς ἀναπαύσεως καταντήσας, ἐν ᾧ ὁ γενόμενος οὐκ ἔτι κινηθήσεται ἀπὸ τοῦ ἰδίου τόπου, ἡσυχίας καὶ ἀταραξίας περὶ τὴν κατάστασιν ἐκείνην ὑπαρχούσης·" πάντων οὖν τόπος τῶν ἀξιουμένων τῆς τοιαύτης μακαριότητός ἐστιν ὁ Θεὸς κατὰ τὸ γεγραμμένον· *γενοῦ μοι εἰς Θεὸν ὑπερασπιστὴν καὶ εἰς τόπον ὀχυρὸν τοῦ σῶσαί με* [Ps 70(71):3].

19 Παρ' ᾧ βεβαίως πάντων οἱ λόγοι πεπήγασι, καθ' οὓς καὶ γινώσκειν *τὰ πάντα πρὶν γενέσεως αὐτῶν* [Sus 42] λέγεται, ὡς ἐν αὐτῷ καὶ παρ' αὐτῷ ὄντων αὐτῇ τῇ ἀληθείᾳ τῶν πάντων, κἂν εἰ αὐτὰ τὰ πάντα, τά τε ὄντα καὶ τὰ ἐσόμενα οὐχ ἅμα τοῖς ἑαυτῶν λόγοις ἢ τῷ γνωσθῆναι ὑπὸ Θεοῦ

from its own origin, it does not flow away from God, but rather, in its upward movement toward God, it becomes God and is said to be a "portion" of God through its proper mode of participation in God, because, according to nature, wisely and rationally, and through a properly ordered movement, it attains its own origin and cause, having nowhere else to be moved besides its own beginning, or beyond the ascent and restoration to the logos according to which it was created, nor any other way of being moved, since its movement toward the divine goal clearly takes as its final limit the divine goal itself.

18 Saint Basil makes this clear in his commentary on the prophet Isaiah, [1080D] when he says: "True Sabbaths are the rest prepared *for the people of God,* and God can *bear them* because they are true. These Sabbaths of rest are attained by the person in whom *the world has been crucified,* for he has moved away from worldly things, and has arrived at his own place of spiritual rest. Whoever finds himself in such a place will never be moved from it, for it is his own, [1081A] and is characterized by tranquility and imperturbability."[23] God is thus the "place" for all those deemed worthy of such blessedness, just as it is written: *Be Thou to me a protecting God, and a strong place to save me.*

19 In God the logoi of all things are steadfastly fixed, and it is on the basis of these that God is said to know *all things before they come into being,* for in absolute truth, in Him and with Him are all things, even though all things—things present and things to come—were not called into existence simultaneously with their logoi or with their being known

εἰς τὸ εἶναι παρήχθησαν, ἀλλ' ἕκαστα τῷ ἐπιτηδείῳ καιρῷ κατὰ τὴν τοῦ Δημιουργοῦ σοφίαν πρεπόντως κατὰ τοὺς ἑαυτῶν λόγους δημιουργούμενα καὶ καθ' ἑαυτὰ τὸ εἶναι[17] τῇ ἐνεργείᾳ λαμβάνῃ. Ἐπειδὴ ὁ μὲν ἀεὶ κατ' ἐνέργειάν ἐστι Δημιουργός, τὰ δὲ δυνάμει μέν ἐστιν, ἐνεργείᾳ δὲ οὐκ ἔτι· ὅτι μηδὲ οἷόν τε τῶν ἅμα εἶναι τὸ ἄπειρον καὶ τὰ πεπερασμένα, οὐδέ τις δεῖξαι λόγος ἀναφανήσεται τῶν ἅμα εἶναι δύνασθαι τὴν οὐσίαν καὶ τὸ ὑπερούσιον καὶ εἰς ταὐτὸν ἀγαγεῖν τῷ ἐν μέτρῳ τὸ ἄμετρον καὶ τῷ ἐν σχέσει τὸ ἄσχετον καὶ τὸ μηδὲν ἔχον ἐπ' αὐτοῦ κατηγορίας εἶδος καταφασκόμενον τῷ διὰ πάντων τούτων συνισταμένῳ. Πάντα γὰρ τὰ κτιστὰ κατ' οὐσίαν τε καὶ γένεσιν παντάπασι καταφάσκεται τοῖς ἰδίοις καὶ τοῖς περὶ αὐτὰ οὖσι τῶν ἐκτὸς λόγοις περιεχόμενα.

20 Ὑπεξῃρημένης οὖν τῆς ἄκρας καὶ ἀποφατικῆς τοῦ Λόγου θεολογίας, καθ' ἣν οὔτε λέγεται οὔτε νοεῖται οὔτε ἔστι τὸ σύνολόν τι τῶν ἄλλῳ συνεγνωσμένων, ὡς ὑπερούσιος, οὐδὲ ὑπό τινος οὐδαμῶς καθ' ὁτιοῦν μετέχεται, πολλοὶ λόγοι ὁ εἷς Λόγος ἐστὶ καὶ εἷς[18] οἱ πολλοί· κατὰ μὲν τὴν ἀγαθοπρεπῆ εἰς τὰ ὄντα τοῦ ἑνὸς ποιητικήν τε καὶ συνεκτικὴν πρόοδον πολλοὶ ὁ εἷς, κατὰ δὲ τὴν εἰς τὸν ἕνα τῶν πολλῶν ἐπιστρεπτικήν τε καὶ χειραγωγικὴν ἀναφοράν τε καὶ πρόνοιαν, ὥσπερ εἰς ἀρχὴν παντοκρατορικὴν ἢ

by God. Instead, in the wisdom of the Creator, individual things were created at the appropriate moment in time, in a manner consistent with their logoi, and thus they received in themselves actual existence as beings.[24] For God is eternally an active creator, but creatures exist first in potential, and only later in actuality, [1081B] since it is not possible for the infinite and the finite to exist simultaneously on the same level of being. Indeed no argument will ever be able to demonstrate the simultaneous interdependence of being and what transcends being, or of the measureless and what is subject to measurement, or that the absolute can be ranked with the relative, or that something of which no specific category can positively be predicated can be placed in the same class as what is constituted by all the categories. For in their substance and formation all created things are positively defined by their own logoi, and by the logoi that exist around them and which constitute their defining limits.[25]

When, however, we exclude the highest form of negative theology concerning the Logos—according to which the Logos is neither called, nor considered, nor is, in His entirety, anything that can be attributed to anything else,[26] since He is beyond all being, and is not participated in by any being whatsoever—when, I say, we set this way of thinking aside, the one Logos is many logoi and the [1081C] many are One. According to the creative and sustaining procession of the One to individual beings, which is befitting of divine goodness, the One is many.[27] According to the revertive, inductive, and providential return of the many to the One—as if to an all-powerful point of origin, or to the center of a circle precontaining the beginnings of the radii

κέντρον τῶν ἐξ αὐτοῦ εὐθειῶν τὰς ἀρχὰς προειληφός, καὶ ὡς πάντων συναγωγός, εἷς οἱ πολλοί. "Μοῖρα" οὖν ἐσμεν καὶ λεγόμεθα "Θεοῦ" διὰ τὸ τοὺς τοῦ εἶναι ἡμῶν λόγους ἐν τῷ Θεῷ προϋφεστάναι· "ῥεύσαντες" δὲ "ἄνωθεν" πάλιν λεγόμεθα, διότι μὴ καθ' ὃν γεγενήμεθα λόγον τὸν ἐν τῷ Θεῷ προόντα κεκινήμεθα.

21 Καὶ καθ' ἕτερον δὲ τρόπον ἐστὶν εὐμαρὲς τῷ εὐσεβῶς ἐπιβάλλειν τοῖς τῶν ὄντων λόγοις δεδιδαγμένῳ τὸν περὶ τούτου λόγον διεξελθεῖν. Εἰ γὰρ οὐσία τῆς ἐν ἑκάστῳ ἀρετῆς ὁ εἷς ὑπάρχειν Λόγος τοῦ Θεοῦ μὴ ἀμφιβέβληται—οὐσία γὰρ πάντων τῶν ἀρετῶν αὐτός ἐστιν ὁ Κύριος ἡμῶν[19] Ἰησοῦς Χριστός, ὡς γέγραπται· *ὃς ἐγενήθη ἡμῖν ἀπὸ Θεοῦ σοφία, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις* [1 Cor 1:30], ἀπολύτως ταῦτα δηλαδὴ ἐπ' αὐτοῦ λεγόμενα ἔχων, ὡς αὐτοσοφία καὶ δικαιοσύνη καὶ ἁγιότης ὤν, καὶ οὐχ ὡς ἐφ' ἡμῶν προσδιωρισμένως, οἷον ὡς "σοφὸς ἄνθρωπος" ἢ "δίκαιος ἄνθρωπος"—πᾶς δηλονότι ἄνθρωπος ἀρετῆς καθ' ἕξιν παγίαν μετέχων ἀναμφηρίστως Θεοῦ μετέχει τῆς οὐσίας τῶν ἀρετῶν, ὡς τὴν κατὰ φύσιν σπορὰν τοῦ ἀγαθοῦ γνησίως κατὰ προαίρεσιν γεωργήσας καὶ ταὐτὸν δείξας τῇ ἀρχῇ τὸ τέλος καὶ τὴν ἀρχὴν τῷ τέλει, μᾶλλον δὲ ταὐτὸν ἀρχὴν οὖσαν καὶ τέλος, ὡς ἀνόθευτος Θεοῦ τυγχάνων συνήγορος, εἴπερ παντὸς πράγματος ἀρχὴ καὶ τέλος ὁ ἐπ' αὐτῷ σκοπὸς ὑπάρχειν πεπίστευται, τὴν μὲν ὡς ἐκεῖθεν εἰληφὼς πρὸς τῷ εἶναι καὶ τὸ κατὰ μέθεξιν φύσει ἀγαθόν, τὸ δὲ ὡς κατ' αὐτὴν γνώμῃ τε καὶ προαιρέσει τὸν ἐπαινετὸν καὶ πρὸς αὐτὴν ἀπλανῶς ἄγοντα

originating from it[28]—insofar as the One gathers everything together, the many are One. We are, then, and are called "portions of God" because of the logoi of our being that exist eternally in God. Moreover, we are said to have "flowed down from above" because we have failed to move in a manner consistent with the logos according to which we were created and which preexists in God.

21 There is another way to apprehend this principle, which will be familiar to those who have been taught to approach the logoi in accord with right faith and practice. The essence in every virtue is the one Logos of God—and this can hardly be doubted [1081D] since the essence of all the virtues is our Lord, Jesus Christ, as it is written: *God made Him our wisdom, our righteousness, our holiness, and our redemption.* These things are of course said about Him in an absolute sense, for He is Wisdom and Righteousness and Sanctification itself, and not in some limited sense, as is the case with human beings, as for example in the expression a "wise man" or a "just man." Which is to say that anyone who through fixed habit participates in virtue, unquestionably participates in God, who is the substance of the virtues. For such a person freely and unfeignedly chooses to cultivate the natural [1084A] seed of the Good, and has shown the end to be the same as the beginning, and the beginning to be the same as the end, or rather that the beginning and the end are one and the same. In this he is a genuine advocate of God, since the goal of each thing is believed to be its beginning and end, for it is from the beginning that he received being and participation in what is naturally good, and it is by conforming to this beginning through the inclination of his will and by free choice, that he hastens to the end, diligently

ἐξανύσας δρόμον διὰ σπουδῆς, καθ' ὃν γίνεται Θεός, ἐκ τοῦ Θεοῦ τὸ Θεὸς εἶναι λαμβάνων, ὡς τῷ *κατ' εἰκόνα* φύσει καλῷ καὶ προαιρέσει τὴν δι' ἀρετῶν προσθεὶς *ἐξομοίωσιν* [see Gen 1:26] διὰ τῆς ἐμφύτου πρὸς τὴν ἰδίαν ἀρχὴν ἀναβάσεώς τε καὶ οἰκειότητος.

22 Καὶ πληροῦται λοιπὸν καὶ ἐπ' αὐτῷ τὸ ἀποστολικὸν ῥητὸν τὸ φάσκον· *ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν* [Act 17:28]. Γίνεται γὰρ "ἐν" τῷ Θεῷ διὰ προσοχῆς, τὸν ἐν τῷ Θεῷ προόντα τοῦ εἶναι λόγον μὴ παραφθείρας, καὶ "κινεῖται" ἐν τῷ Θεῷ κατὰ τὸν προόντα ἐν τῷ Θεῷ τοῦ εὖ εἶναι λόγον, διὰ τῶν ἀρετῶν ἐνεργούμενος, καὶ "ζῇ" ἐν τῷ Θεῷ κατὰ τὸν προόντα ἐν τῷ Θεῷ τοῦ ἀεὶ εἶναι λόγον. Ἐντεῦθεν μὲν ἤδη κατὰ τὴν ἀπαθεστάτην ἕξιν ταὐτὸν ἑαυτῷ καὶ ἀκίνητος ὤν, ἐν δὲ τῷ μέλλοντι αἰῶνι κατὰ τὴν δοθησομένην θέωσιν τοὺς εἰρημένους καὶ ἐν τῷ Θεῷ προόντας λόγους, μᾶλλον δὲ τὸν Θεόν, ἐν ᾧ οἱ λόγοι τῶν καλῶν πεπήγασιν, ἀγαπητικῶς στέργων καὶ ἀσπαζόμενος· καὶ ἔστι "μοῖρα Θεοῦ," ὡς ὤν, διὰ τὸν ἐν τῷ Θεῷ τοῦ εἶναι αὐτοῦ λόγον, καὶ ὡς ἀγαθός, διὰ τὸν ἐν τῷ Θεῷ τοῦ εὖ εἶναι αὐτοῦ λόγον, καὶ ὡς Θεός, διὰ τὸν ἐν τῷ Θεῷ τοῦ ἀεὶ εἶναι αὐτοῦ λόγον, ὡς τούτους τιμήσας καὶ κατ' αὐτοὺς ἐνεργήσας, καὶ δι' αὐτῶν ἑαυτὸν μὲν τῷ Θεῷ μόνῳ δι' ὅλου ἐνθέμενος, τὸν δὲ Θεὸν μόνον ἑαυτῷ δι' ὅλου ἐντυπώσας τε καὶ μορφώσας, ὥστε καὶ αὐτὸν εἶναί τε χάριτι καὶ καλεῖσθαι Θεόν [see John 10:34], καὶ τὸν Θεὸν

adhering to the praiseworthy course that conducts him unerringly to his point of origin. Having completed his course, such a person becomes God, receiving from God to be God, for to the beautiful nature inherent in the fact that he is *God's image,* he freely chooses to add the *likeness* to God by means of the virtues, in a natural movement of ascent through which he grows in conformity to his own beginning.

In such a person the apostolic word is fulfilled, [1084B] 22 which says: *In Him we live and move and have our being,* for he comes to be "in" God through attentiveness, since he has not falsified the logos of being that preexists in God; and he "moves" in God in accordance with the logos of well-being that preexists in God, since he is moved to action by the virtues; and he "lives" in God in accordance with the logos of eternal being that also preexists in God. In this life he has already become one with himself and immovable, owing to his state of supreme impassibility, and in the age to come, through the divinization which will be given to him, he will love and cleave affectionately to the aforementioned logoi that preexist in God, or rather he will love and cleave affectionately to God Himself, in whom the logoi of beautiful things are steadfastly fixed. He is a "portion of God," then, insofar as he exists, for he owes his existence to the logos of being that is in God; and he is a "portion of God" insofar as he is good, for he owes his goodness to the logos of well-being that is in God; and he is a "portion of God" insofar as he is God, owing to the [1084C] logos of his eternal being that is in God. In honoring these logoi and acting in accordance with them, he places himself wholly in God alone, forming and configuring God alone throughout his entire being, so that he himself by grace is and is called God, just as

εἶναι συγκαταβάσει καὶ καλεῖσθαι δι᾽ αὐτὸν ἄνθρωπον, καὶ τῆς ἀντιδιδομένης ἐπὶ τούτῳ διαθέσεως δειχθῆναι τὴν δύναμιν, τὴν καὶ τὸν ἄνθρωπον τῷ Θεῷ θεοῦσαν διὰ τὸ φιλόθεον, καὶ τὸν Θεὸν τῷ ἀνθρώπῳ διὰ τὸ φιλάνθρωπον ἀνθρωπίζουσαν καὶ ποιοῦσαν κατὰ τὴν καλὴν ἀντιστροφήν, τὸν μὲν Θεὸν ἄνθρωπον, διὰ τὴν τοῦ ἀνθρώπου θέωσιν, τὸν δὲ ἄνθρωπον Θεόν, διὰ τὴν τοῦ Θεοῦ ἐνανθρώπησιν.[20] Βούλεται γὰρ ἀεὶ καὶ ἐν πᾶσιν ὁ τοῦ Θεοῦ Λόγος καὶ Θεὸς τῆς αὐτοῦ ἐνσωματώσεως ἐνεργεῖσθαι τὸ μυστήριον.

23 Ὅστις δὲ τῆς ἰδίας ἀφέμενος ἀρχῆς "μοῖρα" τυγχάνων "Θεοῦ" διὰ τὸν ἐν αὐτῷ τῆς ἀρετῆς ὄντα λόγον κατὰ τὴν ἀποδοθεῖσαν αἰτίαν πρὸς τὸ μὴ ὂν παραλόγως φέρεται, εἰκότως "ἄνωθεν ῥεῦσαι" λέγεται, μὴ πρὸς τὴν ἰδίαν ἀρχήν τε καὶ αἰτίαν καθ᾽ ἣν καὶ ἐφ᾽ ᾗ καὶ δι᾽ ἣν γεγένηται κινηθείς, καὶ ἔστιν ἐν ἀστάτῳ περιφορᾷ καὶ ἀταξίᾳ δεινῇ ψυχῆς τε καὶ σώματος, τῆς ἀπλανοῦς καὶ ὡσαύτως ἐχούσης αἰτίας τῇ πρὸς τὸ χεῖρον ἑκουσίῳ ῥοπῇ τὴν ἀποτυχίαν ἑαυτοῦ καταπραξάμενος. Ἐφ᾽ οὗ καὶ τὸ "ῥεῦσαι" κυρίως λεχθείη ἄν, διότι,[21] ἐπ᾽ αὐτῷ κειμένης τῆς πρὸς Θεὸν ἀδηρίτως τὰς τῆς ψυχῆς βάσεις ποιεῖσθαι δυναμένης ἐξουσίας, τὸ χεῖρον καὶ μὴ ὂν τοῦ κρείττονος καὶ ὄντος ἑκὼν ἀντηλλάξατο.

24 Τούτους δὲ οὓς ἔφην τοὺς λόγους ὁ μὲν Ἀρεοπαγίτης ἅγιος Διονύσιος "προορισμοὺς" καὶ "θεῖα θελήματα" καλεῖσθαι ὑπὸ τῆς Γραφῆς ἡμᾶς ἐκδιδάσκει. Ὁμοίως δὲ καὶ οἱ περὶ Πάνταινον, τὸν γενόμενον καθηγητὴν τοῦ

God by His condescension is and is called man for the sake of man, and also so that the power of this reciprocal disposition might be shown forth herein, a power that divinizes man through his love for God, and humanizes God through His love for man.[29] And by this beautiful exchange, it renders God man by reason of the divinization of man, and man God by reason of the Incarnation of God. For the Logos of God (who is God) [1084D] wills always and in all things to accomplish the mystery of His embodiment.

23 But anyone who is a "portion of God," on account of the logos of virtue that exists in God, as was explained above, and who abandons his own origin, is irrationally swept away toward nonbeing, and thus is rightly said to have "flowed down from above," since he did not move toward his own origin and cause, according to which, by which, and for which, he came to be. "Flowing down from above" in this manner, he enters a condition of unstable deviations, suffering fearful disorders of soul and body, failing to reach his inerrant and unchanging end, [1085A] by freely choosing to turn in the direction of what is inferior. Here the sense of "flowing down" can be understood literally, for though such a person had it well within his power to direct the footsteps of his soul to God, he freely chose to exchange what is better and real for what is inferior and nonexistent.

[The doctrine of the logoi defended]

24 Saint Dionysios the Areopagite teaches us that Scripture calls these logoi "predeterminations" and "divine wills."[30] The disciples of Pantainos (the teacher of the great Clement, who wrote the *Stromateis*) also say that it is the

Στρωματέως μεγάλου Κλήμεντος, "θεῖα θελήματα" τῇ Γραφῇ φίλον καλεῖσθαί φασι. Ὅθεν ἐρωτηθέντες ὑπό τινων τῶν τὴν[22] ἔξω παίδευσιν γαύρων, πῶς γινώσκειν τὰ ὄντα τὸν Θεὸν δοξάζουσιν οἱ Χριστιανοί, ὑπειληφότων ἐκείνων νοερῶς τὰ νοητὰ καὶ αἰσθητικῶς τὰ αἰσθητά, γινώσκειν αὐτὸν τὰ ὄντα ἀπεκρίναντο μήτε αἰσθητικῶς τὰ αἰσθητὰ μήτε νοερῶς τὰ νοητά (οὐ γὰρ εἶναι δυνατόν, ἐστὶν ὁ ἀποδεικνὺς λόγος,[23] τὸν ὑπὲρ τὰ ὄντα κατὰ τὰ ὄντα τῶν ὄντων λαμβάνεσθαι,[24] ἀλλ' ὡς ἴδια θελήματα γινώσκειν αὐτὸν τὰ ὄντα φαμέν), προσθέντες καὶ τοῦ λόγου τὸ εὔλογον· εἰ γὰρ θελήματι τὰ πάντα πεποίηκε, καὶ οὐδεὶς ἀντερεῖ λόγος, γινώσκειν δὲ τὸ ἴδιον θέλημα τὸν Θεὸν εὐσεβές τε λέγειν ἀεὶ καὶ δίκαιόν ἐστιν, ἕκαστον δὲ τῶν γεγονότων θέλων πεποίηκεν, ἄρα ὡς ἴδια θελήματα ὁ Θεὸς τὰ ὄντα γινώσκει, ἐπειδὴ καὶ θέλων τὰ ὄντα πεποίηκεν. Ἐντεῦθεν δὲ ὁρμώμενος ἔγωγε οἶμαι κατὰ τούτους εἰρῆσθαι τῇ Γραφῇ τοὺς λόγους, τὸ *ἔγνων σε παρὰ πάντας* [Ex 18:11], πρὸς Μωϋσῆν, καὶ περί τινων τὸ *ἔγνω Κύριος τοὺς ὄντας αὐτοῦ* [2 Tim 2:19], καὶ πάλιν πρός τινας τὸ *οὐκ οἶδα ὑμᾶς* [Mt 25:12; see Mt 7:23]· ὡς ἕκαστον δηλονότι ἡ κατὰ τὸ θέλημα καὶ τὸν λόγον ἢ παρὰ τὸ θέλημα καὶ τὸν λόγον τοῦ Θεοῦ <ἡ>[25] προαιρετικὴ κίνησις τῆς θείας ἀκοῦσαι φωνῆς παρεσκεύασε.

25 Ταῦτα καὶ τὰ τοιαῦτα τὸν θεοφόρον τοῦτον ἄνδρα οἶμαι νοήσαντα εἰπεῖν, "ἐπειδὰν τὸ θεοειδὲς τοῦτο καὶ θεῖον, τὸν ἡμέτερον νοῦν τε καὶ λόγον, τῷ οἰκείῳ προσμίξωμεν καὶ ἡ εἰκὼν ἀνέλθῃ πρὸς τὸ ἀρχέτυπον, οὗ νῦν ἔχει τὴν ἔφεσιν," ὁμοῦ τε καὶ κατὰ ταὐτὸν διὰ τῶν μικρῶν

habit of Scripture to call them "divine wills."[31] For when they were approached by some of those who boast in their secular learning, and were asked what Christians believed about the manner in which God knows beings (for they themselves believed that God knows intelligible things by [1085B] intellection, and sensory things by sensation), they answered that God neither knows sensory things by sensation, nor intelligible things by intellection[32] (for it is not possible, as has been demonstrated, that He who is beyond all beings should know beings in a manner derived from beings, but we say that He knows beings as His own wills), after which they added the following logical proof: If God created all things by His will—which no one denies—and if it is always pious and correct to say that God knows His own will, and that He willingly made each of the things that He made, it follows that God knows beings as His own wills, for He willingly brought them into being. Based on these considerations, I think that Scripture, consistent with these same principles, says to Moses: *I know you above all;* and concerning some others: *The Lord knows those who are* [1085C] *His own.* To still others it says: *I know you not.* In each case, the voluntary decision to move either in accord with the will and logos of God or against it prepared each person to hear the divine voice.

25 Such things, I believe, are what Saint Gregory means when he speaks of a time "when this Godlike, divine thing, I mean our intellect and reason, will mingle with its kin, when the image ascends to the archetype it now longs after."[33] With these same few words, he masterfully dissuades those

τούτων ῥημάτων τοῦ ποτε τοῦτό τι τῶν ὄντων ἐφθακέναι τὸ μέτρον οἴεσθαι διδασκαλικῶς ἀπάγοντα τοὺς νομίζοντας καὶ τὸν τοῦ πῶς "μοῖρά" ἐσμεν Θεοῦ λόγον παραδηλοῦντα καὶ τὴν μέλλουσαν τῆς μακαρίας λήξεως ἰδιότητα αἰνιττόμενον καὶ πρὸς τὴν ἄσειστον αὐτῆς καὶ ἀκλόνητον καὶ οὐδαμοῦ μεταπίπτουσαν ἀπόλαυσιν παρορμῶντα τοὺς ἐπὶ τούτῳ δι' ἐλπίδος καθαιρομένους καὶ σπεύδοντας. Ἤιδει γάρ, ὡς εἰ πρὸς ὃ ἔχομεν οὐσίᾳ τε καὶ λόγῳ τὰς ἐμφάσεις κατὰ λόγον καὶ φύσιν εὐθυπορήσαιμεν ἁπλῇ προσβολῇ, καὶ ἡμεῖς, πάσης τῆς οἱασοῦν ζητήσεως χωρίς, περὶ ἣν μόνην ἐστὶ τὸ πταίειν καὶ σφάλλεσθαι, θεοειδῶς κατὰ τὸ ἐφικτὸν τὰ πάντα εἰσόμεθα, μηκέτι δι' ἄγνοιαν τῆς περὶ αὐτὰ κινήσεως ἀντεχόμενοι, ὡς Νοῒ τῷ μεγάλῳ καὶ Λόγῳ καὶ Πνεύματι τὸν ἡμέτερον νοῦν τε καὶ λόγον καὶ πνεῦμα, μᾶλλον δὲ ὅλῳ Θεῷ ὅλους ἑαυτοὺς ὡς ἀρχετύπῳ εἰκόνι προσχωρήσαντες.

26 Καθὼς καὶ ἐν τῷ Περὶ Χαλάζης λόγῳ διέξεισιν οὑτωσὶ φάσκων· "καὶ τοὺς μὲν τὸ ἄφραστον φῶς διαδέξεται καὶ ἡ τῆς ἁγίας καὶ βασιλικῆς θεωρία Τριάδος ἐλλαμπούσης τρανώτερόν τε καὶ καθαρώτερον καὶ ὅλης ὅλῳ νοῒ μιγνυμένης, ἣν δὴ καὶ μόνην βασιλείαν οὐρανῶν ἐγὼ τίθεμαι," ἡνίκα ἡδονῇ ἥδεται καὶ ἀγάλλεται, ἵνα τοῖς αὐτοῦ τολμήσας συνάψω τὰ ἐμαυτοῦ, πᾶσα κτίσις λογικὴ ἀγγέλων τε καὶ ἀνθρώπων, ὅσοι μηδένα τῶν πρὸς τὸ τέλος κατὰ τὴν κίνησιν φυσικῶς συνηρμοσμένων αὐτοῖς θείων

who thought that any being has at any time reached its final goal, [1085D] and explains in what sense we are a "portion" of God. He also speaks indirectly of what this blessed state will be like in the future, and urges on those who in hope are purifying themselves for and hastening to this unyielding enjoyment, which will never cease or change. For he knew that if we were to progress [1088A] simply and in a straight course, in accord with reason and nature, toward that which is reflected in our substance and intellect, without any kind of searching whatsoever (for only in searching is there the possibility of stumbling and going astray), we too, as much as is possible for us, would know all things in a Godlike way, no longer being held back in ignorance by the motion that envelops them, because our intellect, reason *(logos),* and spirit will have drawn near to that great Intellect, Logos, and Spirit, indeed our whole self will have returned to the whole God as an image to its archetype.

[Description of the final state]

26 He teaches the same thing in his oration "On the Plague of Hail," when he says: "They will be received by the ineffable light and vision of the holy and majestic Trinity, shining upon them with greater brilliance and purity, and which will be wholly mingled with the whole of the intellect, and this alone I take to be the kingdom of heaven,"[34] at which point—if I may dare to add my own words to his—the [1088B] whole of rational creation, both of angels and human beings, will be filled with spiritual pleasure and joy. I mean those creatures that did not, out of negligence, violate any of the divine logoi, who by their natural motion were

λόγων παρὰ τοῦ Δημιουργοῦ ἐξ ἀπροσεξίας παρέφθειραν, διεσώσαντο δὲ μᾶλλον σωφρόνως ἑαυτοὺς ὅλους καὶ ἀπαρατρέπτους, ὡς *θείας* ὄργανα *φύσεως* [see 2 Pt 1:4] καὶ ὄντας καὶ γενησομένους εἰδότες, οὓς δι' ὅλου ὅλος περιφὺς ὁ Θεὸς τρόπον ψυχῆς, ὥσπερ μέλη σώματος ἄρτια καὶ εὔχρηστα τῷ Δεσπότῃ γενησομένους, πρὸς τὸ δοκοῦν μεταχειρίζεται καὶ τῆς οἰκείας πληροῖ δόξης τε καὶ μακαριότητος, ζωὴν διδοὺς καὶ χαριζόμενος τὴν ἀΐδιόν τε καὶ ἀνεκλάλητον καὶ παντάπασι παντὸς ἐλευθέραν γνωρίσματος συστατικῆς ἰδιότητος τῆς παρούσης καὶ διὰ φθορᾶς συνισταμένης ζωῆς, ἣν οὐκ ἀὴρ εἰσπνεόμενος, οὐδ' αἵματος ὀχετοὶ τοῦ ἥπατος ἀποῤῥέοντες συνιστῶσιν, ἀλλὰ Θεὸς ὅλος ὅλοις μετεχόμενος, καὶ ψυχῆς τρόπον πρὸς σῶμα τῇ ψυχῇ καὶ διὰ μέσης ψυχῆς πρὸς σῶμα γινόμενος, ὡς οἶδεν αὐτός, ἵν' ἡ μὲν ἀτρεψίαν δέξηται, τὸ δὲ ἀθανασίαν, καὶ ὅλος ἄνθρωπος θεωθῇ τῇ τοῦ ἐνανθρωπήσαντος Θεοῦ χάριτι θεουργούμενος, ὅλος μὲν ἄνθρωπος μένων κατὰ ψυχὴν καὶ σῶμα διὰ τὴν φύσιν καὶ ὅλος γινόμενος Θεὸς κατὰ ψυχὴν καὶ σῶμα διὰ τὴν χάριν καὶ τὴν ἐμπρέπουσαν αὐτῷ διόλου θείαν τῆς μακαρίας δόξης λαμπρότητα, μεθ' ἣν οὐκ ἔστι τι ἐπινοῆσαι λαμπρότερον ἢ ὑψηλότερον.

27 Τί γὰρ θεώσεως τοῖς ἀξίοις ἐρασμιώτερον, καθ' ἣν ὁ Θεὸς Θεοῖς γενομένοις ἑνούμενος τὸ πᾶν ἑαυτοῦ ποιεῖται δι' ἀγαθότητα; Διὸ καὶ ἡδονὴν καὶ πεῖσιν καὶ χαρὰν καλῶς ὠνόμασαν τὴν τοιαύτην κατάστασιν, τὴν τῇ θείᾳ κατανοήσει καὶ τῇ ἑπομένῃ αὐτῇ τῆς εὐφροσύνης ἀπολαύσει ἐγγινομένην,[26] ἡδονὴν μέν, ὡς τέλος οὖσαν τῶν κατὰ

inclined to the end established by the Creator, but kept themselves wholly chaste and faithful to their end, knowing that they are and will become instruments *of the divine nature.* For God in His fullness entirely permeates them, as a soul permeates the body, since they are to serve as His own members, well suited and useful to the Master, who shall use them as He thinks best, filling them with His own glory and blessedness, graciously giving them eternal, inexpressible life, completely free from the constituent properties of this present life, which is marred by corruption. [1088C] The life that God will give does not consist in the breathing of air, or in the flow of blood from the liver, but in the fact that God will be wholly participated by whole human beings, so that He will be to the soul, as it were, what the soul is to the body,[35] and through the soul He will likewise be present in the body (in a manner that He knows), so that the soul will receive immutability and the body immortality. In this way, man as a whole will be divinized, being made God by the grace of God who became man. Man will remain wholly man in soul and body, owing to his nature, but will become wholly God in soul and body owing to the grace and the splendor of the blessed glory of God, which is wholly appropriate to him, and beyond which nothing more splendid or sublime can be imagined.

27 What could be more desirable to those who are worthy of it than divinization? For through it God is united with those who have become Gods, and by His goodness makes all things His own. This state, which is brought about by the contemplation of God and the enjoyment of the gladness that follows it, has rightly been described as pleasure, passion, [1088D] and joy. It is called pleasure, insofar as it is the

φύσιν ἐνεργειῶν (οὕτω γὰρ τὴν ἡδονὴν ὁρίζονται), πεῖσιν δέ, ὡς ἐκστατικὴν δύναμιν πρὸς τὸ ποιοῦν τὸ πάσχον ἐνάγουσαν κατὰ τὴν ἀποδοθεῖσαν τοῦ ἀέρος πρὸς τὸ φῶς καὶ πρὸς τὸ πῦρ τοῦ σιδήρου[27] παραδειγματικὴν αἰτίαν, καὶ πείθουσαν φυσικῶς καὶ ἀληθῶς μὴ ἄλλο τι εἶναι παρὰ τοῦτο τῶν ὄντων κεφάλαιον, ᾗ τὸ ἀπαθὲς δεόντως ἀκολουθεῖ, χαρὰν δέ, ὡς μηδὲν ἔχουσαν ἀντικείμενον μήτε παρελθὸν μήτε μέλλον. Τὴν χαρὰν γάρ, φασί, μήτε λύπην ἐπίστασθαι παρελθοῦσαν, μήτε τὸν ἐκ φόβου κόρον[28] ἐπιδέχεσθαι προσδοκώμενον, ὥσπερ ἡ ἡδονή. Ὅθεν καὶ ὡς ἐνδεικτικὴν προσηγορίαν τῆς μελλούσης ἀληθείας ὑπάρχουσαν τὴν χαρὰν ἐκύρωσαν πανταχοῦ οἵ τε θεόπνευστοι λόγοι καὶ οἱ ἐξ αὐτῶν τὰ θεῖα σοφισθέντες μυστήρια πατέρες ἡμῶν.

28 Εἰ τοίνυν, ὡς ἐν ἐπιδρομῇ κατ᾿ ἐμὲ φάναι τὸν μικρόν, φυσικῶς τε καὶ γραφικῶς καὶ πατρικῶς δέδεικται, ὡς οὐδὲν τῶν γενητῶν πώποτε κινούμενον ἔστη οὐδὲ τῆς ἐπ᾿ αὐτῷ[29] κατὰ τὸν θεῖον σκοπὸν ἐπελάβετο λήξεως, πρὸς δὲ τούτοις καὶ ὡς ἀμήχανον τῆς ἐν τῷ Θεῷ μονιμότητος τῶν ἀξιουμένων παρεγκλιθῆναι τὸ βάσιμον. Πῶς γάρ ἐστι δυνατόν, ἵνα τοῖς εἰρημένοις μικράν τινα πρὸς βεβαίωσιν τὴν ἐκ λογισμῶν δῶμεν βοήθειαν, τοὺς ἅπαξ ἐν τῷ Θεῷ ὑπαρκτικῶς γενομένους τὸν ὑβριστὴν κατὰ τὴν ἔφεσιν ὑποδέξασθαι κόρον, παντὸς κόρου κατὰ τὸν ἴδιον λόγον τε καὶ ὅρον ὀρέξεως τυγχάνοντος σβεστικοῦ καὶ κατὰ δύο

consummation of all natural strivings (for this is the meaning of pleasure). It is called passion, insofar as it is an ecstatic power, elevating the passive recipient to the state of an active agent,[36] as in the examples given above of air permeated by light, and iron suffused with fire. These examples, drawn from nature, demonstrate persuasively that there is no [1089A] higher summit of transformation for created beings apart from that in which their natural elements remain inviolate. It is, finally, called joy, for it encounters nothing opposed to it, for they say that joy neither remembers former sorrows, nor fears the possibility of any future satiety, in the way that pleasure fears the inevitable consequence of pain. Thus the whole of inspired Scripture, as well as our holy fathers who from it learned divine mysteries, affirm that joy is the most appropriate name for the truth that is to come.

[Conclusion and final argument on satiety]

28 This then, is a summary account—for my limited abilities enable me to offer you nothing else—in which arguments from nature, Scripture, and the fathers have demonstrated that no created being has ever yet ceased from its motion, or attained to the end ordained for it by God. In addition to this, we have also shown that there are absolutely no grounds for thinking that the steadfast foundation in God of those deemed worthy of it can be shaken even slightly. For [1089B] it is simply not possible that those who once come to be in God should reach satiety and be drawn away by wanton desire. As a minor proof of this, we can add the following argument: satiety by definition is the quenching

συνισταμένου τρόπους. Ἢ γὰρ τὰ ὑποκείμενα ὡς μικρὰ περιγράφουσα ἡ ὄρεξις σβέννυται ἢ ἀτιμάζουσα ὡς αἰσχρά τε καὶ εἰδεχθῆ βδελύσσεται, ὑφ' ὧν ὁ κόρος γίνεσθαι πέφυκεν. Ὁ δὲ Θεὸς φύσει ὑπάρχων ἄπειρός τε καὶ τίμιος ἐπιτείνειν μᾶλλον τῶν ἀπολαυόντων αὐτοῦ διὰ τῆς μετοχῆς πρὸς τὸ ἀόριστον τὴν ὄρεξιν πέφυκεν.

29 Εἰ δὲ τοῦτ' ἀληθές, ὥσπερ οὖν καί ἐστιν, οὐκ ἦν ἄρα ἡ λεγομένη "ἑνὰς τῶν λογικῶν," ἥτις κόρον λαβοῦσα τῆς ἐν τῷ Θεῷ μονιμότητος ἐμερίσθη καὶ τῷ οἰκείῳ σκεδασμῷ τὴν τοῦ κόσμου τούτου γένεσιν συνεισήγαγεν, ἵνα μὴ τὸ ἀγαθὸν ἐμπερίγραπτον ποιώμεθα καὶ ἄτιμον, ὡς κόρῳ τινὶ περιοριζόμενον καὶ στάσεως αἴτιον γινόμενον ἐκείνοις, ὧν τὴν ἔφεσιν ἀκίνητον κρατεῖν οὐ δεδύνηται. Καὶ μάτην λοιπόν τινες ταύτην θεσπίζουσιν, ὡς ἔμοιγε δοκεῖ, τὰ μὴ ὄντα πλαττόμενοι, καὶ τὸ δὴ τούτου βαρύτερον, καὶ τοῦ μακαρίου τούτου πατρὸς ὡς ταῦτα φρονοῦντος καταψευδόμενοι, ἐφ' ᾧ μὴ μόνον αὐτοὺς ἐκ προτέρου εἴδους ζωῆς τὰς ψυχὰς εἰς σώματα ἐλθεῖν ἐπὶ τιμωρίᾳ τῶν προγεγονότων κακῶν φρονεῖν ἐπ' ἀδείας δύνασθαι, ἀλλὰ καὶ ἄλλους ἀπατᾶν οὕτως ἔχειν εὐλόγως ἐπιχειρεῖν διὰ τῆς τῶν προσώπων ἀξιοπιστίας, οὐ καλῶς οὐδ' ὁσίως πράττοντας. Ἀλλ' ἐκείνους ἔχοντας ἀφέντες ὡς ἔχουσιν αὐτοὶ εὐσεβῶς ἡμεῖς τὸν νοῦν τοῦ διδασκάλου πρὸς τοῖς εἰρημένοις καὶ κατ' ἄλλον σκοπήσομεν τρόπον.

of appetite, and this happens either because appetite desired things that were trivial, or because it was repulsed and nauseated by things that were base and repugnant. In these two ways appetite is ordinarily quenched. It is obvious that neither of these can apply to God, who by nature is infinite and infinitely attractive, and who rather increases the appetites of those who enjoy Him owing to their participation in that which has no limit.

29 If this is so—as it surely is—then there never existed this so-called "unity of rational beings," which [1089C] fell to pieces after it grew bored from remaining in God, and which, by means of its self-inflicted collapse, brought about the creation of the world. For our part, we do not conceive of the Good as something so narrowly circumscribed and ignoble, as if it could induce a kind of satiety and provoke a rebellion among those whose desire it could not satisfy. In vain, then, as it seems to me, do certain individuals assert such doctrines, concocting beings that have never existed, and, what is more grievous, falsely claiming that our blessed father Gregory subscribed to the same theories. In so doing, they aim, not only to support their own notion—that souls fell from a higher form of life and were punished by being placed in bodies for the evils they had previously committed—but also to try to seduce others into believing that these are reasonable arguments owing to the trustworthiness of the authorities being invoked. Their behavior is unethical and irreligious. [1089D] But let us leave them in their delusions and, in addition to what has already been said, let us now aim reverently to examine the mind of the teacher from yet another point of view.

30 Οὐκ οἶμαι τῆς ἀνθρωπίνης αὐτὸν γενέσεως ἐνταῦθα, ἀλλὰ τῆς ἐπιγενομένης αὐτῇ ταλαιπωρίας τὴν αἰτίαν ἀφηγεῖσθαι βούλεσθαι. Θρηνήσας γὰρ τοῦ σώματος ἡμῶν τὴν ἐλεεινότητα διὰ τοῦ εἰπεῖν "ὢ τῆς συζυγίας καὶ τῆς ἀλλοτριώσεως! ὃ φοβοῦμαι, περιέπω καί, ὃ στέργω, δέδοικα," καὶ τὰ ἑξῆς, καὶ οἷον πρὸς ἑαυτὸν διαπορήσας περὶ τῆς αἰτίας τῶν οἷς ἐνισχήμεθα κακῶν καὶ τῆς κατ' αὐτὴν σοφωτάτης προνοίας διὰ τοῦ φάναι, "Τίς ἡ περὶ ἐμὲ σοφία καὶ τί τὸ μέγα τοῦτο μυστήριον;", ἐπάγει τὴν λύσιν τρανῶς ποιούμενος οὕτως· "ἢ βούλεται μοῖραν ἡμᾶς ὄντας Θεοῦ καὶ ἄνωθεν ῥεύσαντας, ἵνα μὴ διὰ τὴν ἀξίαν ἐπαιρόμενοι καὶ μετεωριζόμενοι καταφρονῶμεν τοῦ κτίσαντος, ἐν τῇ πρὸς τὸ σῶμα πάλῃ καὶ μάχῃ πρὸς αὐτὸν ἀεὶ βλέπειν, καὶ τὴν συνεζευγμένην ἀσθένειαν παιδαγωγίαν εἶναι τοῦ ἀξιώματος."

31 Ὡσανεὶ ἔλεγεν, ἐπειδήπερ ἐκ ψυχῆς καὶ σώματος δι' ἀγαθότητα παρὰ τοῦ Θεοῦ ὁ ἄνθρωπος γέγονε, ἐφ' ᾧ τὴν δοθεῖσαν αὐτῷ λογικήν τε καὶ νοερὰν ψυχήν, ἅτε δὴ *κατ' εἰκόνα* τοῦ ποιήσαντος [Gen 1:26; see Col 3:10] αὐτὴν ὑπάρχουσαν, κατὰ μὲν τὴν ἔφεσιν καὶ τὴν ἐξ ὅλης δυνάμεως ὁλικὴν ἀγάπην ἀπρὶξ Θεοῦ γνωστικῶς ἐχομένην [see Dt 6:4; Mk 12:30] καὶ τὸ *καθ' ὁμοίωσιν* [Gen 1:26] προσλαβοῦσαν θεωθῆναι, κατὰ δὲ τὴν ἐπιστημονικὴν πρὸς τὸ ὑφειμένον πρόνοιαν καὶ τὴν περὶ τὸ *ἀγαπᾷν τὸν πλησίον ὡς ἑαυτὸν κελεύουσαν* ἐντολὴν [Mt 22:39; Mk 12:33] ἐμφρόνως τοῦ σώματος ἀντεχομένην, λογίσαι τε δι' ἀρετῶν αὐτὸ

[Exegesis of Gregory]

30 I do not believe that, in the passage under discussion, Gregory's aim is to describe the creation of human beings, [1092A] but rather to explain why human life is beset by so much misery. For he laments the wretchedness we experience in our bodies, saying: "Oh, what coupling and estrangement! I treat that which I fear with the utmost care, and that which I love, I have come to fear," and so on.[37] Having said this, he seems to ask himself the reasons for the evils into which we have fallen, along with the role that divine providence plays in this, and so he says: "What is this wisdom that concerns me? And what is this great mystery?" To this he offers a clear solution with the words: "Is it God's will that we, who are a portion of God that has flowed down from above, not become exalted and lifted up on account of this dignity, and so despise our Creator? Or is it not rather that, in our struggle and battle with the body, we should always look to Him, so that this very weakness that has been yoked to us might be an education [1092B] concerning our dignity?"[38]

31 It is as if Gregory were saying that God in His goodness made man as a union of soul and body, so that the soul which was given to him, being rational and intellectual—because it is the very *image* of its Creator—should, on the one hand, by means of its desire and the whole power of its total love, cling closely to God through knowledge, and, growing in *likeness to God,* be divinized; and, on the other hand, through its mindful care for what is lower, in accordance with the commandment to *love one's neighbor as oneself,* it should make prudent use of the body, with a view to ordering it to the

καὶ οἰκειῶσαι Θεῷ ὡς ὁμόδουλον, δι' ἑαυτῆς μεσιτευούσης τὸν ποιητὴν ἔνοικον καὶ τῆς δοθείσης ἀθανασίας ἄλυτον δεσμὸν αὐτὸν ποιησομένην αὐτῷ τὸν συνδήσαντα, "ἵν' ὅπερ ἐστὶ Θεὸς ψυχῇ, τοῦτο ψυχὴ σώματι γένηται," καὶ εἷς ἀποδειχθῇ τῶν ὅλων Δημιουργός, ἀναλόγως διὰ τῆς ἀνθρωπότητος πᾶσιν ἐπιβατεύων τοῖς οὖσι, καὶ εἰς ἓν ἔλθῃ τὰ πολλὰ ἀλλήλων κατὰ τὴν φύσιν διεστηκότα περὶ τὴν μίαν τοῦ ἀνθρώπου φύσιν ἀλλήλοις συννεύοντα *καὶ γένηται τὰ πάντα ἐν πᾶσιν αὐτὸς ὁ Θεός* [1 Cor 15:28], πάντα περιλαβὼν καὶ ἐνυποστήσας ἑαυτῷ, διὰ τοῦ μηδὲν ἔτι τῶν ὄντων ἄφετον κεκτῆσθαι τὴν κίνησιν καὶ τῆς αὐτοῦ ἄμοιρον παρουσίας, καθ' ἣν καὶ *Θεοὶ* [John 10:35] καὶ *τέκνα* [John 1:12] καὶ *σῶμα* καὶ *μέλη* [Eph 1:23, 5:30] καὶ "μοῖρα Θεοῦ" καὶ τὰ τοιαῦτά ἐσμεν καὶ λεγόμεθα τῇ πρὸς τὸ τέλος ἀναφορᾷ τοῦ θείου σκοποῦ.

32 Ἐπειδὴ τοίνυν τοῦτο καὶ ἐπὶ τούτῳ ὁ ἄνθρωπος γέγονεν, ἐν δὲ τῷ προπάτορι τῷ ἑτοίμῳ πρὸς ἐξουσίαν ἐπὶ τὸ χεῖρον ἐχρήσατο, μετενεγκὼν ἐκ τοῦ ἐπιτετραμμένου πρὸς τὸ κεκωλυμένον τὴν ὄρεξιν (καὶ γὰρ ἦν αὐτεξούσιος, καὶ *τοῦ κολληθῆναι τῷ Κυρίῳ καὶ ἓν πνεῦμα γενέσθαι, τὸ*[30] *κολληθῆναι τῇ πόρνῃ καὶ ἓν σῶμα γενέσθαι* [see 1 Cor 6:16–17] ἀπατηθεὶς προείλετο, καὶ τοῦ θείου καὶ μακαρίου σκοποῦ ἑκὼν ἑαυτὸν ἀπεξένωσε, τοῦ Θεὸς εἶναι χάριτι τὸ *χοῦς* γενέσθαι [see Gen 2:7] καθ' αἵρεσιν προτιμήσας), σοφῶς ἅμα καὶ φιλανθρώπως καὶ τῇ αὐτοῦ πρεπόντως ἀγαθότητι ὁ τὴν ἡμετέραν σωτηρίαν οἰκονομῶν Θεὸς τῇ παραλόγῳ

mind through the virtues, and acquaint it with God as its fellow servant, itself mediating to the body the indwelling presence of its Creator, making God Himself—who bound together the body and the soul—the body's own unbreakable bond of immortality. The aim is that "what [1092C] God is to the soul, the soul might become to the body,"[39] and that the Creator of all might be proven to be One, and through humanity might come to reside in all beings in a manner appropriate to each, so that the many, though separated from each other in nature, might be drawn together into a unity as they converge around the one human nature. When this happens, *God will be all things in everything,* encompassing all things and making them subsist in Himself, for beings will no longer possess independent motion or fail to share in God's presence, and it is with respect to this sharing that we are, and are called, *Gods, children of God,* the *body,* and *members of God,* and, it follows, "portions of God," and other such things, in the progressive ascent of the divine plan to its final end.

32 Since man was created for and to this end—but because our forefather Adam misused his freedom and [1092D] turned instead to what was inferior, redirecting his desire from what was permissible to what had been forbidden (for it was in his power of self-determination *to be united to the Lord and become one spirit with Him, or to join himself to a prostitute and become one body with her;* but being deceived he chose to estrange himself from the divine and blessed goal, preferring by his own choice to be *a pile of dust* rather than God by grace)—God, who does whatever is necessary for our salvation, in His wisdom and love for mankind, [1093A] and with the goodness that befits Him, affixed the appropriate

κινήσει τῆς ἐν ἡμῖν νοερᾶς δυνάμεως παρεπομένην δεόντως τὴν τιμωρίαν παρέπηξεν, αὐτὸ ἐκεῖνο τυχὸν κατὰ τὸν εἰκότα λόγον κολάσας θανάτῳ, περὶ ὃ τὴν κατὰ νοῦν μόνῳ Θεῷ χρεωστουμένην τῆς ἀγάπης δύναμιν κατερρήξαμεν [see Mt 22:37–38], ἵνα τοῦ μηδενὸς ἐρῶντες διὰ τοῦ πάσχειν ποτὲ μαθόντες πρὸς τὸ ὂν πάλιν ταύτην ἐπανάγειν διδαχθῶμεν τὴν δύναμιν.

33 Ὅπερ προϊὼν ἐμφανέστερον ποιεῖται λέγων, "ἀλλ' ἐμοὶ μὲν καὶ διὰ τοῦτο δοκεῖ μηδὲν τῶν ἐνταῦθα ἀγαθῶν εἶναι πιστὸν τοῖς ἀνθρώποις, μηδὲ πολυχρόνιον, ἀλλ' εἴπερ τι ἄλλο, καὶ τοῦτο καλῶς τῷ τεχνίτῃ Λόγῳ καὶ τῇ πάντα νοῦν ὑπερεχούσῃ Σοφίᾳ μεμηχανῆσθαι, παίζεσθαι ἡμᾶς ἐν τοῖς ὁρωμένοις, ἄλλοτε ἄλλως μεταβαλλομένοις καὶ μεταβάλλουσι καὶ ἄνω καὶ κάτω φερομένοις τε καὶ περιτρεπομένοις καὶ πρὶν ληφθῆναι ἀπιοῦσι καὶ φεύγουσιν, ἵνα τὸ ἐν τούτοις ἄστατον καὶ ἀνώμαλον θεωρήσαντες πρὸς τὸ μέλλον μεθορμισώμεθα. Τί γὰρ ἂν ἐποιήσαμεν ἑστῶτος τοῦ εὖ πράττειν ἡμῖν, ὁπότε οὐ μένοντος τοσοῦτον αὐτῷ προσδεδέμεθα, καὶ οὕτως ἡμᾶς ἡ περὶ τοῦτο ἡδονὴ καὶ ἀπάτη ἔχει δουλώσασα, ὥστε μηδὲν κρεῖττον μηδὲ ὑψηλότερον τῶν παρόντων διανοεῖσθαι δύνασθαι, καὶ ταῦτα *κατ' εἰκόνα* Θεοῦ γεγονέναι [Gen 1:26] καὶ ἀκούοντας καὶ πιστεύοντας [see Rom 10:17] τὴν ἄνω τε οὖσαν καὶ πρὸς ἑαυτὴν ἕλκουσαν;"

34 Καὶ πάλιν ἐν τῷ Πρὸς τοὺς Πολιτευομένους λόγῳ φάσκων, "ἵν' εἰδῶμεν τὸ μηδὲν ὄντες πρὸς τὴν ἀληθινὴν

punishment alongside the irrational movement of our intellectual faculty, where it would not fail to do what was required.[40] And so God punished with death precisely that element within us by means of which we destroyed our power to love with our whole mind, which we owed to Him alone. The aim was that, by experiencing pain we might learn that we have fallen in love with what is not real, and so be taught to redirect our power to what really exists.

33 Gregory makes this quite clear, when subsequently he says: "It seems to me that there is a further reason why none of the good things of this earthly life are either trustworthy or of any great duration for man—and this, like everything else, has been well devised by the Artisan Word and Wisdom who surpasses every intellect, namely, that we should be toyed with and mocked by visible things, which are always shifting about and throwing things off course, now one way and [1093B] now another, and no sooner are they carried up than they are swept back down, wrong side up, and before one can lay hold of them, they flee and escape our grasp—so that when we contemplate the instability and transience of earthly things, we may seek refuge in the things that are to come. For what should we have done if our prosperity were permanent, given that now, though it is not, we are so completely attached to it, so utterly enslaved by its pleasure and deception that we cannot imagine anything better or higher than our present circumstances, despite the fact that we are taught and believe that we have been created *according to the image* of God, an image which exists in a realm above us, and draws us to itself?"[41]

34 He says very much the same thing in his oration "To the Citizens of Nazianzos": "So that we may realize that we are

σοφίαν καὶ πρώτην, ἀλλὰ πρὸς αὐτὸν ἀεὶ νεύωμεν μόνον καὶ ζητῶμεν ταῖς ἐκεῖθεν αὐγαῖς ἐναστράπτεσθαι, εἴτε διὰ τῆς ἀνωμαλίας τῶν ὁρωμένων καὶ περιτρεπομένων, μετάγοντος ἡμᾶς ἐπὶ τὰ ἑστῶτα καὶ μένοντα."

35 Οὐ τοίνυν, ὡς οἶμαι, τῆς κατὰ τὴν γένεσιν τῆς ἀνθρωπότητος αἰτίας ἐν τούτοις, ὡς εἴρηται, ὁ διδάσκαλος ποιεῖται τὴν δήλωσιν, ἀλλὰ τῆς μετὰ[31] τὴν γένεσιν ἐπεισαχθείσης τῇ ἡμετέρᾳ ζωῇ διὰ τὴν παράβασιν ταλαιπωρίας, ὡς τοῖς σπουδαιοτέρως καὶ ἐμμελεστέρως τοῖς θείοις αὐτοῦ γράμμασιν ἐμμελετῶσίν ἐστι καταφανές. Ταύτης μὲν γὰρ τὴν ὅθεν καὶ δι' ὃ καὶ ἐφ' ᾧ καὶ οὗ ἕνεκεν αἰτίαν διὰ τούτων ἡμῖν παρατίθεται τῶν λόγων δι' αὐτῆς τὴν οἰκονομουμένην ἡμῶν σοφῶς παρὰ τοῦ Θεοῦ σωτηρίαν δηλῶν· ἐκείνης δὲ τὴν ἐφ' ᾧ γεγένηται μυστηρίῳ ὑπεμφαίνων δύναμιν ἑτέρῳ λόγων κέχρηται τρόπῳ, ὅλον αὐτοῦ περὶ τούτου τὸν εὐσεβῆ σκοπὸν φανερὸν ποιούμενος, ὡς ἐν τῷ Εἰς τὰ Γενέθλια λόγῳ δείκνυται λέγων· "νοῦς μὲν οὖν ἤδη καὶ αἴσθησις οὕτως ἀπ' ἀλλήλων διακριθέντα τῶν ἰδίων ὅρων ἐντὸς εἱστήκεισαν καὶ τὸ τοῦ Δημιουργοῦ Λόγου μεγαλεῖον ἐν ἑαυτοῖς ἔφερον, σιγῶντες ἐπαινέται τῆς μεγαλουργίας καὶ διαπρύσιοι κήρυκες· οὔπω δὲ ἦν κρᾶμα ἐξ ἀμφοτέρων, οὐδέ τις μίξις τῶν ἐναντίων, σοφίας μείζονος γνώρισμα καὶ τῆς περὶ τὰς φύσεις πολυτελείας, οὐδὲ ὁ πᾶς πλοῦτος τῆς ἀγαθότητος γνώριμος. Τοῦτο δὴ βουληθεὶς ὁ τεχνίτης ἐπιδείξασθαι Λόγος, καὶ ζῷον ἓν ἐξ

nothing in comparison to the true and principal Wisdom, and incline toward Him alone, and always seek [1093C] to be illumined by the rays of light issuing from Him; and if we cannot do this, then through our experience of the irregularity of visible things, which shift back and forth, He leads us to realities that are stable and enduring."[42]

It seems to me that, in these passages, the teacher is not, as has already been stated, explaining the reason why human beings were created, but the reason for the misery which transgression brought into our life after we were created. This is quite obvious to anyone who studies Gregory's inspired writings with the proper diligence and attention.[43] In these passages, then, he is describing whence this misery came to be, and for what reason, and by whom, and for whose sake, setting before our eyes the wisdom with which God has arranged for our salvation. When, on the other hand, Gregory wants to describe the reason why human beings were created, he uses different words and expressions, and states quite [1093D] clearly the sacred purpose of this mystery, as can be seen in his oration "On the Nativity": "Intellect and sensation, having been distinguished from one another, remained within their own proper limits, and bore the magnificence of the Creator Word in themselves. Yet these piercing heralds could praise God's work only silently, for the two had not yet been fused together; the contraries had not yet been mingled. Such mingling would be the mark of greater wisdom and of God's lavishness in the creation of living things, but the abundance of God's goodness was not yet made known. Hence the Artisan Word, wishing to display this mixture in a single living creature formed from

35

ἀμφοτέρων, ἀοράτου λέγω καὶ ὁρατῆς φύσεως, δημιουργεῖ τὸν ἄνθρωπον καὶ παρὰ μὲν τῆς ὕλης λαβὼν τὸ σῶμα ἤδη προϋποστάσης, παρ' ἑαυτοῦ δὲ ζωὴν ἐνθεὶς [see Gen 2:7] (ὃ δὴ νοερὰν ψυχὴν καὶ *εἰκόνα Θεοῦ* οἶδεν ὁ λόγος [Gen 1:27]), οἷόν τινα κόσμον δεύτερον ἐν μικρῷ μέγαν ἐπὶ τῆς γῆς ἵστησιν, ἄγγελον ἄλλον, προσκυνητὴν μικτόν," καὶ τὰ ἑξῆς. Ἐν δὲ τῷ εἰς τὰ Φῶτα λόγῳ· "ἐπεὶ δὲ οὕτω ταῦτα ἢ τοῦτο· ἔδει δὲ μὴ τοῖς ἄνω μόνον τὴν προσκύνησιν περιγράφεσθαι, ἀλλ' εἶναί τινας καὶ κάτω προσκυνητάς, ἵνα πληρωθῇ τὰ πάντα δόξης Θεοῦ, ἐπεὶ καὶ Θεοῦ· καὶ διὰ τοῦτο κτίζεται ἄνθρωπος *χειρὶ Θεοῦ* [Is 66:2] τιμηθεὶς καὶ εἰκόνι."

36 Ἀρκεῖν μὲν καὶ ταῦτα ὑπολαμβάνω, κἂν εἰ μικρὰ τυγχάνοι, τῷ μὴ πάντη φιλονείκως διακειμένῳ, καὶ μόνον τὸ μάχεσθαι ἐπίδοξον κρίνοντι, πρὸς τὸ ἐνδείξασθαι τὴν ὅλην τοῦ διδασκάλου περὶ τῶν εἰρημένων διάνοιαν. Εἰ δὲ ἔτι περὶ τοῦ πῶς "Θεοῦ μοῖραν" ὁ διδάσκαλος ἡμᾶς ἐκάλεσεν ἀπομάχεται, πολλαχῶς μὲν ἤδη ἀνωτέρω ὁ περὶ τούτου ἀποδέδοται λόγος. Ἵνα δὲ πιστότερος γένηται τοῖς τοῦ Πνεύματος ἐρειδόμενος λόγοις, ὁ ἅγιος καὶ μακάριος ἀπόστολος Παῦλος, ὁ τὴν *ἀποκεκρυμμένην ἐν τῷ Θεῷ πρὸ τῶν αἰώνων* κομισάμενος *σοφίαν* [1 Cor 2:7; Eph 3:9] καὶ πάντα τὸν ἀφεγγῆ τῶν ἀνθρώπων βίον καταφωτίσας καὶ

[1096A] both—I mean from both invisible and visible nature—created man. Fashioning a body from already existing matter and placing within it His own breath, that is, a soul endowed with intellect—*the image of God,* according to Scripture—He made it a kind of second cosmos, a great creature in a small frame, and placed it on the earth, another angel, a worshiper formed of diverse elements," and so on.[44] In his oration "On Theophany," he says: "Since this is the way things are with the Three, or rather with the One, the worship of God should not be limited to the praises of heavenly beings, but should include worshipers here below, so that all things may be filled with the glory of God. For everything is of God. This is why man was created by the *hand of God* and was honored by being made in the image of God."[45]

["Portions of God" are members of the body of Christ]

36 I think these brief passages are sufficient to indicate the mind of the teacher on the matter at hand. Sufficient, that is, for someone who is not wholly given over to quarreling, or who seeks empty glory in battles of words. [1096B] If, however, someone still wants to argue about what the teacher meant when he called us a "portion of God," the foregoing has already explained this from many different points of view. Nonetheless, the basic argument will be more persuasive when supported by the inspired words of Scripture, in particular those of the holy blessed apostle Paul, who received the *wisdom hidden in God before the ages,* and so illumined all the darkness of human life, dispersing

τῆς ἀγνοίας τὸν ζόφον τῶν ψυχῶν ἀπελάσας, ἀρκέσει περὶ τούτου Ἐφεσίοις διεξιὼν τάδε, *ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ Πατὴρ τῆς δόξης δῴη ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ καθίσας αὐτὸν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς οὐρανοῖς, ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι, καὶ πάντα ἔδωκεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου* [Eph 1:17–23]. Καὶ μεθ' ἕτερα πάλιν· *καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, μέχρι καταντήσομεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ Υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, ἵνα μηκέτι ὦμεν νήπιοι κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ, πρὸς τὴν μεθοδείαν τῆς πλάνης, ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ ὁ Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ*

the gloomy clouds of ignorance that had covered the soul. It will be enough to cite the following words, which he addressed to the Ephesians: *That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the knowledge of Him, having the eyes of your hearts enlightened, that you may know what is the hope to which* [1096C] *He has called you, what are the riches of His glorious inheritance in the saints, and what is the immeasurable greatness of His power in us who believe, according to the working of His great might, which he accomplished in Christ when He raised Him from the dead and made Him sit at His right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and He has put all things under His feet and has made Him the head over all things for the Church, which is His body, the fullness of Him who fills all things in every way.* [1096D] And further down he says: *And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ; so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men,* [1097A] *by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into Him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which*

συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἑνὸς ἑκάστου μέλους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ [Eph 4:11–16].

37 Οὐκ οἶμαι λοιπὸν ἄλλης ἐπιδεῖσθαι μαρτυρίας τὸν εὐσεβεῖν ἐγνωκότα πρὸς φανέρωσιν τῆς κατὰ Χριστιανοὺς ἀληθῶς πεπιστευμένης ἀληθείας, σαφῶς μαθόντα[32] δι' αὐτῆς ὅτι καὶ *μέλη* καὶ *σῶμα* καὶ *πλήρωμά* ἐσμεν [Eph 1:23, 4:16] τοῦ *τὰ πάντα ἐν πᾶσι πληρουμένου Χριστοῦ τοῦ Θεοῦ* [Eph 1:23], κατὰ τὸν *πρὸ τῶν αἰώνων ἐν τῷ Θεῷ καὶ Πατρὶ ἀποκεκρυμμένον* [Eph 3:9] σκοπὸν *ἀνακεφαλαιούμενοι εἰς αὐτὸν* [Eph 1:10] διὰ τοῦ Υἱοῦ αὐτοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν. *Τὸ γὰρ μυστήριον τὸ ἀποκεκρυμμένον μὲν ἀπὸ τῶν αἰώνων* [Col 1:26] καὶ ἀπὸ τῶν γενεῶν, νῦν δὲ φανερωθὲν διὰ τῆς τοῦ Υἱοῦ καὶ Θεοῦ ἀληθινῆς καὶ τελείας ἐνανθρωπήσεως, τοῦ ἑνώσαντος ἑαυτῷ καθ' ὑπόστασιν ἀδιαιρέτως τε καὶ ἀσυγχύτως τὴν ἡμετέραν φύσιν, καὶ ἡμᾶς διὰ τῆς ἐξ ἡμῶν καὶ ἡμετέρας νοερῶς τε καὶ λογικῶς ἐψυχωμένης ἁγίας αὐτοῦ σαρκός, ὥσπερ δι' *ἀπαρχῆς* [see Rom 8:23; Ja 1:18] ἑαυτῷ συμπηξαμένου, καὶ ἓν καὶ ταὐτὸν ἑαυτῷ εἶναι κατὰ τὴν αὐτοῦ ἀνθρωπότητα καταξιώσαντος, καθὼς *προωρίσθημεν* πρὸ τῶν αἰώνων ἐν αὐτῷ [see Eph 1:11–12] εἶναι μέλη τοῦ σώματος αὐτοῦ, ψυχῆς τρόπον πρὸς σῶμα ἐν πνεύματι συναρμολογοῦντος ἑαυτῷ καὶ συμβιβάζοντος, καὶ *εἰς μέτρον* ἄγοντος *ἡλικίας πνευματικῆς τοῦ κατ' αὐτὸν πληρώματος* [Eph 4:13], ἔδειξε καὶ ἡμᾶς ἐπὶ τούτῳ γεγενῆσθαι, καὶ τὸν πρὸ τῶν αἰώνων περὶ ἡμᾶς παντάγαθον τοῦ Θεοῦ σκοπόν, μὴ δεξάμενον καθ' ὁτιοῦν καινισμὸν κατὰ τὸν ἴδιον λόγον,

it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love.

37 I do not think that further testimony is required for someone who lives a devout life. For such a person these words will suffice for the manifestation of the truth believed by Christians, and from which he has clearly learned that we are the *members* and the *body of Christ,* and that we constitute *the fullness of Christ God,* who *fills all things in every way* according to the plan *hidden in God the Father before the ages,* with the result that we are being *recapitulated to Him* through His Son and our Lord and God Jesus Christ. For *the* [1097B] *mystery hidden from the ages* and from all generations has now been revealed through the true and perfect Incarnation of God the Son, who united our nature to Himself according to hypostasis, without division and without confusion. In and through His holy flesh—which He took from us, and which is endowed with intellect and reason—He has conjoined us to Himself, as a kind of *first fruits,* making us worthy to be one and the same with Him, according to His humanity, since we were *predestined* before the ages to be in Him as the members of His body. Just as the soul unifies the body, He joined us to Himself and knit us together in the Spirit, and He leads us *to the stature of the spiritual maturity according to His own fullness.* He showed us that this was why we were created, and that this was God's good purpose concerning us from before the ages, [1097C] a purpose which underwent no innovation in its essential principle,

εἰς πλήρωσιν δὲ ἐλθόντα δι' ἄλλου δηλαδὴ ἐπεισαχθέντος καινοτέρου τρόπου.

38 Ἔδει γάρ, τοῦ μὲν Θεοῦ ἑαυτῷ ὁμοίους ἡμᾶς ποιήσαντος [see Gen 1:26] (τῷ ἔχειν τῆς αὐτοῦ ἀγαθότητος μεθεκτῶς ἀκριβῆ γνωρίσματα, καὶ ἐν αὐτῷ εἶναι πρὸ τῶν αἰώνων σκοπήσαντος καὶ τὸν εἰς τοῦτο τὸ παμμακάριστον ἄγοντα τέλος δόντος ἡμῖν τρόπον διὰ τῆς τῶν φυσικῶν δυνάμεων εὐχρηστίας), τοῦ δὲ ἀνθρώπου ἑκουσίως τοῦτον παρωσαμένου τὸν τρόπον τῇ παραχρήσει τῶν φυσικῶν δυνάμεων, ἵνα μὴ πόρρω τοῦ Θεοῦ γένηται ξενωθεὶς ὁ ἄνθρωπος, ἄλλον ἀντεισαχθῆναι τοῦ προτέρου παραδοξότερόν τε καὶ θεοπρεπέστερον, ὅσον τοῦ κατὰ φύσιν ἐστὶ τὸ ὑπὲρ φύσιν ἀνώτερον. Καὶ τοῦτό ἐστι τῆς πρὸς ἀνθρώπους τοῦ Θεοῦ μυστικωτάτης ἐπιδημίας, ὡς πάντες πιστεύομεν, τὸ μυστήριον. *Εἰ γάρ*, φησὶν ὁ θεῖος ἀπόστολος, *ἡ πρώτη διαθήκη ἔμεινεν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος* [see Hbr 8:7]. Καὶ γὰρ πᾶσι κατάδηλόν ἐστιν, ὡς τὸ ἐν Χριστῷ γενόμενον *ἐπὶ τέλει τοῦ αἰῶνος* μυστήριον [see Hbr 9:26] ἀναμφιβόλως τοῦ ἐν ἀρχῇ τοῦ αἰῶνος ἐν τῷ προπάτορι παρεθέντος ἀπόδειξις καὶ ἀποπλήρωσίς ἐστιν.

39 Ἆρ' οὖν χρησίμως εἴρηται τῷ διδασκάλῳ ἡ τῆς "μοίρας" φωνὴ κατὰ τοὺς ἀποδοθέντας τρόπους, καὶ πᾶς εὐγενὴς καὶ ψυχὴν καὶ τρόπον δέξαιτο ἂν οὕτω λεγομένην τὴν φωνήν, μηδεμίαν ἑαυτῷ κυβείαν λογισμῶν παραγεννῶν, εἰδὼς ταὐτὸν εἶναι τῷ "μέλει" τὴν "μοῖραν" ἐν τοῖς τοιούτοις. Εἰ γὰρ μέρος τοῦ σώματος ὑπάρχει τὸ "μέλος," τὸ δὲ "μέρος"[33] ταὐτόν ἐστι τῇ "μοίρᾳ," ταὐτὸν ἄρα τὸ "μέλος"

but rather was realized through the introduction of another, newer mode.

38 For God created us in such a way that we are similar to Him (for through participation we are imbued with the exact characteristics of His goodness), and from before the ages He determined that we should exist in Him. In order for us to attain this most blessed end, He gave us a mode by which we could make proper use of our natural powers. However, man voluntarily chose to reject this mode by misusing his natural powers, and in order to prevent man from becoming completely estranged from God, He introduced another mode in its place, more marvelous and befitting of God than the first, and as different from the former as what is above nature is different from what is according to nature.[46] [1097D] According to the faith held by all, this was the mystery of the supremely mystical sojourn of God among human beings. *For if,* as the holy apostle says, *the first covenant had remained blameless, there would have been no occasion for a second,* and it is perfectly clear to all that the mystery accomplished in Christ *at the end of the age* is nothing other than the proof and fulfillment of the mystery which our forefather failed to attain at the beginning of the age.

39 It follows, then, that the teacher used the word "portion" properly and indeed beneficially (in accordance with the various meanings explained above), and anyone of noble soul and conduct will not hesitate to use it in the sense given here, [1100A] having no need to engage in empty cleverness, for such a person understands that in the passage under discussion the word "portion" and the word "member" are the same. For if a "member" is a part of the body, and a "part" is the same as a "portion," then "member" and "portion" are

τῇ "μοίρᾳ" ἔσται. Εἰ δὲ ταὐτὸν τῷ "μέλει" ἐστὶν ἡ "μοῖρα," μελῶν δὲ ἀθροισμὸς καὶ σύνθεσις σῶμα ποιεῖ ὀργανικόν, σῶμα δὲ ὀργανικὸν ψυχῇ ἑνωθὲν νοερᾷ ἄνθρωπον τέλειον δείκνυσιν, ἄρα μέρος ἀνθρώπου ὁ λέγων εἶναι ψυχὴν ἢ τὸ σῶμα ἢ μέλος αὐτοῦ τῆς ἀληθείας οὐχ ἁμαρτήσεται. Εἰ δὲ τῆς νοερᾶς ψυχῆς ὡς ἀνθρώπου ὑπάρχει τὸ σῶμα ὄργανον, δι' ὅλου δὲ τοῦ σώματος ὅλη χωροῦσα ἡ ψυχὴ τὸ ζῆν αὐτῷ κινεῖσθαι δίδωσιν, ὡς ἁπλῆ τὴν φύσιν καὶ ἀσώματος, μὴ συνδιατεμνομένη ἢ συναποκλειομένη αὐτῷ, ἀλλ' ὅλῳ καὶ ἑκάστῳ τῶν αὐτοῦ μελῶν, ὡς πέφυκεν αὐτὴν ὑποδέχεσθαι κατὰ τὴν φυσικῶς ὑποκειμένην αὐτῷ δεκτικὴν τῆς ἐνεργείας αὐτῆς δύναμιν, ὅλη παροῦσα τὰ διαφόρως αὐτῆς δεκτικὰ μέλη ἀναλόγως πρὸς τὴν τοῦ ἓν εἶναι σῶμα συντήρησιν ἐπισφίγγει, ὁδηγείσθω ἐπὶ τὸ μέγα καὶ ἄρρητον τῆς τῶν Χριστιανῶν μακαρίας ἐλπίδος μυστήριον, ἐκ τῶν μικρῶν καὶ καθ' ἡμᾶς τῶν μεγάλων καὶ ὑπὲρ ἡμᾶς οὐκ ἀγεννῆ λαβὼν τὰ εἰκάσματα, ὅστις ἀπαγῆ καὶ εὐκράδαντον περὶ τούτων ἔτι τὴν διάνοιαν κέκτηται. Καὶ τὴν περὶ τοῦ προϋπάρχειν τῶν σωμάτων τὰς ψυχὰς οὐκ εὔλογον δόξαν ἀφεὶς μεθ' ἡμῶν πιστεύσει τῷ Κυρίῳ λέγοντι περὶ τῶν εἰς τὴν ἀνάστασιν ἐγειρομένων *μὴ δύνασθαι ἀποθνήσκειν* [see John 11:26], διὰ τὴν αὐτοῦ δηλαδὴ καθαρωτέραν ἐσχάτου ὀρεκτοῦ φανέρωσίν τε καὶ μετουσίαν. Καὶ πάλιν, *πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα* [John 11:26]. Ὅπερ εἰ προεγεγόνει ποτέ, ἀδύνατον ἦν, ὡς

one and the same thing. And if "portion" is the same as "member," and if the aggregation and composition of its members constitutes a body equipped with organs, and if a body equipped with organs united to a soul with intellect constitutes a complete human being, then whoever says that the soul or the body is a member or part of the human being does not sin against the truth. Moreover, if the body is the instrument of a soul endowed with intellect (since it is the soul of a human being), and if the whole soul permeates the whole body, giving it life and motion (since the soul by nature is simple and incorporeal), without however being divided or enclosed by the body, then the soul is present to the whole body and to each of its members [1100B] (for each member by nature is able to receive it, consistent with its innate potential to receive the soul's energy). Being present to the body in this way, the soul binds together the members that variously receive it, in proportion to each member's way of maintaining the unity of the body. Let whoever is still of an indecisive and wavering mind on these matters be led by these things to direct his thoughts to the great and ineffable mystery that is the blessed hope of Christians, for from what are small and human things, he will derive no mean images of what is great and beyond us. Having abandoned the logically incoherent notion that souls exist before bodies, he will, together with us, believe the Lord when He says that those who rise in the resurrection *will never die again,* owing to the definitive manifestation of, and our direct participation in, the ultimate object of desire. Again, He says: *Whoever lives and believes in me shall never* [1100C] *die.* But if the soul had preexisted, how could it die? For as

προαποδέδεικται, τὸν κατὰ τροπήν τινα οἷον δήποτε δέξασθαι θάνατον.

40 Καὶ τῶν φυσικῶν ἔξω μὴ βαινέτω λογισμῶν διακενῆς τὴν οὐκ οὖσαν περὶ ψυχῆς δόξαν θεσπίζων. Εἰ γὰρ ἀνθρώπου μέρη, καθὼς προαποδέδοται, τὸ σῶμα καὶ ἡ ψυχὴ τυγχάνουσι, τὰ δὲ μέρη τὴν εἰς τὸ πρός τι ἐξ ἀνάγκης ἀναφορὰν δέχεται (ὅλον γὰρ ἔχει πάντως κατηγορούμενον), τὰ δὲ οὕτω λεγόμενα πρός τι τῶν ἅμα πάντη τε καὶ πάντως κατὰ τὴν γένεσίν ἐστιν, ὡς μέρη εἶδος ὅλον τῇ συνόδῳ ἀποτελοῦντα, ἐπινοίᾳ μόνῃ τῇ πρὸς διάγνωσιν τοῦ τί κατ' οὐσίαν ἕκαστον ἀλλήλων διαιρούμενα – ψυχὴν ἄρα καὶ σῶμα, ὡς μέρη ἀνθρώπου, ἀλλήλων προϋπάρχειν χρονικῶς ἢ μεθυπάρχειν ἀμήχανον, ἐπεὶ ὁ τοῦ πρός τι οὕτω λεγόμενος λυθήσεται λόγος.

41 Καὶ πάλιν· εἰ γὰρ καθ' αὑτὸ εἶδος πρὸ τοῦ σώματός ἐστιν ἡ ψυχὴ ἢ τὸ σῶμα, εἶδος δὲ ἄλλο τούτων ἑκάτερον κατὰ τὴν ψυχῆς πρὸς τὸ σῶμα σύνθεσιν, ἢ σώματος πρὸς ψυχὴν ἀποτελεῖ, ἢ πάσχοντα πάντως τοῦτο ποιεῖ ἢ πεφυκότα. Καὶ εἰ μὲν πάσχοντα, πεπόνθασιν εἰς ὅπερ οὐκ ἦν ἐξιστάμενα καὶ φθείρεται, εἰ δὲ πεφυκότα, ἀεὶ τοῦτο διὰ τὸ πεφυκὸς ἐργάσεται δηλονότι καὶ οὐδέποτε παύσεται ἡ

we have already argued, it would be impossible for such a soul to die simply by undergoing a certain kind of change.

[Body and soul are a single form[47]]

40 And as for anyone who idly asserts this nonexisting "pre-existence" of souls, let him confine himself to rational arguments. For if the body and the soul are parts of man, as has already been explained, then as parts they necessarily admit of reciprocal relation[48] (for they assuredly have the whole predicated of them), and things that are related in this manner are among those that are altogether and absolutely simultaneous[49] in respect of their coming into being, for they are the constitutive parts of a single form, and it is only in thought that they can be separated from each other for the purpose of distinguishing what each one is in its own substance. Therefore, insofar as soul and body are parts of man, it is not possible for either the soul or the body to exist before the other, [1100D] or indeed to exist after the other in time, otherwise what is known as the principal of reciprocal relation would be destroyed.

41 Further, if the soul is a form in itself before it is joined to the body, and the body is a form before it is joined to the soul, and if the conjunction of the two results in a form that is different from what each is in itself, then this can only be attributed to one of two causes: either they have undergone a change or what they are in their union is what they are by nature. If the former, the change they undergo involves the destruction of their original form, transforming them into something they were not. But if what they become is what they are by nature, then this will happen always because it

ψυχὴ τοῦ μετενσωματοῦσθαι οὐδὲ τοῦ μετεμψυχοῦσθαι τὸ σῶμα. Ἀλλ' οὐκ ἔστιν, ὡς οἶμαι, τοῦ πάθους ἢ τῆς τῶν μερῶν φυσικῆς δυνάμεως κατὰ τὴν πρὸς θάτερον θατέρου σύνοδον ἡ τοῦ ὅλου κατ' εἶδος ἐκπλήρωσις, ἀλλὰ τῆς ἐπ' αὐτοῖς ἅμα κατ' εἶδος ὅλον γενέσεως.

42 Οὐκ ἔστιν οὖν δυνατὸν ἄνευ φθορᾶς ἐξ εἴδους εἰς εἶδος μεταβάλλειν τὸ οἱονοῦν εἶδος. Εἰ δέ, ὅτι μετὰ τὸν θάνατον καὶ τὴν λύσιν τοῦ σώματος ἔστιν ἡ ψυχὴ καὶ ὑφέστηκε, φήσουσι καὶ πρὸ τοῦ σώματος εἶναι αὐτὴν δύνασθαι καὶ ὑφεστάναι, οὐκ ἐστοχασμένως, ἔμοιγε δοκεῖ, ὁ λόγος αὐτοῖς προέρχεται. Οὐχ ὁ αὐτὸς γὰρ γενέσεως καὶ οὐσίας λόγος. Ὁ μὲν γὰρ τοῦ "πότε" καί "ποῦ" εἶναι καὶ πρὸς τί ἐστίν, ὁ δὲ τοῦ εἶναι καὶ "τί" καὶ "πῶς" εἶναί ἐστι δηλωτικός. Εἰ δὲ τοῦτο, ἐστὶ μὲν ἀεὶ μετὰ τὸ γενέσθαι διὰ τὴν οὐσίαν ἡ ψυχή, οὐκ ἄφετος δὲ διὰ τὴν γένεσιν, ἀλλὰ μετὰ τῆς σχέσεως τοῦ πότε καὶ ποῦ καὶ πρὸς τί. Οὐχ ἁπλῶς γὰρ λέγεται "ψυχὴ" μετὰ τὸν τοῦ σώματος θάνατον ἡ ψυχή, ἀλλ' ἀνθρώπου ψυχή, καὶ τοῦ τινος ἀνθρώπου ψυχή, ἔχει γὰρ καὶ μετὰ τὸ σῶμα ὡς εἶδος αὐτῆς τὸ ὅλον κατὰ τὴν σχέσιν ὡς μέρους κατηγορούμενον τὸ ἀνθρώπινον. Ὡσαύτως δὲ καὶ τὸ σῶμα, θνητὸν μὲν διὰ τὴν φύσιν, οὐκ ἄφετον δὲ διὰ τὴν γένεσιν. Οὐ γὰρ ἁπλῶς λέγεται "σῶμα" μετὰ τὸν

is their nature, and thus the soul would never cease changing bodies, nor the body cease changing souls. In my view, [1101A] however, this is not what happens, for the constitution of the whole as a form is neither the result of corruption nor the natural power of the parts coming together, but rather the simultaneous coming to be of the whole form with its parts.

42 It is impossible, then, for one form to change into another without suffering destruction. But if they should say that, because the soul is able to exist and subsist after the death and dissolution of the body, there is nothing to prevent it from existing and subsisting before the creation of the body, it would seem to me that their argument falls rather wide of the mark, and this for the simple reason that the principle of origin and the principle of being are not the same. The former concerns the "when" and the "where" of a thing, along with its reciprocal relation to something else. The latter concerns the "what" and the "how" of a thing, along with the basic fact of its existence. If this is so, then the soul, after it has come to be, remains eternally in existence on account of its essence, and this is not simply because it came to be, but because it did so in relation [1101B] to a particular time and place, and standing in a reciprocal relation to something else. For after the death of the body, the soul is not called "soul" in an unqualified way, but the soul of a man, indeed the soul of a particular human being, for even after the body, it possesses, as its own form, the whole human being, which is predicated of it by virtue of its relation as a part to the whole. The same holds in the case of the body, which is corruptible by nature, but has a particular relation on account of its origin. For the body, after its

χωρισμὸν τῆς ψυχῆς τὸ σῶμα, ἀλλ' ἀνθρώπου σῶμα, καὶ τοῦ τινος ἀνθρώπου σῶμα, κἂν εἰ φθείρεται καὶ εἰς τὰ ἐξ ὧν ἐστιν ἀναλύεσθαι στοιχεῖα πέφυκεν. Ἔχει γὰρ καὶ οὕτως ὡς εἶδος τὸ ὅλον αὐτοῦ κατὰ τὴν σχέσιν ὡς μέρους κατηγορούμενον τὸ ἀνθρώπινον.

43 Ἐπ' ἀμφοῖν τοιγαροῦν ἡ σχέσις, ψυχῆς λέγω καὶ σώματος, ὡς[34] ὅλου εἴδους ἀνθρωπίνου μερῶν ἀναφαιρέτως νοουμένη, παρίστησι καὶ τὴν ἅμα τούτων γένεσιν, καὶ τὴν κατ' οὐσίαν πρὸς ἄλληλα διαφορὰν ἀποδείκνυσιν, οὐδὲν καθ' οἷον δήποτε τρόπον τοὺς κατ' οὐσίαν αὐτοῖς ἐμπεφυκότας παραβλάπτουσα λόγους. Οὐκ ἔστιν οὖν ὅλως σῶμα δυνατὸν ἢ ψυχὴν εὑρεῖν ἢ λέγειν ἄσχετον. Θατέρῳ γὰρ ἅμα συνεισάγεται τό τινος εἶναι θάτερον· ὥστε εἰ προϋπάρχει θατέρου θάτερον, ὡς τινὸς προσυπακουστέον. Ἡ γὰρ σχέσις ἀκίνητος.

44 Καὶ ταῦτα μὲν περὶ τούτων. Καὶ εἰ μὲν τῆς ἀληθείας ὁ λόγος οὐκ ἀποπέπτωκε, τῷ Θεῷ χάρις, τῷ διὰ τῶν ὑμετέρων εὐχῶν πρὸς τὸ καλῶς νοεῖν ὁδηγήσαντι. Εἰ δέ πού τι τῆς ἀληθείας ἐλλέλειπται,[35] ὑμεῖς ἂν εἰδείητε τοῦ λόγου τὸ ἀκριβές, ὡς ἐκ Θεοῦ τὴν τῶν τοιούτων ἐμπνεόμενοι γνῶσιν.

separation from the soul, is not simply called "body," even though it will decompose and be dissolved into the elements from which it was constituted, but the body of a man, indeed of a particular man. For like the soul it possesses the form of the whole human being predicated of it, by virtue of its relation as a part to the whole.

43 Thus the relation of the two, by which I mean soul and body, as the whole human form whose parts [1101C] can be separated only in thought, reveals that both come into being simultaneously, and demonstrates their essential difference from each other, without violating in any way whatsoever the principles of their respective substances. For this reason it is inconceivable to speak of (and impossible to find) the soul and body except in relation to each other, since each one introduces together with itself the idea of the other to which it belongs. Thus, if either were to exist before the other, it would have to be understood as the soul or the body of the other to which it belongs, for the relation between them is immutable.

44 These things, then, in response to your questions. If my remarks have not fallen outside the truth, thanks be to God, who through your prayers has led me to think rightly about these matters. If, however, the truth has escaped me in a particular instance, you will have no difficulty in discerning the finer points of the matter, for God has inspired you with the knowledge of these things. [1101D]

Ambiguum 8

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Ἕως ἂν καὶ παρ' ἑαυτῆς ἡ ὕλη φέρῃ τὸ ἄτακτον ὥσπερ ἐν ῥεύματι.

2 Οἶμαι καὶ τὸν παρόντα τοῦ λόγου σκοπὸν τῆς τοῦ προτέρου διανοίας ἔχεσθαι κεφαλαίου. Διεξελθὼν γὰρ ὅτι πλεῖστα πρὸς τοὺς φιλύλους τε καὶ φιλοσωμάτους ταῦτα ἐπάγει, ὡς ἐντεῦθεν δύνασθαι τὸν εὐσεβῶς τὸν σκοπὸν τοῦ ἁγίου διερευνώμενον ἐπιβάλλειν οὕτως. Ἐπειδὴ τῷ τῆς ἀφθαρσίας τε καὶ ἀθανασίας κάλλει παρὰ Θεοῦ κατηγλαϊσμένος ὁ ἄνθρωπος γέγονε, τὸ δὲ τῆς περὶ αὐτὸν ὑλικῆς φύσεως αἶσχος τοῦ νοεροῦ κάλλους προτιμήσας λήθην τοῦ κατὰ ψυχὴν ἐκπρεποῦς ἀξιώματος, μᾶλλον δὲ Θεοῦ τοῦ καὶ τὴν ψυχὴν θεοειδῶς καλλωπίσαντος πάμπαν ἐπεποίητο, τῆς γνώμης ἄξιον κατὰ θείαν ψῆφον τὴν σοφῶς τὴν ἡμῶν σωτηρίαν οἰκονομοῦσαν ἐδρέψατο καρπόν [see Gen 3:4, 7], οὐ μόνον τοῦ σώματος τὴν φθορὰν καὶ τὸν θάνατον, καὶ τὴν πρὸς πᾶν πάθος εὐέμπτωτον κίνησίν τε καὶ ἐπιτηδειότητα, ἀλλὰ καὶ τῆς ἐκτὸς καὶ περὶ αὐτὸν ὑλικῆς οὐσίας τὸ ἄστατον καὶ ἀνώμαλον, καὶ πρὸς τὸ ἀλλοιοῦσθαι εὔφορόν τε καὶ εὐχερές, εἴτε τότε αὐτὴν τοῦ Θεοῦ διὰ τὴν παράβασιν τῷ ἡμετέρῳ σώματι συμμετακεράσαν-

Ambiguum 8

From Saint Gregory's same oration On Love for the Poor:

> For as long as matter carries within itself disorder, as if in a flowing stream.[1]

2 I think that the meaning of these words closely follows the sense of what was said in the previous chapter.[2] Having devoted a considerable part of his oration to those infatuated with matter and the body, Gregory now adds these words, on the basis of which anyone considering the [1104A] holy man's meaning with proper piety will be able to apprehend the following. After man had been brought into being by God, resplendent with the beauty of incorruptibility and immortality, he chose, instead of intellective beauty, the relative deformity of the material nature surrounding him, and consequently lost the memory of his soul's exalted dignity —or rather he became wholly oblivious of God, who had beautified the soul with divine form. It was thus that man plucked fruit, which, according to the divine decree that wisely directs our salvation, was commensurate with the inclination of his mind, and so drew down on himself not simply the corruption and death of his body, but also the capacity and indeed propensity for all the passions, and, not least, the instability and disorder of the material substance that surrounded him, along with its facility and susceptibility to suffer change. This happened either because God, on account of the transgression, mixed the soul together with our

τος, καὶ τὴν πρὸς τὸ ἀλλοιοῦσθαι καὶ αὐτῇ, ὥσπερ τῷ σώματι, τὴν πρὸς τὸ πάσχειν τε καὶ φθείρεσθαι καὶ ὅλως λύεσθαι – ὡς δηλοῖ ἡ τῶν νεκρῶν δερμάτων[1] περιβολή [see Gen 3:21] – ἐνθεμένου δύναμιν κατὰ τὸ γεγραμμένον, ὅτι *καὶ αὐτὴ ἡ κτίσις ὑπετάγη τῇ φθορᾷ οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα ἐπ' ἐλπίδι* [Rom 8:20], εἴτε ἐξ ἀρχῆς κατὰ πρόγνωσιν οὕτως αὐτὴν δημιουργήσαντος διὰ τὴν προοραθεῖσαν παράβασιν· ὥστε τῷ πάσχειν καὶ κακοῦσθαι δι' αὐτῆς, εἰς συναίσθησιν ἑαυτοῦ καὶ τοῦ οἰκείου ἀξιώματος ἐλθεῖν, καὶ ἀσπασίως καταδέξασθαι τὴν πρὸς τὸ σῶμα καὶ αὐτὴν ἀποδιάθεσιν. Συγχωρεῖ γὰρ ὁ πάνσοφος τῆς ἡμετέρας ζωῆς προνοητὴς φυσικῶς χρῆσθαι πολλάκις τὰ πράγματα ταῖς οἰκείαις ὁρμαῖς πρὸς σωφρονισμὸν ἡμῶν, ἔσθ' ὅπη τῶν ἐμμανῶς αὐτὰ μεταχειριζομένων διὰ τῆς περὶ αὐτὰ καὶ ἐξ αὐτῶν συγχύσεώς τε καὶ ταραχῆς, πρὸς τὸ κατὰ φύσιν ἐραστὸν ἐπανάγων τὸν τέως ἀλόγιστον ἡμῶν πρὸς τὰ παρόντα ἔρωτα.

3 Τριῶν γὰρ ὄντων καθολικῶν τρόπων, καθ' οὓς φασι παιδευτικῶς τὰ ἡμέτερα ἐξιᾶσθαι πάθη, δι' ἑκάστου τρόπου σοφῶς τὸ τῆς ὕλης ἄτακτον εὐτάκτως κατὰ τὸν ὑπὲρ ἡμᾶς καὶ κρείττονα λόγον πρὸς τὸ ἐγνωσμένον τῷ Θεῷ ἀγαθοπρεπὲς ἀποτέλεσμα κυβερνωμένης τῆς κακῆς τῶν παθῶν ἀχθηδόνος ἴαμα τίθεται. Ἡ γὰρ τῶν *προγεγονότων ἁμαρτημάτων* [Rom 3:25] ποινὴν ἀπαιτούμενοι, ὧν ἴσως οὐδ' ἴχνος τῇ μνήμῃ παρακατέχομεν διὰ τὴν ἄγνοιαν, τυχὸν δὲ καὶ μνημονεύοντες τὴν δέουσαν τοῖς πλημμεληθεῖσιν ἀντισηκῶσαι διόρθωσιν οὐκ ἀνεχόμεθα, ἢ μὴ

[1104B] body,[3] and placed within it the capacity to undergo change, just as He gave the body the inherent capacity to suffer, undergo corruption, and be totally dissolved, which is made clear by the girding with dead skins, according to Scripture, which says that *creation itself was made subject to corruption, not willingly, but for the sake of Him who subjected it in hope* — or because God created matter in this way from the beginning,[4] according to His foreknowledge, in view of the transgression He had already seen in advance. His aim was that man, through the suffering and hardships inflicted on him by matter, might come to an awareness of himself and his proper dignity, and gladly detach himself not simply from the body but from matter as well. For the infinitely-wise God, who providentially directs the course of our lives, often allows us to use things naturally according to our own impulses in a way that leads to our correction. We [1104C] see this at times among those who become frenzied in their abuse of material things, for by means of the very confusion and turmoil which both surrounds and is generated by these things, God redirects irrational lust for the things of this life to a natural object of desire.

3 For there exist, they say, three general ways by which our passions are educated and healed. In each of these, God wisely uses the disorder of matter as a healing treatment for the evil vexation of the passions, guiding it in an orderly manner in accord with a higher principle to the good end ordained by God. First, we are made to undergo punishment for *our former sins,* of which, perhaps, we may through ignorance have not even the slightest recollection, or even if perchance we were to remember them, we would not endure to accept making the appropriate correction for our transgres-

θέλοντες, ἢ μὴ ἰσχύοντες, διὰ τὴν ἐγγενομένην ἕξιν τῆς κακίας, ἢ τὴν ἀσθένειαν καθαιρόμεθα, ἢ παροῦσάν τε καὶ νεμομένην κακίαν ἀποβαλλόμεθα, καὶ πρὸς ἀναστολὴν τῆς μελλούσης ἰδεῖν προδιδασκόμεθα, ἢ καρτερίας ἀρίστης καὶ εὐσεβοῦς ἀνδρείας ὑπόδειγμα θαυμαστὸν τοῖς ἄλλοις ἀνθρώποις ἄλλος προτίθεται ἄνθρωπος, ἄνπερ ὑψηλὸς ᾖ τὴν διάνοιαν καὶ τὴν ἀρετὴν ἐπίδοξος καὶ ἱκανὸς δι' ἑαυτοῦ τῇ ἀκλονήτῳ πρὸς τὰ δεινὰ συμπλοκῇ φανερῶσαι τὴν τέως κεκρυμμένην ἀλήθειαν.

4 Παραινεῖ οὖν τοῖς μηδὲν ὑπὲρ τὴν παροῦσαν ζωὴν διανοεῖσθαι δυναμένοις, μὴ θαῤῥοῦσι τῇ τοῦ σώματος ὑγείᾳ, καὶ τῷ κατὰ ῥοῦν φερομένῳ τῶν πραγμάτων δρόμῳ κατὰ τῶν τούτων ἐστερημένων ἐπαίρεσθαι, ἕως ἡ παροῦσα ἐνέστηκε ζωή, καὶ τὴν φθορὰν περίκεινται ταύτην, περὶ ἣν ἡ τροπὴ καὶ ἡ ἀλλοίωσις, ἀδήλου ὄντος τοῦ τί ἐκ τῆς τοῦ σώματος καὶ τῶν ἐκτὸς πραγμάτων ἀνωμαλίας τε καὶ ταραχῆς καὶ αὐτοῖς συμβήσεται. Τοῦτο γὰρ οἶμαι λέγειν αὐτὸν διὰ τοῦ "Ἕως ἂν καὶ παρ' ἑαυτῆς ἡ ὕλη φέρῃ τὸ ἄτακτον," ἀντὶ τοῦ "Ἕως ἂν ὑπὸ φθορὰν καὶ ἀλλοίωσίν ἐστι τοῦτο τὸ πᾶν," καὶ *τὸ σῶμα τῆς ταπεινώσεως* περικείμεθα [Phlp 3:21], καὶ ἴσως τοῖς ἐξ αὐτοῦ διὰ τὴν ἔμφυτον ἀσθένειαν πολυτρόποις κακοῖς ὑποκείμεθα· μὴ κατ' ἀλλήλων ἐπαιρώμεθα διὰ τὴν περὶ ἡμᾶς ἀνισότητα, ἀλλὰ μᾶλλον σώφρονι λογισμῷ τὴν τῆς ὁμοτίμου φύσεως ἀνωμαλίαν ἐξομαλίσωμεν, τὰς τῶν ἄλλων ἐλλείψεις ταῖς ἡμῶν

sion, {1104D} either because we are unwilling or unable to do so, owing to our deeply rooted bad habits. Second, we are either purged of our sickness, or expel from ourselves the evil which at present is lodged within us, and learn in advance how to resist the evil we will encounter in the future. Finally, God provides the conditions for particular individuals to become marvelous examples of faithful perseverance and courage, if of course they are of noble mind, have a reputation for {1105A} virtue, and are able, in their steady struggle against adversity, to reveal within themselves the truth which till then had been concealed.

4 In this manner Saint Gregory counsels those who are incapable of turning their minds to anything beyond this present life, and who take confidence in their bodily health, and in the fact that their affairs flow along according to their own plans, not to exalt themselves over those who lack these things; because for as long as the present life lasts, and they, too, are encircled by corruption, turning in the wheel of mutability and change, they do not know what will happen to them owing to disturbances of the body and disruptions of their external affairs. Thus I think that when he says, "for as long as matter carries within itself disorder, as if in a flowing stream," he means nothing other than, "for as long as the world is subjected to corruption and mutability," and we are clothed *in this* [1105B] *body of our humiliation,* and thus subjected to a myriad of troubles that arise from it on account of its inherent weakness. "For as long as this lasts," then, we should not be puffed up with pride on account of the inequality that is all around us, but instead we should in wisdom try to smooth out the irregularities of nature, which knows no differences of distinctions or honor, meeting the

αὐτῶν ἀναπληροῦντες ὑπερβολαῖς. Διὸ τυχὸν καὶ ἡ παροῦσα συνεχωρήθη πολιτεύεσθαι ἀνωμαλία, ἵνα δειχθῇ ἡ τοῦ ἐν ἡμῖν λόγου δύναμις προτιμῶσα πάντων τὴν ἀρετήν. Πάντων γὰρ ἀνθρώπων ἡ αὐτή ἐστι τοῦ τε σώματος καὶ τῶν ἐκτὸς τροπὴ καὶ ἀλλοίωσις, φέρουσά τε καὶ φερομένη, καὶ μόνον τοῦτο κεκτημένη σταθερόν τε καὶ βάσιμον, τό ἄστατον καὶ φερόμενον.

Ambiguum 9

Τοῦ αὐτοῦ ἐκ τοῦ εἰς τὸν ἅγιον Ἀθανάσιον λόγου, εἰς τό·

Οὐ γὰρ ἔχει τι ὑψηλότερον ἢ ὅλως ἕξει.

2 Δοκεῖ μοι διὰ τούτων ἀπολῦσαι πάσης συγκριτικῆς τε καὶ διακριτικῆς καὶ ἄλλως πως λεγομένης σχέσεως τὸν διδασκόμενον ὁ θεόφρων οὗτος διδάσκαλος. Ἄσχετον γὰρ τό τοιοῦτον εἶδος τοῦ λόγου φασὶν οἱ περὶ ταῦτα δεινοί, καὶ ταὐτὸν δύνασθαι τῷ "ἀσυγκρίτως ὑπὲρ πάντα εἶναι" λέγειν, ὡς "δύναμιν" ἔχον "ὑπεροχικῆς ἀποφάσεως."

needs of others from out of our own abundance. Perhaps, then, this present condition of inequality was allowed to prevail in order to manifest the capacity of human reason to prefer virtue above everything else. For the alteration and mutability of the body and of external circumstances are for all human beings one and the same thing—a carrying and a being carried along—and the only thing it has that can be called permanent and stable is its impermanence and instability.

Ambiguum 9

From Saint Gregory the Theologian's oration on Saint Athanasios: [1105C]

For it has nothing higher, nor will it ever have.[1]

2 It seems to me that with these words our godly-minded teacher frees his student from predicating of God any relation of comparison or differentiation (or whatever else one wishes to call it). For the experts in these matters say that this particular form of speech is independent of relation and is no different from saying that God is "incomparably beyond all things," since it has the "force of a transcendent negation."[2]

Ambiguum 10

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

Ὧιτινι μὲν οὖν ἐξεγένετο διὰ λόγου καὶ θεωρίας διασχόντι τὴν ὕλην καὶ τὸ σαρκικὸν τοῦτο, εἴτε "νέφος" χρὴ λέγειν, εἴτε "προκάλυμμα," Θεῷ συγγενέσθαι καὶ τῷ ἀκραιφνεστάτῳ φωτὶ κραθῆναι, καθ' ὅσον ἐφικτὸν ἀνθρωπίνῃ φύσει, μακάριος οὗτος τῆς ἐντεῦθεν ἀναβάσεως καὶ τῆς ἐκεῖσε θεώσεως, ἣν τὸ γνησίως φιλοσοφῆσαι χαρίζεται καὶ τὸ ὑπὲρ τὴν ὑλικὴν δυάδα γενέσθαι διὰ τὴν ἐν Τριάδι νοουμένην ἑνότητα.

[1. Introduction]

2 Ἐγὼ μὲν οὐκ οἶμαι ἐλλιπῶς ἔχειν τὸν ἀποδοθέντα περὶ τῆς ἀρετῆς τῶν ἁγίων τοῦ διδασκάλου λόγον, κἂν τινες, ὡς γεγράφατε, τοῦτο νομίζωσι,[1] διὰ τοῦ "λόγῳ" καὶ "θεωρίᾳ" μόνον πρακτικῆς δίχα τὴν κατὰ Θεὸν τῶν μετελθόντων αὐτὴν φιλοσοφίαν εἰπεῖν, τοὐναντίον δὲ διῃρημένην τῇ πράξει τὴν ἀληθῆ περὶ τὰ ὄντα κρίσιν αὐτῶν καὶ ἐνέργειαν, ἣν δὴ φιλοσοφίαν ὄντως πληρεστάτην ἔγωγε τολμήσας μόνην ὁρίζομαι, μάλα σαφῶς εἰσηγεῖσθαι αὐτὸν ὑπολαμβάνω, λόγῳ καὶ θεωρίᾳ κατορθοῦσθαι αὐτὴν ἀποφηνάμενον, ὡς τῷ λόγῳ συνημμένης πάντως τῆς πράξεως

Ambiguum 10

From Saint Gregory's same oration on Saint Athanasios:

> To whomsoever it has been granted to pass, by means of reason and contemplation, through matter and this fleshly "cloud" or "veil" (whichever it should be called), [1105D] and attain kinship with God, and be mingled with the purest light (to the extent that this is possible for human nature)—that person is blessed owing to his ascent from here and his divinization there, which is given by true philosophy and by passing beyond the material dyad on account of the unity perceived in the Trinity.[1]

1. Introduction

2 I do not think that Gregory's teaching [1108A] concerning the virtue of the saints, which we discussed when we were together, is at all deficient, even if, as you wrote, there are some who think this, based on the fact that here he speaks of those who pursue divine philosophy solely through "reason" and "contemplation," saying nothing about the practice of asceticism. On the contrary, I take it that, when the teacher affirms that divine philosophy is achieved through reason and contemplation, he in actuality is quite clearly implying that the saints' true judgment and action concerning beings (which alone I would be so bold as to define as philosophy in the fullest sense of the word) is twofold. This is because practice is absolutely conjoined with reason, and

καὶ τῆς ἐπ' αὐτῇ κρίσεως τῇ θεωρίᾳ περιεχομένης, εἴπερ λόγου μὲν τὸ τάσσειν τὴν τοῦ σώματος κίνησιν, οἷον χαλινῷ τινι τῷ ὀρθῷ λογισμῷ τῆς πρὸς ἀτοπίαν φορᾶς ἐπιστημόνως ἀναχαιτίζοντος, θεωρίας δὲ τὸ τὰ καλῶς νοηθέντα τε καὶ κριθέντα ἐμφρόνως αἱρεῖσθαι ψηφίζεσθαι, οἱονεὶ φῶς παμφαέστατον δι' ἀληθοῦς γνώσεως τὴν ἀλήθειαν αὐτὴν δεικνυούσης· οἷς ἀμφοτέροις μάλιστα καὶ δημιουργεῖται πᾶσα φιλόσοφος ἀρετὴ καὶ φυλάττεται, ὑφ' ὧν καὶ ἐκφαίνεται διὰ σώματος οὐχ ὅλη· οὐ γὰρ χωρεῖται σώματι, *χαρακτὴρ* ὑπάρχουσα θείας *δυνάμεως* [see Hbr 1:3], ἀλλά τινα τῶν αὐτῆς σκιάσματα, καὶ τοῦτο οὐ δι' ἑαυτήν, διὰ δὲ τὸ τοὺς γυμνοὺς τῆς κατ' αὐτὴν χάριτος εἰς μίμησιν ἐλθεῖν τῆς θεοειδοῦς τῶν φιλοθέων ἀνδρῶν ἀναστροφῆς, ἐφ' ᾧ τῇ μετοχῇ τοῦ καλοῦ καὶ αὐτοὺς τὸ τῆς κακίας αἶσχος ἀποθεμένους τῆς τῶν ἀξίων Θεοῦ γενέσθαι μοίρας, ἢ τοὺς δεομένους ἐπικουρίας τινὸς ὑπὸ τῶν δυναμένων τυχεῖν, ἐφ' ᾧ τὴν κρυπτομένην τῷ βάθει τῆς ψυχῆς τῶν ἐναρέτων διάθεσιν διὰ τοῦ σώματος κατὰ τὴν πρᾶξιν φανεῖσαν ἀποδεξαμένους, τὴν *πᾶσι πάντα* γινομένην καὶ διὰ *πάντων πᾶσι* [see 1 Cor 12:6] παροῦσαν τοῦ Θεοῦ πρόνοιαν, καὶ αὐτοὺς ἀνυμνῆσαι. Ὡς εἴγε μηδεὶς ἦν ὁ εὖ παθεῖν δεόμενος ἢ ὁ πρὸς ἀρετὴν παραδείγματι τυπωθῆναι ὀφείλων, αὐτὸν ἕκαστον ἀρκεῖν ἑαυτῷ πάντως, ταῖς κατὰ ψυχὴν τῶν ἀρετῶν χάρισιν ἀβρυνόμενον, καὶ δίχα τῆς τούτων διὰ τοῦ σώματος πρὸς τὸ ἐμφανὲς ἀποδείξεως λέγειν οὐκ ἄτοπον.

3 Ὁ τοίνυν εὐσεβῶς διὰ θεωρίας κατανοήσας ὡς ἔχει τὰ

the judgment it presupposes is contained in contemplation —if it is true, as it certainly is, that while the aim of reason is to order the body's movements, skillfully using the bridle of right thinking to restrain it from irrational impulses, the task of contemplation is the [1108B] prudent adoption of what has been properly understood and judged, revealing, like a most radiant light, the truth itself by true knowledge. To be sure, it is by means of reason and contemplation that every philosophical virtue is created and sustained, and it is also by them that such virtue is manifested in and through the body, though not wholly, for the body cannot contain virtue, which is a *form* imprinted within it by divine *power*— but it does have certain traces of it, imparted, not for the benefit of virtue, but so that those who are naked of its grace might come to imitate the divine form of life of those who love God, inasmuch as they have cast off the deformity of vice through participation in the Beautiful, and so come to be ranked with those who are worthy of God; or so that those who are in need of some help might obtain it from those who are able to provide it. And when they acquire the disposition of the virtuous—which [1108C] is hidden in the depths of the soul but manifested through bodily practice— they praise the providence of God, which has become *all things in everyone,* and through *all things* is present *to all.* So that, if there were no one who needed to be helped by an act of virtue, or who stood in need of an example to show him what virtue is, it would not be out of place to say that each one of those who is adorned with the graces of the soul is absolutely sufficient for himself even without the manifestation of these virtues through the body.

3 Therefore anyone who through contemplation has

ὄντα καὶ διὰ βουλῆς λογικῆς ἐστοχασμένως τε καὶ ὀρθῶς τὸν περὶ αὐτῶν ὁρισάμενος λόγον καὶ φυλάττων ἑαυτῷ τὴν κρίσιν, μᾶλλον δὲ ἑαυτὸν τῇ κρίσει ἀπαρέγκλιτον, πᾶσαν ὁμοῦ συλλαβὼν ἔχει τὴν ἀρετήν, πρὸς οὐδὲν ἄλλο μετὰ τὴν ἐγνωσμένην ἀλήθειαν ἔτι κινούμενος, καὶ πάντα παρῆλθε διὰ σπουδῆς, οὐδενὸς τὸ παράπαν λόγον ποιούμενος τῶν ὅσα σαρκὸς καὶ κόσμου ἐστὶ καὶ λέγεται, ἐνδιαθέτως ἔχων ἤδη τῷ λόγῳ περιεχομένην ἀμάχως τὴν πρᾶξιν, οἷα τοῦ ἐφ' ἡμῖν πάντας ἑαυτῷ τοῦ διανοητικοῦ τοὺς κρατίστους ἀπαθεῖς ἐπικομιζομένους λόγους, καθ' οὓς πᾶσα ἀρετὴ καὶ γνῶσίς ἐστι καὶ ὑφέστηκεν, ὡς δυνάμεις ὄντας ψυχῆς λογικῆς, πρὸς μὲν τὸ εἶναι σώματος οὐδ' ὅλως χρῄζοντας, πρὸς δὲ τὸ φανῆναι διὰ τὰς εἰρημένας αἰτίας κατὰ καιρὸν αὐτῷ χρῆσθαι οὐκ ἀναινομένους. Φασὶ γὰρ τοῦ διανοητικοῦ εἶναι, ἰδικῶς μὲν τὰς νοήσεις τῶν νοητῶν, τὰς ἀρετάς, τὰς ἐπιστήμας, τοὺς τῶν τεχνῶν λόγους, τὸ προαιρετικόν, τὸ βουλευτικόν, γενικῶς δὲ τὰς κρίσεις, τὰς συγκαταθέσεις, τὰς ἀποφυγάς, τὰς ὁρμάς, καὶ τὰς μὲν εἶναι μόνης τῆς κατὰ νοῦν θεωρίας, τὰς δὲ τῆς κατὰ τὸν λόγον ἐπιστημονικῆς δυνάμεως.

4 Εἰ δὲ τούτοις φρουρουμένην οἱ ἅγιοι τὴν ἰδίαν[2] ζωὴν συνετήρησαν, ἄρα περιληπτικῶς διὰ τοῦ "λόγου" καὶ τῆς "θεωρίας" ὁ μακάριος οὗτος ἀνὴρ πάντας τοὺς κατ' ἀρετὴν καὶ γνῶσιν εἰσηγήσατο λόγους τοῖς ἁγίοις συνειλημμένους, δι' ὧν τῇ κατανοήσει τοῦ Θεοῦ κατὰ θεωρίαν γνωστικῶς προσανέχοντες ἐμφρόνως κατὰ λόγον διὰ τῶν

piously understood the manner in which beings exist, and who through deduction and logical deliberation has correctly discerned their inner rationality, and who keeps this judgment to himself, or rather who keeps himself steadfast in this judgment, comprehends within himself the sum of all virtue, [1108D] and is no longer moved toward anything beyond the truth that he has already come to know. In his zeal he hastens past all things, taking no thought for the world or the flesh, for he has already, and without resistance, subjected the practical life to reason, since his capacity for discursive reasoning (which is within our control) has endowed him with rational principles at once powerful and dispassionate, according to which all virtue and knowledge exist and subsist, for they are powers of the rational soul, and depend in no way on the body for their existence, though they do not refrain from using the body [1109A] at the appropriate time in order to manifest themselves, for the reasons we stated above. For they say that what is particular to the mind is the understanding of intelligible things, the virtues, the sciences, the principles of the arts, the power of choice, and deliberation, whereas what is general to it are judgments, the power of assent, dissent, and impulses—some of which belong solely to intellectual contemplation, and others to the capacity for rational thinking.[2]

4 If, then, it was by means of these that the saints preserved their proper mode of life, then the blessed Gregory, in mentioning only "reason" and "contemplation," is in fact recommending to the saints *all* the principles of virtue and knowledge in summary fashion, for it was through these that the saints devoted themselves to reflection on God cognitively in contemplation, and it was by making prudent

ἀρετῶν τὴν θείαν ἑαυτοῖς μορφὴν ἐνετυπώσαντο, πάντως οὐκ εἶναι ἀναγκαῖον οἰηθεὶς τὴν διὰ τοῦ σώματος ὀνομάσαι πρᾶξιν, γινώσκων μὴ ἀρετῆς αὐτὴν εἶναι ποιητικήν, ἀλλ' ἐκφαντικήν, καὶ μόνων τῶν θείων νοημάτων τε καὶ λογισμῶν ὑπουργόν.

5 Ὡς ἂν δὲ καὶ δι' ἑτέρου τρόπου φανερὸν γένηται τὸ λεγόμενον, φασὶν οἱ τῶν καθ' ἡμᾶς πραγμάτων δι' ἀκριβείας μετελθόντες τοὺς λόγους τοῦ λογικοῦ τὸ μὲν εἶναι "θεωρητικόν, τὸ δὲ πρακτικόν"· καὶ "θεωρητικὸν μὲν τὸ κατὰ νοῦν, ὡς ἔχει τὰ ὄντα, πρακτικὸν δὲ τὸ βουλευτικόν, τὸ ὁρίζον τοῖς πρακτικοῖς τὸν ὀρθὸν λόγον. Καὶ καλοῦσι τὸ μὲν θεωρητικὸν νοῦν, τὸ δὲ πρακτικὸν λόγον, καὶ τὸ μὲν σοφίαν, τὸ δὲ φρόνησιν." Εἰ δὲ τοῦτο ἀληθές, ἐκ τῆς αἰτίας ἄρα τὴν πρᾶξιν κατὰ τὸ εἰκός, ἀλλ' οὐκ ἐκ τῆς ὕλης ὠνόμασεν ὁ διδάσκαλος "λόγον" τὴν μηδὲν ἔχουσαν ἀντικείμενον ἕξιν προσαγορεύσας. Λογικῶς γὰρ καὶ γνωστικῶς, ἀλλ' οὐ πολεμικῶς καὶ ἀγωνιστικῶς ἐμμένει[3] τοῖς ἀληθέσιν ὁ θεωρητικὸς καὶ πλὴν αὐτῶν ἄλλο τι ὁρᾷν διὰ τὴν πρὸς αὐτὰ ἡδονὴν οὐκ ἀνέχεται.

6 Εἰ δὲ χρὴ καὶ ἄλλως σαφέστερον τοῦτο ποιήσασθαι, πάλιν οἱ τῆς κατ' ἀρετὴν τελειότητος τοὺς λόγους γυμνάσαντές φασι τοὺς μήπω τῆς πρὸς τὴν ὕλην κατὰ τὴν σχέσιν κοινωνίας καθαροὺς γεγονότας περὶ τὰ πρακτικὰ καταγίνεσθαι, μικτῆς οὔσης αὐτοῖς ἔτι τῆς περὶ τὰ ὄντα

use of reason that they imprinted the divine form within themselves by the stamp of the virtues. [1109B] It seems clear, then, that the blessed teacher did not consider it necessary to mention the bodily practice of asceticism, for he knew that by itself it does not create virtue, but merely manifests it, and that it is but the servant of divine thoughts and ideas.

5 To make this clear in a different manner, those who have made a careful study of human nature say that the faculty of reason has two aspects: the "contemplative and the practical." The "contemplative aspect is the power of the intellect to understand what pertains to beings, whereas the practical is the deliberative power that determines the right use of reason for those engaged in practice. The former they call the contemplative intellect, the latter practical reason—but also wisdom, and prudence respectively."[3] If this is correct, then the teacher called practice "reason" in light of its cause, which was a very natural thing to do, and consequently said nothing about its material basis. [1109C] In so doing, he identified practice as a state of mind that has nothing contrary to it, for the contemplative man remains firmly fixed among true things, not polemically and agonistically but rationally and cognitively, and he will not endure to look upon anything else but these truths, owing to the pleasure he takes in them.

6 If it is necessary to make this even clearer, we may turn to those who have exercised themselves in the principles of perfection in virtue. They say that those who have not yet attained purity in their relation to matter continue to be occupied with ascetic practices, because their judgment of beings is still confused, and they themselves are subject to

κρίσεως, καί εἰσι τρεπτοί, μήπω τὴν περὶ τὰ τρεπτὰ σχέσιν ἀποθέμενοι· τοὺς δὲ δι' ἀρετῆς[4] ἀκρότητα τῷ Θεῷ κατὰ σχέσιν πλησιάζοντας καὶ τῇ τούτου κατανοήσει τὸ μακάριον καρπουμένους, πρὸς ἑαυτοὺς μόνον καὶ τὸν Θεὸν ἐστραμμένους τῷ ῥῆξαι γνησίως τῆς ὑλικῆς σχέσεως τὰ δεσμὰ τῶν μὲν πρακτικῶν καὶ τῆς ὕλης παντελῶς ἠλλοτριῶσθαι, τῇ δὲ θεωρίᾳ καὶ τῷ Θεῷ προσῳκειῶσθαι. Διό, φασί, καὶ μένουσιν ἄτρεπτοι, μὴ ἔχοντες ἔτι τὴν πρὸς τὴν ὕλην σχέσιν, καθ' ἣν τῇ ὕλῃ φυσικῶς ἀλλοιουμένῃ παρὰ φύσιν συνεξαλλοιοῦσθαι ἐξ ἀνάγκης πέφυκεν ὁ τῇ ὕλῃ κατὰ τὴν σχέσιν κεκρατημένος, καὶ μεγίστης εἰδὼς δεῖσθαι δυνάμεως πρὸς ἀπόθεσιν τῆς ὑλικῆς προσπαθείας [see Eph 4:22] τὸν αὐτῆς ἐλευθερωθῆναι βουλόμενόν φησιν ὁ διδάσκαλος, "Ὤιτινι μὲν οὖν ἐξεγένετο διὰ λόγου καὶ θεωρίας διασχόντι τὴν ὕλην καὶ τὸ σαρκικὸν τοῦτο, εἴτε 'νέφος' χρὴ λέγειν εἴτε 'προκάλυμμα,' Θεῷ συγγενέσθαι," καὶ τὰ ἑξῆς.

2a. Πῶς ἐστι νέφος καὶ προκάλυμμα ἡ σάρξ

7 Διὰ τί δὲ "νέφος" εἶναι καὶ "προκάλυμμα" τὴν σάρκα φησὶν ὁ διδάσκαλος; ὡς εἰδὼς ὅτι πᾶς ἀνθρώπινος νοῦς πλανώμενος, καὶ τῆς κατὰ φύσιν ἀπονεύων κινήσεως, περὶ πάθος καὶ αἴσθησιν καὶ αἰσθητὰ ποιεῖται τὴν κίνησιν, οὐκ ἔχων ἄλλοθί ποι κινηθῆναι, τῆς πρὸς Θεὸν φυσικῶς φερούσης κινήσεως διαμαρτήσας, καὶ διεῖλε τὴν σάρκα εἰς πάθος καὶ αἴσθησιν, σαρκὸς γὰρ ἐμψύχου ἀμφότερα διὰ

change, since they have not yet relinquished their attachments to changeable things. But those, on the other hand, who through the extremity[4] of virtue establish a close relation to God, and who by coming to understand Him bear the [1109D] fruit of blessedness, are turned solely to themselves and God, for they have truly severed the attachment that bound them to material things, and have advanced beyond questions of practice, and indeed have become total strangers to matter itself, while growing in friendship with God through contemplation. Therefore it is said that such people are no longer subject to change, since they no longer have any attachment to matter, for one who is dominated by matter necessarily changes in a way contrary to nature along with matter, which is itself naturally changeable. And knowing that [1112A] whoever wishes to break free from his attachment to matter requires the greatest power, the teacher says, "To whomsoever it has been granted to pass, by means of reason and contemplation, through matter and this fleshly 'cloud' or 'veil' (whichever it should be called), and attain kinship with God," and the rest.

2a. In what sense the flesh is a cloud and a veil

7 Why does the teacher say that the flesh is a "cloud" and a "veil"? Because he knows that every human intellect has digressed and deviated from its natural motion, and that it now moves amid passions, sensations, and sense-perceptible things, having nowhere else to be moved, [1112B] for it has utterly gone astray from the motion that naturally carries it along to God. Knowing this, he divided the flesh into passion and sensation, describing both parts of the ensouled

τοῦ "νέφους" καὶ τοῦ "προκαλύμματος" ταῦτα δηλώσας. Νέφος γάρ ἐστι τῷ ἡγεμονικῷ τῆς ψυχῆς ἐπισκοτοῦν τὸ σαρκικὸν πάθος καὶ προκάλυμμά ἐστιν ἡ κατ' αἴσθησιν ἀπάτη, ταῖς ἐπιφανείαις τῶν αἰσθητῶν αὐτὴν ἐπερείδουσα καὶ τῆς πρὸς τὰ νοητὰ διαβάσεως ἀποτειχίζουσα, δι' ὧν λήθην τῶν φυσικῶν ἀγαθῶν λαμβάνουσα περὶ τὰ αἰσθητὰ τὴν ὅλην αὐτῆς ἐνέργειαν καταστρέφει, θυμοὺς καὶ ἐπιθυμίας καὶ ἡδονὰς διὰ τῶν εἰρημένων ἀπρεπεῖς ἐφευρίσκουσα.

2b. Πῶς ἡ ἡδονὴ γίνεται

8 Πᾶσα γὰρ ἡδονὴ τῶν ἀπηγορευμένων ἐκ πάθους διὰ μέσης αἰσθήσεως πρός τι πάντως γίνεσθαι πέφυκεν αἰσθητόν. Οὐδὲ γὰρ ἄλλο τί ἐστι ἡδονὴ ἢ εἶδος αἰσθήσεως ἐν τῷ αἰσθητικῷ διά τινος αἰσθητοῦ μορφουμένης, ἢ τρόπος αἰσθητικῆς ἐνεργείας κατ' ἐπιθυμίαν ἄλογον συνιστάμενος. Ἐπιθυμία γὰρ αἰσθήσει προστεθεῖσα εἰς ἡδονὴν μεταπίπτει, εἶδος αὐτῇ ἐπάγουσα, καὶ αἴσθησις κατ' ἐπιθυμίαν κινηθεῖσα ἡδονὴν ἀπεργάζεται τὸ αἰσθητὸν προσλαβοῦσα. Γνόντες οὖν οἱ ἅγιοι, ὅτι διὰ μέσης σαρκὸς πρὸς τὴν ὕλην ἡ ψυχὴ παρὰ φύσιν κινουμένη τὴν *χοϊκὴν* μορφὴν ὑποδύεται [see 1 Cor 15:47–49], διὰ μέσης μᾶλλον ψυχῆς κατὰ φύσιν αὐτοὶ πρὸς τὸν Θεὸν κινουμένης καὶ τὴν σάρκα τῷ Θεῷ πρεπόντως οἰκειῶσαι διενοήθησαν, δι' ἀσκήσεως ἀρετῶν ἐνδεχομένως αὐτὴν ταῖς θείαις ἐμφάσεσι καλλωπίσαντες.

flesh as a "cloud" and a "veil." For the fleshly passion that hangs darkly over the governing faculty of the soul is indeed a kind of cloud, and what is the deception of the senses if not a veil, confining the soul to surface appearances and impeding its passage to intelligible reality? Such a soul consequently becomes oblivious of things that are naturally good and turns and invests all of its energy solely into what can be perceived by the senses, and so discovers angry passions, desires, and unseemly pleasures. [1112C]

2b. On the manner in which pleasure originates

8 Every pleasure taken in forbidden things arises from passion and through sensation is directed toward a particular sensible object. For pleasure is nothing other than a kind of sensation that has been formed within the sensing subject by some sensible object, or a mode of sensory energy that has been built up and solidified around some irrational desire.[5] For when desire is combined with sensation it produces pleasure, to which it gives a specific shape, and sensation moved by desire produces pleasure when it becomes attached to a sensible object. Upon seeing that the soul is clothed in an *earthly* form when, contrary to nature, it moves toward material things by means of the flesh, the saints redirected this movement so that the flesh, moved by the soul in accordance with nature, was fittingly assimilated to God, [1112D] and, through the practice of the virtues, they adorned it, as far as possible, with the beauty of divine manifestations.

3. Πῶς καὶ πόσαι κινήσεις εἰσὶ ψυχῆς

9 Τρεῖς γὰρ καθολικὰς κινήσεις ἔχουσαν τὴν ψυχὴν εἰς μίαν συναγομένας, ὑπὸ τῆς χάριτος φωτισθέντες, τὴν κατὰ νοῦν, τὴν κατὰ λόγον, τὴν κατ' αἴσθησιν, καὶ τὴν μὲν ἁπλῆν καὶ ἀνερμήνευτον, καθ' ἣν ἀγνώστως περὶ Θεὸν κινουμένη κατ' οὐδένα τρόπον ἐξ οὐδενὸς τῶν ὄντων αὐτὸν διὰ τὴν ὑπεροχὴν ἐπιγινώσκει, τὴν δὲ κατ' αἰτίαν ὁριστικὴν τοῦ ἀγνώστου, καθ' ἣν φυσικῶς κινουμένη τοὺς ἐπ' αὐτῇ φυσικοὺς πάντας λόγους τοῦ κατ' αἰτίαν μόνον ἐγνωσμένου μορφωτικοὺς ὄντας ἑαυτῇ δι' ἐνεργείας κατ' ἐπιστήμην ἐντίθεται,[5] τὴν δὲ σύνθετον, καθ' ἣν τῶν ἐκτὸς ἐφαπτομένη ὡς ἔκ τινων συμβόλων τῶν ὁρατῶν τοὺς λόγους πρὸς ἑαυτὴν ἀναμάσσεται, μεγαλοφυῶς διὰ τούτων κατὰ τὸν ἀληθῆ καὶ ἄπταιστον τῆς κατὰ φύσιν κινήσεως τρόπον τὸν παρόντα τῶν σκαμμάτων αἰῶνα διέβησαν. Τὴν μὲν αἴσθησιν ἁπλοῦς διὰ μέσου τοῦ λόγου πρὸς τὸν νοῦν τοὺς τῶν αἰσθητῶν πνευματικοὺς λόγους ἔχουσαν μόνους ἀναβιβάσαντες, τὸν δὲ λόγον ἑνοειδῶς κατὰ μίαν ἁπλῆν τε καὶ ἀδιαίρετον φρόνησιν πρὸς τὸν νοῦν τοὺς τῶν ὄντων ἔχοντα λόγους ἑνώσαντες, τὸν δὲ νοῦν τῆς περὶ τὰ ὄντα πάντα κινήσεως καθαρῶς ἀπολυθέντα καὶ αὐτῆς τῆς καθ' αὐτὸν φυσικῆς ἐνεργείας ἠρεμοῦντα τῷ Θεῷ

3. On the manner and number of the soul's movements

For being illumined by grace, the saints realized that the soul has three general movements that converge into one: movement according to intellect, according to reason, and according to sensation.[6] Of these the first is simple and inexplicable, since it is the movement of the soul circling around God in a manner beyond knowledge, for the soul does not [1113A] know God after the manner of beings, owing to God's absolute transcendence of beings.[7] The second is aligned with the cause that gives definition to what is unknown, and when the soul moves naturally in accord with it, it acquires—through intelligent activity—all the natural principles of whatever can be known solely in light of this cause, and these principles give shape to the soul. The third motion is composite, and through it the soul touches what is outside of itself, and, as if from certain symbols, obtains impressions of the principles of visible things. It was the genius of the saints to have ordered their souls in light of these principles, according to the true and infallible mode of movement conforming to nature, and in this manner they passed through the present age of tribulations. Through the medium of reason, they raised up to the level of intellect their power of sensation, possessing the simple spiritual principles of sensible things; by means of a single, simple, and undivided intention of mind, they uniquely united to intellect [1113B] their reason, possessing the principles of beings; and, finally, they offered to God their intellect, purified and freed from its movement around the totality of beings, and refraining even from its own natural activity. Wholly

9

προσκομίσαντες, καθ' ὃν ὁλικῶς πρὸς Θεὸν συναχθέντες, ὅλοι ὅλῳ Θεῷ ἐγκραθῆναι διὰ τοῦ Πνεύματος ἠξιώθησαν, ὅλην *τοῦ ἐπουρανίου* κατὰ τὸ δυνατὸν ἀνθρώποις *τὴν εἰκόνα φορέσαντες* [1 Cor 15:49] καὶ τοσοῦτο ἕλξαντες τῆς θείας ἐμφάσεως, εἰ θέμις τοῦτο εἰπεῖν, ὅσον ἑλχθέντες αὐτοὶ τῷ Θεῷ συνετέθησαν. Φασὶ γὰρ ἀλλήλων εἶναι παραδείγματα τὸν Θεὸν καὶ τὸν ἄνθρωπον, καὶ τοσοῦτον τῷ ἀνθρώπῳ τὸν Θεὸν διὰ φιλανθρωπίαν ἀνθρωπίζεσθαι, ὅσον ὁ ἄνθρωπος ἑαυτὸν τῷ Θεῷ δι' ἀγάπης δυνηθεὶς ἀπεθέωσε, καὶ τοσοῦτον ὑπὸ Θεοῦ τὸν ἄνθρωπον κατὰ νοῦν ἁρπάζεσθαι πρὸς τὸ ἄγνωστον,[6] ὅσον ὁ ἄνθρωπος τὸν ἀόρατον φύσει Θεὸν διὰ τῶν ἀρετῶν ἐφανέρωσεν.

10 Ὑπὸ ταύτης τοίνυν τῆς κατὰ λόγον καὶ θεωρίαν συνισταμένης φιλοσοφίας, καθ' ἣν καὶ ἡ τοῦ σώματος ἐξ ἀνάγκης εὐγενίζεται φύσις, ἀπλανῶς πρὸς τὸν τοῦ Θεοῦ πόθον τρωθέντες οἱ ἅγιοι διὰ τῶν ἐνουσῶν αὐτοῖς πρὸς τὰ θεῖα φυσικῶν ἐμφάσεων ἀξιοπρεπῶς πρὸς Θεὸν[7] παρεγένοντο, σῶμα καὶ κόσμον ἀθλητικῶς διασχόντες, ἀλλήλοις ταῦτα περιεχόμενα θεώμενοι, τὸν μὲν φύσει, τὸ δὲ αἰσθήσει, καὶ θατέρῳ θάτερον ὑποπίπτον, τῇ κατ' ἐπαλλαγὴν θατέρου πρὸς τὸ ἕτερον ποιᾷ ἰδιότητι, καὶ μηδὲν τούτων τῷ καθ' ἑαυτὸν λόγῳ περιγραφῆς ὑπάρχον ἐλεύθερον, καὶ αἰσχρὸν ἡγησάμενοι τοῖς θνητοῖς καὶ περιγραπτοῖς ἐμφθείρεσθαί τε καὶ περιγράφεσθαι τῆς ψυχῆς ἐᾶν τὸ ἀθάνατον καὶ ἀεικίνητον μόνῳ Θεῷ τῷ ἀθανάτῳ

gathered into God in this way, they were deemed worthy to be totally intermingled through the Spirit with the whole of God, and thus were *clothed* (so far as humanly possible) in the whole *image of the heavenly man,* and to the extent that they drew to themselves the manifestation of God, to that very same degree, if it be permitted to speak thus, they were drawn to God and united to Him. For they say that God and man are paradigms of each other, so that as much as man, enabled by love, has divinized himself for God, to that same extent God is humanized for man by His love for mankind; and as much as man has manifested God who is invisible by nature through the virtues, [1113C] to that same extent man is rapt by God in mind to the unknowable.[8]

10 It was, then, by means of this philosophy, which is constituted by reason and contemplation, and by which even the nature of the body is necessarily ennobled, that the saints, wounded with longing for God, unerringly drew near to Him through the natural manifestations of the divine present within them, and in a dignified manner they entered into His presence. Passing with vigorous effort beyond the surface of the body and the world, they observed that the one was contained in the other: the world by virtue of nature, the body by virtue of sensation—and that each is subject to the other through a determinate property alternating between them, so that, consistent with their respective principles, neither the body nor the world is free from circumscription—seeing this, I say, the saints considered it disgraceful to allow the soul, which is immortal and ever-moving, to be circumscribed and perish within things that are circumscript and [1113D] mortal, and so they bound themselves indissolubly to God, who alone is immortal and

καὶ πάσης ἀπειρίας ἀνωτέρω ἀλύτως ἑαυτοὺς ἐνέδησαν,[8] οὐδαμῶς ταῖς κόσμου καὶ σαρκὸς ἀνθολκαῖς ἐνδίδοντες, ὅπερ ἐστὶ πάσης ἀρετῆς τε καὶ γνώσεως πλήρωσις, οἶμαι δὲ ὅτι καὶ τέλος.

11 Ἀλλὰ κἂν εἴποτε περὶ τὰ τῶν ὄντων θεάματα κεκίνηνται οἱ ἅγιοι, οὐκ ἐπὶ τῷ αὐτὰ ἐκεῖνα προηγουμένως θεάσασθαί τε καὶ γνῶναι καθ' ἡμᾶς ὑλικῶς κεκίνηνται, ἀλλ' ἵνα τὸν *διὰ πάντων καὶ ἐν πᾶσιν* [Eph 4:6] ὄντα τε καὶ φαινόμενον Θεὸν πολυτρόπως ὑμνήσωσι καὶ πολλὴν ἑαυτοῖς συναγείρωσι θαύματος δύναμιν καὶ δοξολογίας ὑπόθεσιν. Ψυχὴν γὰρ εἰληφότες παρὰ Θεοῦ νοῦν καὶ λόγον καὶ αἴσθησιν ἔχουσαν πρὸς τῇ νοητῇ καὶ ταύτην τὴν αἰσθητήν, ὥσπερ καὶ λόγον πρὸς τῷ ἐνδιαθέτῳ τὸν κατὰ προφορὰν καὶ νοῦν πρὸς τῷ νοητῷ τὸν παθητικὸν (ὃν καὶ "φαντασίαν" καλοῦσι τοῦ ζώου, καθ' ὃν καὶ τὰ λοιπὰ ζῷα καὶ ἄλληλα καὶ ἡμᾶς καὶ τοὺς τόπους οὓς διώδευσαν ἐπιγινώσκουσι, περὶ ἣν συνίστασθαι τὴν αἴσθησίν φασιν οἱ σοφοὶ τὰ τοιαῦτα, ὄργανον αὐτῆς οὖσαν ἀντιληπτικὸν τῶν αὐτῇ φαντασθέντων), δεῖν ᾠήθησαν τούτων τὰς ἐνεργείας, εἰκότως οὐχ ἑαυτοῖς, ἀλλὰ τῷ δεδωκότι Θεῷ, *δι' ὃν καὶ ἐξ οὗ πάντα* [see 1 Cor 8:6; Hbr 2:10] προσενέγκαι.

12 Τρεῖς γὰρ ὄντας καθολικοὺς τρόπους, ὡς ἀνθρώποις ἐστὶν ἐφικτόν, ἐκ τῆς περὶ τὰ ὄντα ἀκριβοῦς κατανοήσεως παιδευθέντες, ἐφ' οἷς ὁ Θεὸς τὰ πάντα πεποίηκεν (ἐφ' ᾧ τε γὰρ εἶναι καὶ εὖ εἶναι καὶ ἀεὶ εἶναι, οὐσιώσας ἡμᾶς ὑπεστήσατο), καὶ τοὺς μὲν δύο ἄκρους ὄντας, καὶ μόνου

beyond every infinity,[9] without in any way surrendering to the countervailing pressures of the world and the flesh, a feat which is nothing other than the fulfillment of all virtue and knowledge, indeed I would say their ultimate end.

11 And even if the saints were moved by the sight of beings, they were not primarily moved, as we are, in a material way, to see and know created things in and of themselves, but so that they might more richly praise God, who exists and is made manifest *in* [1116A] *all things and through all things,* and to obtain further occasions for marveling at and glorifying Him. For they have received a soul from God endowed with intellect, reason, and the power of sensation, fashioned in such a way that external sensation has an inward aspect related to intellect, just as reason has in addition to its inward aspect an outward aspect in speech, and intellect too has both an active and a passive aspect. (This latter is what they call "imagination" in animals, by means of which they recognize other animals, human beings, and the places through which they have passed. Those who are wise in these matters say that this constitutes sense perception for them, being the organ that apprehends the images presented to it.[10]) Having received such a soul, the saints deemed it only right that its activities should be offered, not to themselves, but to God who gave them, because *from Him and to Him are due all things.*

12 From their exact [1116B] understanding of beings, the saints learned that there exist three general modes accessible to human beings, modes by which God created all things, for He endowed us with substance and existence so that we might have being, well-being, and eternal-being. The two extremes (i.e., being and eternal-being) belong solely to

Θεοῦ ἐχομένους, ὡς αἰτίου, τὸν δὲ ἕτερον μέσον, καὶ τῆς ἡμετέρας ἠρτημένον γνώμης τε καὶ κινήσεως, καὶ δι' ἑαυτοῦ τοῖς ἄκροις τὸ κυρίως λέγεσθαι παρέχοντα, καὶ οὗ μὴ παρόντος ἄχρηστος αὐτοῖς ἡ προσηγορία καθίσταται, τὸ εὖ συνημμένον οὐκ ἔχουσιν, οὐκ ἄλλως δύνασθαι καὶ προσγενέσθαι αὐτοῖς καὶ φυλαχθῆναι τὴν ἐν τοῖς ἄκροις ἀλήθειαν, ἣν ποιεῖν πέφυκεν τὸ εὖ εἶναι κατὰ τὸ μέσον τοῖς ἄκροις ἐπικιρνώμενον, ἢ τῇ πρὸς Θεὸν ἀεικινησίᾳ διενοήθησαν· καὶ λοιπὸν τῷ κατὰ φύσιν ἐντεῦθεν τὸ ὀπτικὸν τῆς ψυχῆς συνεπιτείναντες λόγῳ, καὶ τρόπον τινὰ μὴ δεῖν ἀντιστρόφως χρῆσθαι ταῖς φυσικαῖς ἐνεργείαις, διὰ τὴν ἐξ ἀνάγκης ἐπισημαίνουσαν ταῖς φυσικαῖς δυνάμεσιν ἐκ τοῦ κατὰ παράχρησιν τρόπου φθοράν, αὐτοῦ βοῶντος τοῦ λόγου διαῤῥήδην ἀκούσαντες, ὁμαλῶς κατὰ τὸν πρέποντα λόγον τῆς φύσεως πρὸς τὸν αὐτῆς αἴτιον φέρεσθαι ἐδιδάχθησαν, ἵν' ὅθεν ἁπλῶς αὐτοῖς ἐστι τὸ εἶναι, καὶ τὸ ὄντως εἶναί ποτε προστεθὲν ὑποδέξωνται. Τί γὰρ ἂν καὶ ἔσται τῷ μὴ ἑαυτοῦ κατὰ τὸ εἶναι αἰτίῳ πρὸς ἑαυτοὺς ἴσως λογισάμενοι εἶπον, πρὸς ἑαυτὸν ἢ ἄλλο τι παρὰ τὸν Θεὸν κινουμένῳ τὸ κέρδος [see Mt 25:16; Mk 8:36; Lk 9:25], ὁπότε εἰς τὸν τοῦ εἶναι λόγον οὐδὲν ἑαυτῷ ἀφ' ἑαυτοῦ ἢ ἄλλου τινὸς παρὰ τὸν Θεὸν περιποιῆσαι δυνήσεται;

13 Διὰ τοῦτο τὸν μὲν νοῦν περὶ μόνου Θεοῦ καὶ τῶν αὐτοῦ ἀρετῶν διανοεῖσθαι καὶ τῇ ἀῤῥήτῳ δόξῃ τῆς αὐτοῦ μακαριότητος ἀγνώστως ἐπιβάλλειν, τὸν δὲ λόγον ἑρμηνευτὴν τῶν νοηθέντων γίνεσθαι καὶ ὑμνῳδὸν καὶ τοὺς πρὸς αὐτὰ ἑνοποιοὺς ὀρθῶς διαλέγεσθαι τρόπους, τὴν δὲ αἴσθησιν κατὰ λόγον εὐγενισθεῖσαν τὰς ἐν τῷ παντὶ διαφόρους

God, who is their author, but the intermediate mode depends on our inclination and motion, and through it the extremes are properly said to be what they are, for if the middle term were absent, their designation would be meaningless, for the good (i.e., well-being) would not be present in their midst, and thus the saints realized that apart from their eternal movement toward God, there was no other way for them to possess and preserve the truth of the extremes, which is assured only when well-being is mixed in the middle of them. [1116C] Having therefore intensified the visual power of the soul by means of reason in accord with nature, and having heard, as it were, reason itself crying out that one must not use natural energies in a manner contrary to nature—since the misuse of natural powers necessarily leads to their destruction—they were taught by the corresponding principle of nature to be carried directly to the cause of nature, so that, whence they received being as such, they might also receive the addition of true being itself.[11] For having reckoned up the costs, the saints may have asked themselves what it profits a man who is not the author of his own being to remain in motion around himself, or around anything else but God, if neither from himself, nor from anyone else apart from God, can he add even the slightest interest to his principle of being? [1116D]

13 This is why the saints have taught us that the intellect should think only of God and His virtues, and should cast itself in a manner beyond knowledge into the unutterable glory of God's blessedness; that reason should become the interpreter and singer of the things understood by the intellect, and should speak rightly about the modes that unify them; that sensation should be ennobled by reason, so that

δυνάμεις τε καὶ ἐνεργείας φαντασιουμένην τοὺς ἐν τοῖς οὖσιν ὡς ἐφικτὸν τῇ ψυχῇ διαγγέλλειν λόγους διδάξαντες, καὶ διὰ τοῦ νοῦ καὶ τοῦ λόγου, ὥσπερ ναῦν, σοφῶς τὴν ψυχὴν οἰακίσαντες, τὴν ὑγρὰν ταύτην καὶ ἄστατον καὶ ἄλλοτε ἄλλως φερομένην καὶ τὴν αἴσθησιν ἐπικλύζουσαν τοῦ βίου κέλευθον ἀβρόχοις διώδευσαν ἴχνεσιν.

4. Θεωρία τῆς διὰ τῆς θαλάσσης διαβάσεως διὰ Μωσέως

14 Οὕτω τάχα καὶ Μωϋσῆς ἐκεῖνος ὁ μέγας τῇ πληγῇ τοῦ παντοδυνάμου λόγου, οὗ σύμβολον ἦν ἴσως ἡ ῥάβδος, θαλάσσης τρόπον τῶν αἰσθητῶν διελὼν τὴν ἀπάτην, ἢ περιελὼν εἰπεῖν οἰκειότερον, στεῤῥὰν καὶ ἀσάλευτον τῷ πρὸς τὰς θείας ἐπαγγελίας ἐπειγομένῳ λαῷ τὴν ὑπίχνιον παρέσχετο γῆν, τὴν ὑπὸ αἴσθησιν, φημί, φύσιν ὀρθῷ λόγῳ εἶναι θεατὴν καὶ εὐπερίγραπτον καὶ βίῳ ἀρεταῖς ἠγλαϊσμένῳ βατὴν δείξας καὶ εὐπαρόδευτον, καὶ μηδένα κίνδυνον ἐκ τῆς ἑκατέρωθεν παφλαζούσης τῶν διακριθέντων ὑδάτων, οἷς τέως κεκάλυπτο, ὁρμῆς τοῖς οὕτως αὐτὴν διαπερῶσιν ἐπάγουσαν· εἴπερ τῷ κατ᾽ ἀναγωγὴν λόγῳ διάκρισις ὑδάτων νοητῆς θαλάττης ἐστὶν ἡ τῶν κατ᾽ ἔλλειψιν καὶ πλεονασμὸν ἀντικειμένων ταῖς ἀρεταῖς κακιῶν τῆς πρὸς ἀλλήλας συνεχείας διάστασις, ἣν πέφυκε λόγος ποιεῖν, καιρίως[9] αὐτῶν καθαψάμενος, καὶ τοῖς ἐπὶ Θεὸν

when imagination perceives the various potentials and actualities that exist in the universe, it can proclaim (as much as possible) the principles of beings to the soul, and thus it was that, through intellect and reason, they succeeded in wisely guiding the ship of the soul across the fluid and unstable sea of life, and though its chaotic seething easily overwhelms the senses, they nonetheless passed dry-shod over to the other side.

4. Contemplation of Moses's passage through the sea [1117A]

14 Thus the great Moses broke apart the deception of sensible things, or, to speak more precisely, he stripped away their surface—just like the sea—with a blow of omnipotent reason (symbolized perhaps by the rod), and provided the people, who were hastening toward the divine promises, with a firm and unshakeable ground beneath their feet, by which I mean the foundation of nature that is concealed below the level of superficial sensation. This foundation is visible to and may be clearly defined by right reason, and Moses showed them that it is accessible and easily crossed by a life adorned with virtues, for such a life has nothing to fear from the onrush of the seething waters that formerly concealed the foundation, and which now have been divided. And there is nothing to fear because, according to the anagogical[12] meaning of Scripture, the division of the waters of the intelligible sea expresses the [1117B] continuous distance of the vices in opposition to the virtues—either by the ebb of deficiency or the flow of excess—a distance which reason is naturally able to establish and control, promptly laying

προτροπάδην ἐπειγομένοις οὐδαμῶς ἀλλήλαις αὐτὰς συναφθῆναι συγχωρῶν [see Ex 14:15–29].

5. Θεωρία τῆς εἰς τὸ ὄρος ἀναβάσεως τοῦ Μωσέως

15 Οὕτω πάλιν τῷ καλοῦντι ἑπόμενος Θεῷ, ὑπερσχὼν πάντα τὰ τῇδε *εἰς τὸν γνόφον εἰσῆλθεν, οὗ ἦν ὁ Θεός* [Ex 20:21], τουτέστιν, εἰς τὴν ἀειδῆ καὶ ἀόρατον καὶ ἀσώματον διατριβήν, νῷ πάσης ἐλευθέρῳ τῆς πρὸς ὁτιοῦν πάρεξ Θεοῦ σχέσεως, ἐν ᾗ γενόμενος, ὡς ἐνῆν μάλιστα ἀνθρωπίνην ἀξιωθῆναι φύσιν, οἷον ἔπαθλον τῆς μακαρίας ἐκείνης ἀναβάσεως ἄξιον τὴν χρόνου καὶ φύσεως τὴν γένεσιν περιγράφουσαν κομίζεται γνῶσιν, καὶ τύπον καὶ παράδειγμα τῶν ἀρετῶν αὐτὸν ποιησάμενος τὸν Θεόν, πρὸς ὃν καθάπερ γραφὴν εὐφυῶς τοῦ ἀρχετύπου τὴν μίμησιν σώζουσαν ἑαυτὸν ἀποτυπώσας κάτεισι τοῦ ὄρους, ἧς μετείληφε δόξης κατὰ τὸ πρόσωπον ἐπισημαίνων τὴν χάριν καὶ τοῖς ἄλλοις ἀνθρώποις, ὥσπερ θεοειδοῦς τύπου τύπον ἑαυτὸν γενόμενον ἀφθόνως διδοὺς καὶ προτιθέμενος, καὶ δηλοῖ τοῦτο ποιῶν περὶ ὧν εἶδέ τε καὶ ἤκουσε τῷ λαῷ ἐξηγούμενος, καὶ γραφῇ τοῖς μετ' αὐτὸν οἷόν τινα κλῆρον θεόσδοτον παραδιδοὺς τοῦ Θεοῦ τὰ μυστήρια.

6. Θεωρία τοῦ ἀβρόχου φυράματος τῶν ἀζύμων

16 Οὕτως ὁ λαὸς ὁ τῆς Αἰγύπτου δι' αὐτοῦ ἐξαγόμενος *τοῖς ἐσθήμασιν ἐνδεδεμένον τὸ σταῖς* κομιζόμενος κατὰ τὴν ἔρημον [Ex 12:34], τὸ δεῖν, ὡς οἶμαι, τυχὸν τὴν τοῦ ἐν ἡμῖν

hold of them and in no way permitting them to converge in those who are hastening to God with headlong speed.

5. Contemplation of Moses's ascent on the mountain

15 Thus, again, Moses followed God who called him, and passing beyond everything here below he *entered into the dark cloud, where God was,* that is, into the formless, invisible and incorporeal state, his intellect free from any relationship to anything other than God. Having entered this state (to the extent that this is granted to human nature), he received, as a prize worthy of that blessed ascent, knowledge encompassing the genesis of time and nature.[13] [1117C] Taking God Himself as the type and exemplar of the virtues, he modeled himself on Him, like a picture expertly capturing the likeness of the archetype, and as such he came down from the mountain. Shining with glory, he showed his face to those below as a sign of the grace he received, freely giving and presenting himself to them as one who had become an image of the divine archetype. And he made this clear by explaining to the people what he had seen and heard, and by handing down the mysteries of God in written form for those who were to come after him, as a kind of God-given inheritance.

6. Contemplation of the unmoistened dough of the unleavened loaves

16 Thus the people, when they were led out of Egypt by Moses, carried into the desert *dough bound up in their garments.* This binding, I think, signifies the need to keep the power

λόγου δύναμιν τῆς πρὸς τὰ αἰσθητὰ φυλάττειν ἐπιπλοκῆς καθαρὰν καὶ ἀνέπαφον· τοὺς τὸν μὲν αἰσθητὸν φεύγοντας, πρὸς δὲ τὸν νοητὸν κόσμον ὁδεύοντας μυστικῶς ἐδιδάσκετο, ἵνα δι᾽ ἀρετῆς καὶ γνώσεως ἐντεῦθεν ἤδη γένωνται κατὰ τὴν γνώμην ὅπερ δι᾽ ἐλπίδος γενήσεσθαι κατὰ τὸν ἄφθαρτον αἰῶνα τοῖς ἀξίοις πιστεύομεν.[10]

7. Θεωρία τῆς Ἰησοῦ ἡγεμονίας, καὶ τῆς διαβάσεως τοῦ Ἰορδάνου καὶ τῆς δευτέρας δι᾽ αὐτοῦ περιτομῆς τοῖς ἐκ πέτρας ξίφεσιν

17 Οὕτως Ἰησοῦς ὁ Μωσέως διάδοχος, ἵνα τὰ πολλὰ τῶν περὶ αὐτοῦ ἱστορουμένων παραδράμω διὰ τὸ πλῆθος, παραλαβὼν τὸν λαὸν πολλοῖς πρότερον πρὸς εὐσέβειαν παιδευθέντα κατὰ τὴν ἔρημον τρόποις, μετὰ τὴν ἐν τῷ ὄρει *Μωϋσέως τελευτήν* [see Dt 34:5], καὶ ξένῳ *περιτομῆς* εἴδει καθαγνίσας αὐτὸν ταῖς *ἐκ πέτρας μαχαίραις* [Jos 5:2–3], καὶ τὸν Ἰορδάνην ξηραθέντα τῇ προπομπῇ τῆς θείας κιβωτοῦ τοὺς τοῦ λαοῦ πάντας ἀτεγγεῖς διαβιβάσας [Jos 3:14–17], τὸν δι᾽ αὐτοῦ τυπικῶς μηνυόμενον Σωτῆρα Λόγον παρεδήλου, μετὰ τὴν τελευτὴν τοῦ γράμματος τῶν νομικῶν διατάξεων τὴν ἐν τῷ ὕψει τῶν νοημάτων γινομένην τοῦ ἀληθινοῦ *Ἰσραὴλ* καὶ *ὁρῶντος Θεὸν* [see Gen 32:28, 30] ἡγεμονίαν παραλαβόντα, καὶ *παντὸς μὲν ψυχῆς καὶ σώματος μολυσμοῦ* [see 2 Cor 7:1] *τῷ* τομωτάτῳ *λόγῳ τῆς* εἰς αὐτὸν *πίστεως* [see Hbr 4:2; 1 Tim 4:6] *περιτέμνοντα* [see Rom 2:28–29], παντὸς δὲ ὀνειδισμοῦ τῶν πρὸς ἁμαρτίαν ἐρεθιζόντων ἐλευθεροῦντα, καὶ τὴν ῥέουσαν τοῦ

of reason within us pure and unharmed from entanglement with sensible objects. Therefore Moses taught them to flee the sensible world and journey spiritually to the intelligible world, so that through virtue and knowledge they might henceforth become in inclination what we believe the worthy, through hope, shall become in the age of incorruption.

7. Contemplation of Joshua's leadership, his passage across the Jordan, and the second circumcision performed by him with knives of stone [1117D]

17 Thus it was that Moses's successor, Joshua—here I must leave aside most of the things that are written about him, since they are far too numerous to mention—assumed the leadership of a people who in the desert had in different ways already been trained in piety. After *Moses's death* on the mountain, Joshua purified the people by a strange form of *circumcision with knives of stone,* and led them all dry-shod across the Jordan, which had dried up at the approach of the divine ark. [1120A] Through these activities he prefigures the Savior Word,[14] who, after the death of the letter of the law, assumed from the summit of intelligible reality the leadership of the true *Israel* that *sees God.* And He *circumcised them* by the much sharper *word of faith* in Him, purifying them *from every defilement of soul and body,* and freeing them from the reproaches of whatever provokes one to sin. And he caused the flowing nature of time, and all that is in

χρόνου φύσιν καὶ τῶν κινουμένων διαβιβάζοντα πρὸς τὴν τῶν ἀσωμάτων κατάστασιν, τοῖς ὤμοις ἀρετῶν ἐπαιωρουμένην ἔχοντα τὴν δεικτικὴν τῶν θείων μυστηρίων γνῶσιν.

8. Θεωρία τῆς Ἱεριχοῦς καὶ τῶν ἑπτὰ περιόδων, καὶ τῆς κιβωτοῦ καὶ τῶν σαλπίγγων καὶ τοῦ ἀναθέματος

18 Οὕτω πάλιν περιόδοις ἑπτὰ καὶ σάλπιγξι τοσαύταις σὺν ἀλαλαγμῷ μυστικῷ τὴν δυσάλωτον ἢ καὶ ἀνάλωτον εἶναι δόξασαν πόλιν Ἱεριχὼ κατασείσας [see Jos 6:15–16, 20], τὸν αὐτὸν τοῦ Θεοῦ Λόγον μυστικῶς ἐνέφαινεν ὡς νικητὴν τοῦ κόσμου καὶ συντελεστὴν τοῦ αἰῶνος, νῷ καὶ λόγῳ, ἤτοι γνώσει καὶ ἀρετῇ. Ὧν ἡ κιβωτὸς καὶ αἱ σάλπιγγες τύπος ὑπῆρχον τοῖς ἑπομένοις αὐτῷ τὸν αἰσθητὸν αἰῶνα εὐάλωτον δεικνύοντα καὶ εὐκαθαίρετον, καὶ μηδὲν τῶν ἐν αὐτῷ πρὸς ἀπόλαυσιν ἐπιτήδειον τοῖς τῶν θείων ἐρασταῖς ἀγαθῶν, ὡς θανάτῳ καὶ φθορᾷ συνημμένον καὶ θείας ἀγανακτήσεως αἴτιον. Καὶ δηλοῖ Ἄχαρ ὁ τοῦ Χαρμί [see Jos 7:18], ὅπερ ἐστίν ὁ ταραχώδης καὶ φιλόϋλος λογισμὸς ὑπὲρ τοῦ εἰσοικίσασθαί τι τῶν αἰσθητῶν [see Jos 7:20–26], τὸν οἴκτιστον ἐκεῖνον κατὰ θείαν ψῆφον ἀπενεγκάμενος θάνατον, ὃν ἐργάζεται λόγος τῷ βάθει τῆς πονηρᾶς συνειδήσεως ἐναποπνίγων τὸν οὕτω τιμωρηθῆναι ἄξιον.

motion, to pass over to the state of bodiless beings,[15] bearing on the shoulders of the virtues knowledge that is capable of pointing to the mysteries of God.

8. Contemplation of the fall of Jericho and the seven circumambulations, and of the ark, the trumpets, and the dedicated offering [1120B]

18 Thus, again, by the seven circumambulations and the same number of trumpets, along with the mystical shout that shook the city of Jericho—which had seemed difficult and indeed impossible to capture—Joshua, through intellect and reason, that is, by means of knowledge and virtue, mysteriously prefigured the Word of God Himself as conqueror of the world and perfecter of the age. Knowledge and virtue are typified by the ark and the trumpets, which showed to those who followed him that the present age of the senses is easily conquered and overcome, and contains nothing of the good things suitable for the delight of those who enjoy what is divine, since it is bound up with death and corruption and is the cause of divine indignation. And this is made clear by Achan the son of Carmi, who signifies troubling thoughts infatuated with matter that encourage us to take as our own something from the world of sense, and which [1120C] in conformity with the divine decree calls down the most lamentable of deaths, which reason itself produces in the depths of an evil conscience, suffocating the man who is deserving of such punishment.[16]

9. Θεωρία Τύρου καὶ τοῦ αὐτῆς βασιλέως, καὶ τῆς ἁλώσεως αὐτῆς

19 Οὕτω πάλιν καθὼς γέγραπται, *ἐν τῷ καιρῷ ἐκείνῳ καταλαβόμενος τὴν Ἀσσώρ, καὶ τὸν βασιλέα αὐτῆς ἀποκτείνας ἐν ῥομφαίᾳ, καὶ πᾶν ἐμπνέον ἐξολοθρεύσας ἐν αὐτῇ, ἥτις ἦν πρότερον ἄρχουσα πασῶν τῶν χωρῶν* [see Jos 11:10–11], ἐδιδάσκετο, ὧν μυστηρίων τύπος προβέβλητο τοὺς λόγους, ὅτι ὁ ἀληθινὸς Σωτὴρ ἡμῶν Ἰησοῦς Χριστός, ὁ Υἱὸς τοῦ Θεοῦ, ὁ τῶν πονηρῶν καθαιρέτης δυνάμεων καὶ κληροδότης τῶν ἀξίων τῆς χάριτος, κατὰ τὸν καιρὸν τῆς αὐτοῦ ἐνανθρωπήσεως διὰ σταυροῦ *καταλαβόμενος* τὴν ἁμαρτίαν καὶ *τὸν βασιλέα αὐτῆς* τὸν διάβολον (ἦρχε γὰρ πάντων ποτὲ βασιλεύουσα ἡ ἁμαρτία), *ἀπέκτεινε τῷ ῥήματι τῆς δυνάμεως αὐτοῦ* [Hbr 1:3] καὶ *ἐξωλόθρευσεν* αὐτῆς *πᾶν ἐμπνέον*, τουτέστι τὰ πάθη τὰ ἐν ἡμῖν καὶ τὰ ἐπ' αὐτοῖς αἰσχρὰ καὶ πονηρὰ ἐνθυμήματα, ἵνα μηδὲ τὸ ὁπωσοῦν ἐν τοῖς τοῦ Χριστοῦ καὶ κατὰ Χριστὸν ζῶσιν ἐμπνέοντος δίκην καθ' ὁτιοῦν ἔχῃ λοιπὸν τὸ κινεῖσθαι καὶ ζῆν ἡ ἁμαρτία.

10. Θεωρία εἰς τό, *Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ* [Ps 18(19):1]

20 Οὕτω Δαβὶδ ὁ μετ' ἐκείνους μὲν τῷ χρόνῳ, κατ' ἐκείνους δὲ τῷ πνεύματι, ἵνα τοὺς Κριτὰς παραδράμω πολλὰ ἔχοντας ἐν τῷ βίῳ μυστήρια, τὴν *δόξαν* τοῦ *Θεοῦ διηγουμένων τῶν οὐρανῶν* ἀκούων, καὶ τὴν *ποίησιν τῶν χειρῶν αὐτοῦ ἀναγγέλλοντος τοῦ στερεώματος* [see Ps

9. Contemplation of Tyre and its king, and of its capture

Thus, again, when we read that, *at that time Joshua took Hazor and smote its king with the sword, destroying all that breathed in it, though in former times it was the chief of all the kingdoms,* it becomes clear what sort of typological mysteries are being put forward by these words. Our true Savior, Jesus Christ, the Son of God, destroyer of the evil powers and the inheritor of those worthy of grace, during the time of His [1120D] Incarnation, *took* sin through the cross and *smote its king* the devil by *His word of power* (for at that time sin was ruling over all), and He *destroyed all that breathed* in it, that is, the passions that are in us, along with the shameful and evil thoughts that they create, so that in those who belong to Christ and live according to Him, sin would no longer be able to live and move about, like something alive and with breath. [1121A] 19

10. Contemplation of the words: *The heavens declare the glory of God*

Thus, to pass over the lives of the Judges, which contain many mysteries, I shall turn now to David, who, though coming after them in time, corresponds to them in spirit. He heard *the heavens declare* the *glory of God* and *the firmament proclaim* the *work of His hands,* and this is wondrous indeed, 20

18(19):1] (τὸ θαυμάσιον, οἷς ψυχὴν ὁ Δημιουργὸς οὐκ ἐνέθηκε), τοὺς περὶ θεολογίας νοὸς ἀκοαῖς παρὰ τῶν ἀψύχων ὑπεδέχετο λόγους καὶ τοὺς τῆς προνοίας καὶ κρίσεως ἐξ ἀποτελέσματος, κατὰ τὸ ἀνθρώποις ἐφικτόν, ἐδιδάσκετο τρόπους τῶν, οἷς δηλονότι κατὰ μέρος ποικίλλεται ἡ τοῦ παντὸς διεξαγωγή, οὐκ ἐφικνούμενος λόγων.

11. Θεωρία εἰς τό, Ὁ *πατήρ μου καὶ ἡ μήτηρ μου ἐγκατέλιπόν με* [Ps 26(27):10]

21 Οὕτω πάλιν, *ὁ πατήρ μου καὶ ἡ μήτηρ μου ἐγκατέλιπόν με, ὁ δὲ Κύριος προσελάβετό με* [Ps 26(27):10], φάσκων, τὴν τοῦ κατὰ φύσιν τῆς σαρκὸς περὶ γένεσιν καὶ φθορὰν νόμου, καθ' ὃν πάντες διὰ τὴν παράβασιν καὶ γεννώμεθα καὶ συνιστάμεθα, καὶ τῆς τιθηνούσης ἡμᾶς μητρὸς δίκην αἰσθήσεως ἀπόλειψίν τε καὶ ἀποφυγὴν ἀναγκαίαν εἶναι τοῖς τῶν ἀφθάρτων ἐπιθυμηταῖς ἐπικεκρυμμένως, οἶμαι, διηγόρευε· δι' ὧν ὁ μὲν ὁρώμενος κόσμος ἀφίεται καὶ ἀφίησιν [see Gal 6:14], *ὁ δὲ Κύριος προσλαμβάνεται*, καὶ τῷ πνευματικῷ υἱοθετῶν νόμῳ τοὺς ἀξίους, καὶ τοῖς ἀξίοις πατροθετούμενος, δι' ἀρετῆς καὶ γνώσεως ὅλον ἑαυτὸν ὅλοις αὐτοῖς *καθ' ὁμοίωσιν* [Gen 1:26] ὡς ἀγαθὸς ἐνδίδωσιν. Ἢ τάχα διὰ τοῦ "πατρὸς" καὶ τῆς "μητρὸς" τὸν γραπτὸν νόμον καὶ τὴν κατ' αὐτὸν σωματικὴν λατρείαν αἰνίττεται, ὧν τῇ ὑποχωρήσει τὸ φῶς τοῦ πνευματικοῦ νόμου ταῖς καρδίαις τῶν ἀξίων ἀνατέλλειν πέφυκε καὶ τῆς κατὰ σάρκα δουλείας ἐλευθερίαν χαρίζεσθαι.

since the creator did not endow these things with a soul. Yet with the ears of his intellect he heard inanimate beings proclaim the principles of theology, from which he learned about the modes of providence and judgment[17] from their effects, to the extent that this is humanly possible, even if he did not attain to an understanding of those principles according to which the administration of the universe is variously worked out and embellished in its specific parts.

11. Contemplation of the words: *My father and my mother* [1121B] *abandoned Me*

21 Thus, again, when David said, *My father and my mother abandoned me, but the Lord took me to Himself,* I think he was speaking obscurely about the abandonment and flight from the natural law of the flesh, which governs the process of birth and corruption, and into which, on account of the transgression, we are born and exist. This includes abandonment and flight from sensation, which feeds us like a mother, a parting that is necessary for those who desire incorruptible things. In this way, the visible world is abandoned by us and abandons us, *but the Lord takes* us *to Himself,* and according to the spiritual law adopts those who are worthy, becoming their adopted father through virtue and knowledge, and in His goodness He gives the whole of Himself to the whole of them, *according to the likeness.* Or perhaps with the words "father" and [1121C] "mother" David is alluding to the written law and its system of corporeal worship, the waning of which allows the light of the spiritual law to dawn in the hearts of the worthy, granting them freedom from slavery to the flesh.

12. Θεωρία εἰς τὴν ὀπτασίαν Ἠλίου τὴν ἐν τῷ σπηλαίῳ Χωρήβ

22 Οὕτως Ἠλίας ὁ περιβόητος[11] *μετὰ τὸ πῦρ* ἐκεῖνο, *μετὰ τὸν συσσεισμόν, μετὰ τὸ μέγα* καὶ *κραταιὸν πνεῦμα* τὸ *διαλύον ὄρη* [see 3 Kings 19:11–12], ἃ δὴ ζῆλον καὶ διάκρισιν εἶναι καὶ τὴν ἐν πληροφορίᾳ πρόθυμον πίστιν ὑπολαμβάνω (ἡ μὲν γὰρ διάκρισις, ὥσπερ σεισμὸς τὰ συνεχῆ, τὴν μοχθηρίᾳ πυκνωθεῖσαν ἕξιν διὰ τῆς ἀρετῆς ἐπισείουσα τῆς κακίας ἐξίστησιν, ὁ δὲ ζῆλος πυρὸς δίκην ἀνάπτων τοὺς ἔχοντας τῇ ζέσει τοῦ πνεύματος παιδεύειν πείθει τοὺς ἀσεβεῖς, ἡ δὲ πίστις, *πνεύματος βιαίου* τρόπον [see Act 2:2], δόξης ἕνεκεν Θεοῦ *πρὸς καθαίρεσιν ὀχυρωμάτων* [2 Cor 10:4] δι' ἐπιδείξεως θαυμάτων ὠθοῦσα τοὺς ἀπαθεῖς *ὕδατος* γνωστικοῦ καὶ *πυρὸς* θεοποιοῦ [see 3 Kings 18:1, 33–35, 38] χορηγὸν τὸν ὄντως πιστὸν ἄνθρωπον καθίστησι, καὶ τῷ μὲν τὸν δι' ἀγνοίας *λιμὸν* θεραπεύουσα [see 3 Kings 18:1–2], τῷ δὲ τοῖς θύουσι δι' οἰκειότητος τὸν Θεὸν εὐμενίζουσα, καὶ τοὺς τῆς κακίας διδασκάλους λογισμούς τε καὶ δαίμονας λογοσοφίας κτιννῦσα τῆς τῶν παθῶν δουλείας τοὺς κεκρατημένους ἐλευθεροῖ) μετὰ ταῦτα πάντα *φωνῆς* τῆς ἐν ᾗ ὁ Θεὸς ὑπῆρχε *λεπτῆς αὔρας* αἰσθόμενος [see 3 Kings 19:12] τὴν προφορᾷ λόγου καὶ τρόποις βίου καὶ ἤθεσι θείαν καὶ ἀτάραχον καὶ εἰρηνικὴν καὶ παντελῶς ἄϋλον καὶ ἁπλῆν καὶ παντὸς εἴδους ἐλευθέραν καὶ σχήματος κατάστασιν, λεχθῆναι ἢ δειχθῆναι μὴ δυναμένην, μυστικῶς ἐδιδάσκετο.

23 Ἧς καταπλαγείς τε τὴν δόξαν καὶ τῷ κάλλει τρωθείς,

12. Contemplation of the vision of Elijah in the cave of Choreb

Thus Elijah acquired great fame *after the fire,* and *after the earthquake,* and *after the great* and *mighty wind* that *rent the mountains,* which I take to be zeal, discernment, and an eager faith filled with assurance. For discernment, like an earthquake, strikes at longstanding habits hardened by evil, and through virtue shifts the foundations established by vice; and zeal, [1121D] like a burning fire, enkindles the zealous with the ardor of the Spirit, and exhorts them to discipline the ungodly; and faith, like a *mighty wind,* empowers the dispassionate—for the glory of God—*to destroy strongholds* through the working of miracles, so that the true man of faith might become a provider of the *water* of knowledge and the *fire* of divinization. By means of the one, faith ends the *famine* of [1124A] ignorance, and by the other it propitiates God on behalf of those who in true friendship offer Him sacrifices. Such faith puts to death every thought that teaches us to do evil; it destroys all the demons of sophistry and sets free all those in the grip of slavery to the passions. It was after all these things that Elijah perceived the *still, small voice* in which was God, by which he was secretly taught that state of being which, as manifested through reason and by forms of life and conduct, is divine, imperturbable, peaceful, and entirely immaterial, simple, and free from every shape or form, and thus can neither be captured in words nor demonstrated with the help of arguments. 22

Struck by its glory and wounded by its beauty, Elijah 23

τοῦ ζηλωτὴς εἶναι τὸ πρὸς αὐτὴν εἶναι μᾶλλον ποθήσας, τουτέστι τοῦ ὑπὲρ ἀληθείας μάχεσθαι τὸ μετὰ τῆς ἀληθείας δι' ὅλου γενέσθαι, καὶ μηδὲν ἀντικείμενον ὁρᾶν ἢ γινώσκειν τῷ μόνον τὸν Θεὸν "ὅλον δι' ὅλου" ἐν πᾶσιν ὄντα ἐπίστασθαι πολλῷ τιμιώτερον κρίνας, ἔτι ὢν ἐν σαρκὶ πρὸς αὐτὴν ὑπάρχων φυλάττεται, θείῳ ἀρετῶν *ἅρματι* [see 4 Kings 2:11] τὴν ὕλην διαπεράσας, ὡς προκατάλυμμα τῆς καθαρᾶς τοῦ νοῦ πρὸς τὰ νοητὰ διαβάσεως, καὶ τῆς σαρκὸς τὸ νέφος τὸ ἐπισκοτοῦν τῷ ἡγεμονικῷ τῆς ψυχῆς διὰ τῶν αὐτῆς παθημάτων, ἵνα καὶ αὐτὸς ὧν ἐπόθησεν ἀρρήτων ἀγαθῶν μέτοχος γένηται, ὡς ἐφικτὸν τῷ ἔτι μετὰ σαρκὸς τῆς ὑπὸ φθοράν, καὶ ἡμῖν τάχα τῶν ἐπηγγελμένων βεβαία γένηται πίστωσις. Τοῦτο γὰρ αὐτῷ καὶ ὁ Θεὸς ὑπετίθετο διὰ τῶν οὕτω μυστικῶς δεδραματουργημένων ἀλαλήτως βοῶν, ὅτι παντὸς ἄλλου ἀγαθοῦ τὸ μετὰ Θεοῦ μόνου διὰ τῆς εἰρήνης εἶναι λυσιτελέστερον.

13. Θεωρία εἰς τὸν Ἐλισσαῖον, τὸν αὐτοῦ μαθητήν

24 Οὕτως ὁ τούτου μαθητὴς καὶ κληρονόμος τοῦ πνεύματος Ἐλισσαῖος [see 4 Kings 2:9–15] μηκέτι ταῖς ὑλικαῖς φαντασίαις ἐχομένην ἔχων δι' ἐνεργείας τὴν αἴσθησιν, ἅτε διαβαθεῖσαν ἤδη ταῖς κατὰ νοῦν τοῦ Πνεύματος χάρισι, τὰς ταῖς πονηραῖς ἀντιθέτους θείας δυνάμεις περὶ αὐτόν οὔσας δι' ἄλλης ὀμμάτων ἐνεργείας αὐτός τε ὁρῶν καὶ τῷ φοιτητῇ τὸ ὁρᾶν χαριζόμενος ἰσχυροτέραν τῆς ἀσθενείας τὴν δύναμιν, λέγω δὴ τῆς σαρκός [see 4 Kings 6:17], περὶ

longed to be with it rather than simply be zealous for it, that is, to exist wholly with the truth rather than merely to fight in its defense, judging it to be a more honorable thing by far, not to see and know what is contrary, but to know that God alone exists [1124B] "wholly in and through"[18] all things, and this is why, though still in the flesh, he kept himself close to that state, and, mounted on a divine *chariot* of virtues, he passed through matter as if it were but a veil of the intellect's pure passage into the realm of the intelligible, and he rose above the cloud of the flesh, whose passions darken the governing faculty of the soul—and he did all this so that he might partake of the ineffable good things which he longed for (as far as was possible for one still in flesh subject to corruption), and to be for us a firm assurance of what has been promised. For this is what God enjoined to him, crying out silently, throughout all these secretly unfolding events, that to be alone with God in peace is more profitable than any other good. [1124C]

13. Contemplation of Elisha, the disciple of Elijah

24 Thus Elisha, who was Elijah's disciple and the inheritor of his spirit, no longer possessed senses that were activated by material images, for they had already passed beyond these things through the graces of the Spirit bestowed on the intellect, and by means of another activity of the eyes he saw all around him the divine powers in opposition to wicked ones. In this way he was able to see, and to grant his disciple to see, power greater than weakness, by which latter I mean

ἣν τῆς πονηρίας τὰ πνεύματα τὸν διορατικὸν νοῦν ἐνεδρεύουσι, πλέον ἔχειν τὴν ψυχήν, περὶ ἣν τῶν ἀγγέλων αἱ φάλαγγες παρεμβάλλουσιν, οἷον βασιλικὴν εἰκόνα περιϊστάμενοι, καὶ ἐδιδάσκετο καὶ ἐδίδασκεν [see 4 Kings 6:15–17].

14. Θεωρία εἰς τὴν Ἄνναν καὶ τὸν Σαμουήλ

25 Οὕτω καὶ ἡ μακαρία Ἄννα ἡ τοῦ μεγάλου μήτηρ Σαμουήλ, στεῖρα οὖσα καὶ ἄτεκνος, παρὰ τοῦ Θεοῦ καρπὸν αἰτησαμένη κοιλίας, καὶ ἀντιδώσειν καὶ ἀντιχαρίζεσθαι τὸ δοθησόμενον τῷ διδόντι καὶ χαριζομένῳ Θεῷ διὰ τῆς ἐν τῷ ναῷ προσεδρείας θερμῶς ὑποσχομένη [1 Kings 1:1–2:11], ἐδίδασκε μυστικῶς τὸ δεῖν πᾶσαν ψυχὴν ἡδονῶν σαρκικῶν στειρεύουσαν, διὰ τῆς κατὰ τὴν σχέσιν τῶν ὑλικῶν ἀφαιρέσεως, αἰτεῖσθαι[12] παρὰ τοῦ Θεοῦ τῶν ἀρετῶν τὰ σπέρματα, ἵνα τὸ βλέπειν τὰ ἔμπροσθεν γνωστικῶς δυνάμενον κατὰ διάνοιαν συλλαβοῦσα ὑπήκοον τοῦ Θεοῦ λόγον καὶ τεκοῦσα προσενέγκαι Θεῷ[13] δυνηθῇ, διὰ τῆς κατὰ τὴν θεωρίαν εὐσεβοῦς προσεδρείας, ὡς μέγα χρέος καὶ τίμιον μηδὲν ἴδιον ἔχειν κρίνουσα, ὥστε δεῖξαι τὸν Θεὸν μόνον διδόντα τε καὶ δεχόμενον· καθά πού φησιν ὁ νόμος, *τὰ δῶρά μου, δόματά μου, καρπώματά μου, διατηρήσετε προσφέρειν μοι* [Num 28:2], ὡς ἐξ αὐτοῦ τε καὶ εἰς αὐτὸν παντὸς ἀγαθοῦ καὶ ἀρχομένου καὶ λήγοντος. Πέφυκε γὰρ ὁ τοῦ Θεοῦ λόγος οἷς ἂν ἐγγένηται τῆς τε σαρκὸς ἀθετεῖν τὰ κινήματα καὶ τῆς πρὸς αὐτὰ τὴν ψυχὴν ἀναστέλλειν ῥοπῆς, καὶ πάσης πληροῦν ἀληθοῦς διαγνώσεως.

the flesh, around which the spirits of wickedness gather to assault the visionary mind. He learned, moreover, and taught others that the soul has the advantage here, for it is encompassed by ranks of angels, standing guard, as it were, around the image of the king. [1124D]

14. Contemplation of Anna and Samuel

Thus the blessed Anna, the mother of the great Samuel, 25 being barren and childless, asked God to make her womb fruitful, ardently promising in the course of her visitations to the Temple that she would return the gift to God the giver and donor. In this way she secretly taught that every soul barren of carnal desires, by negating its relation to material things, asks God for the seeds of the virtues, so that it can conceive in its mind and give birth to reason that is obedient to God and able to see the future cognitively, and offer it to God. [1125A] And it is virtue again which through faithful contemplation enables the soul subsequently to make an offering of reason, judging it a great and honorable debt to have nothing of its own, and thereby to show that God alone gives and receives, just as the law says: *My gifts, my presents, my offerings, you shall take heed to offer to Me,* since every good thing originates from Him and reaches its end in Him. For to those in whom it is born, godly reason naturally nullifies the movements of the flesh, and restrains the soul from inclining toward them, filling it with the whole power of true discernment.

15. Θεωρία εἰς τὸν ἀφορίζοντα τὴν ἀκάθαρτον οἰκίαν

26 Καὶ γὰρ τὸν ἱερέα κατὰ τὴν νομικὴν διαταγὴν εἰσιόντα εἰς τὴν καθ' ὀντιναοῦν τρόπον ἀκάθαρτον οἰκίαν καὶ ἀφορίζοντα αὐτήν, καὶ τὰ πρὸς κάθαρσιν διαστέλλοντα τοῖς κεκτημένοις [see Lv 14:38] ἀκούων, τὸν ἀρχιερέα λόγον δι' αὐτοῦ παραδηλοῦσθαι νοῶ [see 4 Mcc 35], φωτὸς δίκην καθαρωτάτου εἰσιόντα εἰς τὴν ψυχήν, καὶ τὰ ἐναγῆ βουλεύματα καὶ διανοήματα μετὰ τῶν ὑπαιτίων πράξεων ἐκκαλύπτοντα καὶ τοὺς τῆς ἐπιστροφῆς καὶ καθάρσεως τρόπους σοφῶς ὑποτιθέμενον. Ὅπερ, οἶμαι, σαφέστερον ἡ τὸν μέγαν προφήτην Ἠλίαν ὑποδεξαμένη παραδηλοῦσα ἔλεγεν, *ἄνθρωπε τοῦ Θεοῦ, εἰσῆλθες πρὸς ἐμὲ τοῦ ἀναμνῆσαί με τὰς ἀδικίας μου* [3 Kings 17:18].

16. Θεωρία εἰς τὸν ἅγιον Ἠλίαν, καὶ εἰς τὴν Σαραφθίαν χήραν

27 Πᾶσα γὰρ ψυχὴ χηρεύουσά τε καλῶν καὶ ἀρετῆς ἔρημος καὶ γνώσεως Θεοῦ ἐπειδὰν τὸν θεῖον καὶ διαγνωστικὸν ὑποδέξηται λόγον, εἰς μνήμην ἐρχομένη τῶν αὐτῆς ἁμαρτημάτων διδάσκεταί πως ἀρετῶν ἄρτοις τὸν διατρέφοντα τρέφειν λόγον, καὶ ποτίζειν ἀληθείας δόγμασι τὴν πηγὴν τῆς ζωῆς [see 3 Kings 17:10–11], καὶ αὐτῆς τῆς φύσεως τὴν εἰς αὐτὴν προκρίνειν θεραπείαν, δι' ἧς τε ὑδρία σὰρξ τὴν ἐπὶ ταῖς ἀρεταῖς πρακτικὴν συντομίαν χορηγήσει, καὶ ὁ *καμψάκης* [3 Kings 17:14–16] νοῦς τὴν τὸ φῶς συντηροῦσαν τῆς γνώσεως θεωρίαν διηνεκῶς

15. Contemplation of the priest who set apart the unclean house

26 And when I hear about the priest who, according to the requirement of the law, [1125B] enters a house that is in any way unclean, and sets it apart, isolating whatever is in need of purification for the sake of the occupants, I understand him to signify reason, the high priest, who enters the soul like the purest light, exposing its impure desires, thoughts, and reprehensible deeds, and at the same time wisely proposes means of conversion and purification. This, I think, is more clearly signified by the woman who received the great Elijah as a prophet, saying, *Man of God, you have come to lead me to remembrance of my sins.*

16. Contemplation of the holy Elijah and the widow from Zarephath [1125C]

27 For whenever any soul, widowed of good things and bereft of virtue and knowledge of God, welcomes into its home divine and discerning reason, it remembers its sins and in a certain way is taught to nourish the nourishing reason with the bread of the virtues, and to give drink to the fountain of life with true teachings, preferring to serve this source over its own nature, through which service it will offer, like a clay pitcher, its own flesh for the concise and efficient practice of the virtues. The intellect, like *a flask of oil,* will continually flow with contemplation and so maintain the light of knowledge. Innate thinking, like the widow's

πηγάσει καὶ ὁ ἔμφυτος λογισμός, ὥσπερ ἐκεῖ τῆς χήρας ὁ υἱός, τὴν ἐμπαθῆ προτέραν ἀποθέμενος ζωὴν [see Eph 4:22] τῆς παρὰ τοῦ λόγου διδομένης θείας καὶ ἀληθοῦς γενέσθαι μέτοχος ἀξιωθήσεται ζωῆς [see 3 Kings 17:17–24].

17. Θεωρία εἰς τὴν μεταμόρφωσιν τοῦ Κυρίου

28 Οὕτω καὶ τῶν Χριστοῦ μαθητῶν πρὸς τοῖς εἰρημένοις τινές, οἷς συναναβῆναί τε καὶ συνεπαρθῆναι αὐτῷ πρὸς τὸ ὄρος τῆς αὐτοῦ φανερώσεως δι᾽ ἀρετῆς ἐπιμέλειαν ἐξεγένετο, μεταμορφωθέντα θεασάμενοι [see Mt 17:1–8; Mk 9:2–8; Lk 9:28–36], τῷ τε *φωτὶ* τοῦ προσώπου *ἀπρόσιτον* [see 1 Tim 6:16] καὶ τῇ τῶν ἐσθημάτων λαμπρότητι κατάπληκτον[14] καὶ τῇ τῶν ἑκατέρωθεν συνόντων τιμῇ Μωσέως καὶ Ἠλιοῦ γεγενημένον αἰδεσιμώτερον ἐπεγνωκότες, ἀπὸ τῆς σαρκὸς εἰς τὸ πνεῦμα μετέβησαν, πρὶν τὴν διὰ σαρκὸς ἀποθέσθαι ζωήν [see Eph 4:22], τῇ ἐναλλαγῇ τῶν κατ᾽ αἴσθησιν ἐνεργειῶν ἣν αὐτοὺς τὸ Πνεῦμα ἐνήργησε, περιελὸν τῆς ἐν αὐτοῖς νοερᾶς δυνάμεως τῶν παθῶν τὰ καλύμματα, δι᾽ οὗ καθαρθέντες τὰ τῆς ψυχῆς καὶ σώματος αἰσθητήρια τῶν παραδειχθέντων αὐτοῖς μυστηρίων τοὺς πνευματικοὺς ἐκπαιδεύονται λόγους.

29 Τὴν μὲν ἀκτινοφανῶς ἐκλάμπουσαν τοῦ προσώπου πανόλβιον αἴγλην, ὡς πᾶσαν ὀφθαλμῶν νικῶσαν ἐνέργειαν, τῆς ὑπὲρ νοῦν καὶ αἴσθησιν καὶ οὐσίαν καὶ γνῶσιν θεότητος αὐτοῦ σύμβολον εἶναι μυστικῶς ἐδιδάσκοντο, ἀπὸ τοῦ *μὴ ἔχειν αὐτοῦ εἶδος μήτε κάλλος* [Is 53:2] καὶ τοῦ *σάρκα τὸν Λόγον γεγενημένον* γινώσκειν [see John 1:14] ἐπὶ τὸν

son in the story, will leave its former life of passions, and will be deemed worthy to be a partaker of the divine and true life that is given to it through reason. [1125D]

17. Contemplation of the Transfiguration of the Lord

Thus, in addition to those mentioned above, it happened that certain of Christ's disciples, through diligence in virtue, ascended and were raised aloft with Him on the mountain of His manifestation, where they beheld Him transfigured, *unapproachable* by reason of the *light* of His face, and astonishing in the brightness of His garments; and having observed His appearance made more august by the honor of Moses and Elijah standing at either side of Him, they crossed over from the [1128A] flesh to the spirit, prior to having cast off carnal life, through the substitution of their powers of sense perception by the activity of the Spirit, who removed the veils of the passions that had covered the intellective capacity within them. With the sensory organs of their souls and bodies purified through the Spirit, they were initiated into the spiritual principles of the mysteries that had been disclosed to them. 28

They were taught, in a hidden way, that the wholly blessed radiance that shone with dazzling rays of light from the Lord's face, completely overwhelming the power of their eyes, was a symbol of His divinity, which transcends intellect, sensation, being, and knowledge.[19] From the observation that *He had neither form nor beauty,* and from the knowledge that *the Word had become flesh,* they were led to the 29

ὡραῖον κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων [Ps 44(45):2] καὶ *τὴν ἐν ἀρχῇ αὐτὸν εἶναι καὶ πρὸς τὸν Θεὸν εἶναι καὶ Θεὸν εἶναι* [John 1:1] ἔννοιαν χειραγωγούμενοι, καὶ πρὸς τὴν *ὡς Μονογενοῦς παρὰ Πατρὸς πλήρη χάριτος καὶ ἀληθείας δόξαν* [John 1:14] διὰ τῆς παντελῶς πᾶσιν ἀχώρητον αὐτὸν ἀνυμνούσης θεολογικῆς ἀποφάσεως γνωστικῶς ἀναγόμενοι, *τὰ δὲ λευκανθέντα ἱμάτια* [see Mt 17:2; Mk 9:3; Lk 9:29] τῶν ῥημάτων τῆς ἁγίας Γραφῆς φέρειν σύμβολον, ὡς τηνικαῦτα λαμπρῶν καὶ τρανῶν καὶ σαφῶν αὐτοῖς γενομένων, καὶ παντὸς γριφώδους αἰνίγματος καὶ συμβολικοῦ σκιάσματος χωρὶς νοουμένων, καὶ τὸν ἐν αὐτοῖς ὄντα τε καὶ καλυπτόμενον παραδηλούντων λόγον, ὁπηνίκα τήν τελείαν καὶ ὀρθὴν περὶ Θεοῦ γνῶσιν ἔλαβον,[15] καὶ τῆς πρὸς τὸν κόσμον καὶ τὴν σάρκα προσπαθείας ἠλευθερώθησαν· ἢ τῆς κτίσεως αὐτῆς κατὰ περιαίρεσιν τῆς δοκούσης τέως ἐμφαίνεσθαι αὐτῇ τῶν ἠπατημένων καὶ μόνῃ αἰσθήσει προσδεδεμένων ῥυπαρᾶς ὑπολήψεως, διὰ τῆς τῶν αὐτὴν συμπληρούντων διαφόρων εἰδῶν σοφῆς ποικιλίας, ἀναλόγως ἱματίου τρόπον τὴν ἀξίαν τοῦ φοροῦντος τὴν τοῦ γενεσιουργοῦ Λόγου δύναμιν μηνυούσης.

30 Ἄμφω γὰρ ἐπὶ τοῦ Λόγου ἁρμόσει τὰ λεγόμενα, ἐπεὶ καὶ ἀμφοῖν δι' ἀσαφείας κεκάλυπται δι' ἡμᾶς εἰκότως, πρὸς τὸ μὴ τολμᾶν τοῖς ἀχωρήτοις ἀναξίως προσβάλλειν, τῷ μὲν ῥητῷ τῆς ἁγίας Γραφῆς ὡς Λόγος, τῇ δὲ κτίσει ὡς κτίστης καὶ ποιητὴς καὶ τεχνίτης. Ὅθεν ἀναγκαίως ἀμφοτέρων ἐπιδεῖσθαί φημι τὸν πρὸς Θεὸν ἀμέμπτως εὐθυπορεῖν βουλόμενον, τῆς τε γραφικῆς ἐν πνεύματι

understanding of Him as one *more beautiful than the sons of men,* who *was in the beginning, and was with God,* [1128B] *and was God,* and, by means of the theological negation that extols Him as being beyond all human comprehension,[20] they were raised up cognitively to the *glory of the only-begotten Son of the Father, full of grace and truth.* They were also taught that *the garments,* which became *dazzling white,* convey a symbol: first, of the words of Holy Scripture, which at that moment became bright, clear, and transparent to them, grasped by the intellect without any dark riddles or symbolic shadows, and pointing to the meaning *(logos)* that lay concealed within them (at which point the disciples received the perfect and correct knowledge of God, and were set free from every attachment to the world and the flesh); and, second, of creation itself—stripped of the soiled preconceptions of those who till then believed they saw it clearly, but who in fact were deceived and bound to sense perception [1128C] alone—now appearing in the variety of the different forms that constitute it, all declaring the power of the Creator Word, in the same way that a garment makes known the dignity of the one who wears it.[21]

For both of these interpretations are appropriate for the Word, because in both cases He has been rightly covered with obscurity for our sake, so that we should not dare to approach unworthily what is beyond our comprehension, namely, the words of Holy Scripture, for He is the Word; or creation, for He is the creator, fashioner, and artisan. From this it follows that whoever wishes blamelessly to walk the straight road to God, stands in need of both the inherent spiritual knowledge of Scripture, and the natural 30

γνώσεως καὶ τῆς τῶν ὄντων κατὰ πνεῦμα φυσικῆς θεωρίας· ὥστε ἰσοτίμους καὶ τὰ αὐτὰ ἀλλήλοις παιδεύοντας τοὺς δύο νόμους, τόν τε φυσικὸν καὶ τὸν γραπτόν, καὶ μηδέτερον θατέρου ἔχοντα πλέον ἢ ἔλαττον, δύνασθαι δεῖξαι, ὡς εἰκός, τὸν τελείας ἐραστὴν γενέσθαι τῆς σοφίας τέλειον ἐπιθυμοῦντα.

18. Θεωρία τοῦ τε φυσικοῦ καὶ τοῦ γραπτοῦ νόμου, καὶ τῆς αὐτῶν κατ' ἐπαλλαγὴν εἰς ἀλλήλους συνδρομῆς

31 Τῷ τὸν μὲν[16] ὁμαλῶς ὅτι μάλιστα κατὰ λόγον διευθυνόμενον διὰ τῶν ἐν αὐτῷ συμφυῶν θεαμάτων βίβλου τρόπον τὸ ἐναρμόνιον τοῦ παντὸς ὕφασμα ἔχοντα, γράμματα μὲν καὶ συλλαβὰς ἐχούσης τὰ πρὸς ἡμᾶς πρῶτα προσεχῆ τε καὶ μερικὰ καὶ πολλαῖς παχυνόμενα κατὰ σύνοδον ποιότησι σώματα, ῥήματα δὲ τὰ τούτων καθολικώτερα πόρρω τε ὄντα καὶ λεπτότερα, ἐξ ὧν σοφῶς ὁ διαχαράξας καὶ ἀρρήτως αὐτοῖς ἐγκεχαραγμένος Λόγος ἀναγινωσκόμενος ἀπαρτίζεται, τὴν ὅτι μόνον ἐστίν, οὐχ ὅ,τι ποτὲ δέ ἐστιν οἱανοῦν παρεχόμενος ἔννοιαν, καὶ διὰ τῆς εὐσεβοῦς τῶν διαφόρων φαντασιῶν συλλογῆς εἰς μίαν τοῦ ἀληθοῦς εἰκασίαν ἐνάγων, *ἀναλόγως* ἑαυτὸν διὰ τῶν ὁρατῶν ὡς *γενεσιουργὸς* ἐνορᾶσθαι [see Wis 13:5], διδούς· τὸν δὲ μαθήσει κατορθούμενον διὰ τῶν αὐτῷ σοφῶς

contemplation of beings according to the spirit. In this way, anyone who desires to become a perfect lover of perfect wisdom will be able to show what is only reasonable, namely, that the two laws—the natural and the written—are of equal value and equal dignity, that both of them reciprocally teach the same things, [1128D] and that neither is superior or inferior to the other.

18. Contemplation of the natural and written laws and the concurrence of the one in the other through their reciprocal interchange

31 The natural law, on the one hand, is to the highest possible degree evenly directed by reason through the marvelous physical phenomena that we see, which are naturally interconnected, so that the harmonious web of the universe is contained within it like the various elements in a book.[22] [1129A] For letters and syllables it has physical bodies, these being the first things that come to our attention, since they are proximate and particular, having acquired density through the conjunction of various qualities. It also has words,[23] which are more universal than these, and are further removed from us and much more subtle, and it is from these that the Word, who has wisely inscribed them and is Himself ineffably inscribed within them, is rendered legible when He is read by us, communicating to us solely the concept that He exists, and not what He is, for through the reverent combination of multiple impressions gathered from nature, He leads us to a unitary idea of the truth, allowing Himself to be seen *by analogy* through visible things as their *Creator*. The written law, on the other hand, the knowledge

ὑπηγορευμένων, ὥσπερ κόσμον ἄλλον ἐξ οὐρανοῦ καὶ γῆς καὶ τῶν ἐν μέσῳ, τῆς ἠθικῆς φημι καὶ φυσικῆς καὶ θεολογικῆς φιλοσοφίας, συνιστάμενον, τὴν ἄφατον καταμηνύειν τοῦ ὑπαγορεύσαντος δύναμιν, καὶ ταὐτὸν ἀλλήλοις κατ᾽ ἐπαλλαγὴν ὄντας δεικνύοντα, τὸν μὲν γραπτὸν τῷ φυσικῷ κατὰ τὴν δύναμιν, τὸν δὲ φυσικὸν ἔμπαλιν τῷ γραπτῷ κατὰ τὴν ἕξιν, καὶ τὸν αὐτὸν μηνύοντας καὶ καλύπτοντας Λόγον, τὸν μὲν τῇ λέξει καὶ τῷ φαινομένῳ, τὸν δὲ τῇ νοήσει καὶ τῷ κρυπτομένῳ. Ὡς γὰρ τῆς ἁγίας Γραφῆς τὰ μὲν ῥήματα "ἱμάτια" λέγοντες, τὰ δὲ νοήματα "σάρκας" τοῦ Λόγου νοοῦντες, τοῖς μὲν καλύπτομεν, τοῖς δὲ ἀποκαλύπτομεν, οὕτω καὶ τῶν γεγονότων τὰ πρὸς τὸ ὁρᾶσθαι προβεβλημένα εἴδη τε καὶ σχήματα "ἱμάτια" λέγοντες, τοὺς δὲ καθ᾽ οὓς ἔκτισται ταῦτα λόγους "σάρκας" νοοῦντας, ὡσαύτως τοῖς μὲν καλύπτομεν, τοῖς δὲ ἀποκαλύπτομεν. Κρύπτεται γὰρ φαινόμενος ὁ τοῦ παντὸς δημιουργὸς καὶ νομοθέτης Λόγος, κατὰ φύσιν ὑπάρχων ἀόρατος, καὶ ἐκφαίνεται κρυπτόμενος, μὴ ληπτὸς[17] εἶναι φύσει τοῖς σοφοῖς πιστευόμενος.

32 Εἴη δὲ ἡμῖν τοῦτο δι᾽ ἀποφάσεως ἐκφαίνειν κρυπτόμενον, καὶ πᾶσαν σχημάτων τε καὶ αἰνιγμάτων τὸ ἀληθὲς εἰκονίζουσαν δύναμιν παρελθεῖν μᾶλλον καὶ πρὸς αὐτὸν τὸν Λόγον ἀπὸ τοῦ γράμματος καὶ τῶν φαινομένων κατὰ τὴν τοῦ Πνεύματος δύναμιν ἀῤῥήτως ἀναβιβάζεσθαι, ἢ τοῦτο φαινόμενον κρύπτειν διὰ τῆς θέσεως γίνεσθαι, ἵνα

of which is acquired through study, is itself like another world, constituted by all that has been wisely uttered within it, having its own heaven, earth, and what comes between them, by which I mean ethical, natural, and theological philosophy, [1129B] proclaiming the ineffable power of the One who has spoken through it, showing that, by virtue of their reciprocal interchange, the one law is identical to the other, so that the written law is potentially identical to the natural law, and the natural law is by its permanent condition identical to the written law. Both laws simultaneously reveal and conceal the same Word: the one through written words and whatever is visible, and the other through ideas and whatever is hidden. For when we say that the words of Holy Scripture are "garments," we understand from this that their inner meanings are the "fleshes" of the Word,[24] and thus by means of the former we conceal, and by means of the latter we reveal. In the same way, we can say that the forms and shapes of created things that appear within our vision are also "garments," the "fleshes" of which are the principles according to which they were created, and likewise by the former we conceal and by the latter we reveal. For the Word, who created the universe and [1129C] established the law, is concealed in His manifestation, being invisible according to nature; and He is manifested through concealment,[25] assuring those who are wise that by nature He cannot be apprehended.

32 Let us, then, make manifest what is hidden by means of an apophatic negation—leaving aside every capacity to picture the truth by means of figures and signs, being lifted up in silence by the power of the Spirit from written words and visible things to the Word Himself—or let us conceal what

μὴ καὶ ἡμεῖς φονευταὶ τοῦ Λόγου γενόμενοι [see Act 7:52] ἑλληνικῶς *τῇ κτίσει λατρεύσωμεν παρὰ τὸν κτίσαντα* [Rom 1:25], μηδὲν ἀνώτερον τῶν ὁρωμένων εἶναι πιστεύοντες καὶ τῶν αἰσθητῶν μεγαλοπρεπέστερον, ἢ μέχρι μόνου τοῦ γράμματος διαβλέποντες τὸ σῶμα μόνον Ἰουδαϊκῶς περὶ πολλοῦ ποιησώμεθα, *τὴν κοιλίαν θεοποιήσαντες καὶ τὴν αἰσχύνην ἡγησάμενοι δόξαν* [Phlp 3:19], τὸν αὐτὸν τοῖς θεοκτόνοις κλῆρον ἀπενεγκώμεθα, ὡς τὸν καθ' ἡμᾶς δι' ἡμᾶς πρὸς ἡμᾶς γενόμενον διὰ σώματος καὶ συλλαβαῖς καὶ γράμμασι παχυθέντα διὰ τὴν αἴσθησιν ὅλην τοῦ ἐν ἡμῖν νοεροῦ τὴν δύναμιν πρὸς ἑαυτὴν ἐπικλίνασαν, οὐ διαγινώσκοντες Λόγον. Φησὶ γὰρ ὁ θεῖος ἀπόστολος, *τὸ γράμμα ἀποκτέννει, τὸ δὲ πνεῦμα ζωοποιεῖ* [2 Cor 3:6]. Καὶ γὰρ καθ' αὑτὸ μόνον τὸ γράμμα στεργόμενον τὸν ἐν αὐτῷ ἀποκτέννειν λόγον τοῖς στέργουσιν εἴωθεν, ὥσπερ καὶ τὸ κάλλος τῶν κτισμάτων μὴ πρὸς δόξαν τοῦ πεποιηκότος ὁρώμενον τῆς κατὰ λόγον εὐσεβείας ἀποστερεῖν τοὺς θεωμένους πέφυκε [see Rom 1:25]. Καὶ πάλιν τὸ Εὐαγγέλιον, *εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι,* δηλαδὴ τῆς κακίας, *οὐκ ἂν ἐσώθη πᾶσα σάρξ* [Mt 24:22], τουτέστι πᾶσα περὶ Θεοῦ εὐσεβὴς ἔννοια. Κολοβοῦνται γὰρ κακίας ἡμέραι, τῆς κατ' αἴσθησιν δημιουργούσης αὐτὰς ἐσφαλμένης κρίσεως τῷ λόγῳ περιγραφείσης καὶ τοῦ κατ' αὐτὸν εὐσεβοῦς δικαιώματος κατόπιν γεγενημένης. Ἀντιχρίστου γὰρ οὐδὲν διενήνοχεν ὁ τῆς σαρκὸς νόμος, ἀεὶ παλαίων τῷ Πνεύματι καὶ τῷ αὐτοῦ θείῳ νόμῳ ἀντιτασσόμενος [see Gal 5:16–19], ἕως ἡ παροῦσα ζωὴ τοῖς ἡττημένοις αὐτῇ προσφιλής ἐστι καὶ ἐράσμιος, καὶ οὔπω φανεὶς ὁ Λόγος *τῷ ῥήματι τῆς δυνάμεως* ἀνεῖλε [see Hbr 1:3], διακρίνας τοῦ

has been manifested by giving it positive names and attributes. Otherwise we, like the Greeks, will be murderers of the Word, *worshiping creation rather than the creator,* believing that there exists nothing beyond what can be seen, or nothing more magnificent than sensible objects. Or, again, in looking no further than the letter, we will, in a Jewish manner, become overly concerned with bodily matters, [1129D] *making a god of the stomach and regarding what is shameful as glorious,* and so receive the same inheritance as those who kill God. For like Greeks and Jews we will have failed to discern the Word, who for our sake became like us and came to us through the body, and likewise grew thick in syllables and letters,[26] in both cases because of the senses, which had all but absorbed our capacity for higher intellection. This is why the divine apostle says: *The letter kills, but the Spirit gives life,* for when the letter is desired only for itself, it tends to kill the indwelling Word in those who are subject to such desire, just as the beauty of creatures, when not beheld for the glory of their Creator, [1132A] inevitably deprives the beholders of their rational devotion to the Word. And again the Gospel says: *If those days had not been shortened,* that is, the days of evil, *then no flesh would be saved,* that is, no pious thought about God. For the days of evil are shortened when erring judgment (which creates such days when it is deluded by sensation) is circumscribed by reason, and becomes a follower of reason's pious commands. For the law of the flesh in no way differs from the Antichrist, always struggling against the Spirit and resisting His divine law, and this shall go on for as long as the present life is attractive and desirable to those who are overcome by it. It shall go on, in other words, until the Word shall appear and abolish it by *the word*

ἀθανάτου τὸ θνητόν, καὶ τῆς ἐλευθερίας τὴν διοχλοῦσαν ἔξω ποιησάμενος δουλείαν, καὶ τὴν ἀλήθειαν αὐτὴν καθ᾽ ἑαυτὴν ψεύδους καθαρὰν ἀποδείξας, καὶ τῶν θείων καὶ αἰωνίων τὰ ὑλικὰ καὶ πρόσκαιρα ἀποδιορίσας, πρὸς ἃ πέφυκεν ὁ νοῦς διὰ τῆς κατ᾽ αἴσθησιν πρὸς αὐτὰ οἰκειότητος πλανώμενος ἐπικλίνεσθαι καὶ τῇ ἀλόγῳ θανατοῦσθαι στοργῇ· πρὸς ὃν μάλιστα προηγουμένως ἡ θεοπρεπὴς τοῦ Λόγου κατάβασις γίνεται, τοῦ θανάτου τῆς ἀγνοίας αὐτὸν ἀνεγείρουσα καὶ τῆς πρὸς τὰ ὑλικὰ ἐμπαθοῦς διαθέσεως ἀναστέλλουσα καὶ πρὸς τὸ κατὰ φύσιν ἐραστὸν τὴν ἔφεσιν αὐτοῦ ἐπανάγουσα.

33 Διὸ ἀναγκαίως οἶμαι δεῖν τοῦ ὑπὲρ τὰ "ἐνδύματα" μακρῷ κρείσσονος "σώματος," τουτέστι τῶν θείων καὶ ὑψηλῶν νοημάτων, τῆς τε ἁγίας Γραφῆς καὶ τῶν κατὰ τὴν κτίσιν θεαμάτων, φροντίζειν λογικοὺς ὄντας καὶ διὰ λόγου πρὸς Λόγον σπεύδοντας (καθώς φησιν ὁ Λόγος αὐτός, *οὐχὶ πλέον ἐστὶν ἡ ψυχὴ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;* [Mt 6:25]) μήπως ἐν καιρῷ διελεγχθῶμεν μηδὲν ἔχοντες τούτων ἐπειλημμένοι, τοῦ ὑφεστῶτος καὶ ὑφιστῶντος τὰ πάντα Λόγου οὐ περιδραξάμενοι, κατὰ τὴν Αἰγυπτίαν ἐκείνην, ἥτις μόνων τῶν ἱματίων τοῦ Ἰωσὴφ ἐπιλαβομένη τῆς τοῦ ἐραστοῦ παντελῶς διήμαρτεν ὁμιλίας [see Gen 39:12].

34 Οὕτω γὰρ ἂν τά τε ἐνδύματα τοῦ Λόγου, φημὶ δὴ τὰ ῥήματα τῆς Γραφῆς, καὶ τὰ φαινόμενα κτίσματα, λαμπρά τε καὶ ἐπίδοξα τῇ ἐναλλαγῇ τῶν περὶ αὐτὸν δογμάτων, καὶ τῷ θείῳ Λόγῳ ἐμπρέποντα διὰ τῆς ὑψηλῆς θεωρίας, καὶ

of power, separating the immortal from the mortal, delivering freedom from the scourge of [1132B] slavery, manifesting the truth itself free from all falsehood, and setting apart the divine and the eternal from whatever is material and transitory, for the intellect is of a nature to be inclined to the latter things, and is deceived by them through the easy familiarity created by sensation, and out of irrational affection for them rushes to its death. And so it is above all for the sake of the intellect that the divinely befitting descent of the Word takes place, raising it up from the death of ignorance, restraining it from its impassioned inclination to material things, and restoring its longing for what is naturally desirable.

33 Therefore it seems to me that, as rational beings, we must necessarily take thought for the "body" of Holy Scripture, which is far superior to its "garments," by which I mean its inner meanings, which are divine and exalted, as well as for the inward aspects of creation, and so hasten by means of reason to the Divine Reason, for [1132C] He Himself says: Is not *the soul more than food, and the body more than clothing?* Otherwise there may come a time when we are caught having nothing, since in our urge to possess these things we failed to take hold of the Word, who exists and brings all things into existence, and so find ourselves like that Egyptian woman, who grasped only the garments of Joseph, completely failing to attain intercourse with the object of her desire.

34 So we too, then, having ascended the mountain of the divine Transfiguration, can behold the garments of the Word, by which I mean the words of Scripture and the visible elements of creation, shining and glorious in their reciprocal

ἡμεῖς ἐπὶ τὸ ὄρος ἀναβάντες τῆς θείας Μεταμορφώσεως θεασόμεθα, οὐδαμῶς πληκτικῶς εἰργόμενοι τῆς μακαρίας τοῦ Λόγου ἁφῆς κατὰ τὴν Μαγδαληνὴν Μαρίαν, κηπουρὸν εἶναι δόξασαν τὸν Κύριον Ἰησοῦν [see John 20:14–17], καὶ μόνον[18] τῶν ὑπὸ γένεσιν καὶ φθορὰν δημιουργὸν οὔπω μηδὲν ὑπὲρ τὴν αἴσθησιν εἶναι νομίζουσαν, ἀλλὰ καὶ ὀψόμεθα καὶ προσκυνήσομεν *ζῶντα ἐκ νεκρῶν* [see Lk 24:5] πρὸς ἡμᾶς *τῶν θυρῶν κεκλεισμένων* [John 20:26] γενόμενον, τῆς κατ' αἴσθησιν παντελῶς ἐν ἡμῖν ἐνεργείας ἀποσβεσθείσης, τόν τε Λόγον αὐτὸν καὶ Θεὸν *πάντα ἐν πᾶσιν* ὄντα [1 Cor 12:6, 15:28; Eph 1:23], καὶ πάντα ἑαυτοῦ δι' ἀγαθότητα τὰ μὲν νοητὰ σῶμα, τὰ δὲ αἰσθητὰ ἱμάτιον πεποιηκότα γνωσόμεθα. Περὶ ὧν ἴσως εἰρῆσθαι δοκεῖν οὐκ ἀπεικὸς τὸ *πάντες ὡς ἱμάτιον παλαιωθήσονται* [Hbr 1:11], διὰ τὴν ἐπικρατοῦσαν νοῦ τῶν ὁρωμένων φθοράν, *καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, καὶ ἀλλαγήσονται* [Hbr 1:12], διὰ τὴν προσδοκωμένην τῆς ἀφθαρσίας χάριν.

19. Περὶ τῶν πέντε τρόπων τῆς φυσικῆς θεωρίας σύντομος ἐξήγησις

35 Πρὸς τούτοις δὲ καὶ τοὺς λόγους εἰσόμεθα, τοὺς τελευταίους δηλαδὴ καὶ ἡμῖν ἐφικτούς, ὧν προβέβληται ἡ κτίσις διδάσκαλος, καὶ τοὺς αὐτοῖς συνημμένους πέντε τῆς θεωρίας τρόπους, οἷς διαιροῦντες τὴν κτίσιν οἱ ἅγιοι τοὺς ἐπ' αὐτῇ μυστικοὺς μετ' εὐσεβείας συνελέξαντο λόγους, εἴς οὐσίαν, καὶ κίνησιν, καὶ διαφοράν, κρᾶσιν τε καὶ θέσιν, αὐτὴν ἐπιμερίσαντες. Ὧν τρεῖς μὲν ἔφασαν εἶναί τε πρὸς

teachings about Him, and which through sublime contemplation are suitable for the divine Word, in no way being forcefully barred from blessed contact with the Lord, as happened to Mary Magdalene, who thought [1132D] that the Lord Jesus was a gardener, and only the creator of things coming into being subject to corruption, since she was still under the impression that nothing exists beyond the senses; but we shall see Him and worship Him *as one living* and *risen from the dead,* coming to us *through closed doors*—since the activity of the senses within us will be completely sealed—and we shall know Him, who is Himself the Word and God, who is *all things in everything;* and we shall know that in His goodness He has made all things His own, so that all intelligible things are one body, and all sensible things are garments, about which latter it may not be inappropriate to say: [1133A] *They shall all grow old like a garment,* because of the corruption of visible things that holds sway over the intellect, *and like a garment you will roll them up and they shall be changed,* because of the grace of incorruption that we await.

19. A concise exposition of the five modes of natural contemplation

In addition to these, we shall also know the ultimate principles that are accessible to us, which their teacher, creation, has set before us, along with the five modes of contemplation which are connected to them. By means of these the saints made distinctions within the created order, and reverently gathered together its hidden principles, dividing them into being,[27] motion, difference, mixture, and position. [1133B] They affirmed, moreover, that three of these have

35

ἐπίγνωσιν Θεοῦ[19] προηγουμένως καὶ προβεβλῆσθαι χειραγωγικούς, τὸν κατ' οὐσίαν, τὸν κατὰ κίνησιν, τὸν κατὰ διαφοράν, δι' ὧν ὁ Θεὸς γνωστὸς τοῖς ἀνθρώποις γίνεται ἐκ τῶν ὄντων τὰς περὶ αὐτοῦ ἐμφάσεις συλλεγομένοις ὡς δημιουργοῦ καὶ προνοητοῦ καὶ κριτοῦ· δύο δὲ παιδαγωγικοὺς πρὸς ἀρετὴν καὶ τὴν πρὸς Θεὸν οἰκείωσιν, τὸν κατὰ κρᾶσιν καὶ τὸν κατὰ θέσιν, δι' ὧν τυπούμενος ὁ ἄνθρωπος Θεὸς γίνεται, τὸ Θεὸς εἶναι παθὼν ἐκ τῶν ὄντων, ὅλην τοῦ Θεοῦ τὴν κατ' ἀγαθότητα ἔμφασιν κατὰ νοῦν ὥσπερ ὁρῶν, καὶ ἑαυτῷ κατὰ λόγον ταύτην εἰλικρινεστάτην μορφούμενος. Ὃ γὰρ δι' εὐσεβοῦς γνώσεως, φασίν, ὁ καθαρὸς ὁρᾶν πέφυκε νοῦς, τοῦτο καὶ παθεῖν δύναται, αὐτὸ ἐκεῖνο κατὰ τὴν ἕξιν δι' ἀρετῆς γινόμενος.

36 Οἷον, τὴν μὲν οὐσίαν θεολογίας εἶναι διδάσκαλον, δι' ἧς τῶν ὄντων τὸ αἴτιον ἐπιζητοῦντες δι' αὐτῶν ὅτι ἔστι διδασκόμεθα, τὸ τί ποτε εἶναι τοῦτο κατ' οὐσίαν γνῶναι μὴ ἐπιχειροῦντες, ὅτι μηδὲ ἔστιν ἐμφάσεως ἐν τοῖς οὖσι <ἡ>[20] τούτου προβολή, δι' ἧς κἂν ποσῶς ὡς δι' αἰτιατοῦ πρὸς τὸ αἴτιον ἀνανεύσωμεν· τὴν δὲ κίνησιν τῆς τῶν ὄντων προνοίας εἶναι ἐμφαντικήν, δι' ἧς τῶν γεγονότων τὴν κατ' οὐσίαν ἑκάστου κατ' εἶδος ἀπαράλλακτον ταὐτότητα καὶ ὡσαύτως ἀπαρεγχείρητον διεξαγωγὴν θεωροῦντες, τὸν συνέχοντα καὶ φυλάττοντα καθ' ἕνωσιν ἄρρητον ἀλλήλων εὐκρινῶς ἀφωρισμένα τὰ πάντα καθ' οὓς ὑπέστησαν ἕκαστα λόγους ἐννοοῦμεν· τὴν διαφορὰν δὲ τῆς κρίσεως εἶναι μηνυτικήν, καθ' ἣν διανομέα σοφὸν ἐκ τῆς ἐν

priority in leading us to the knowledge of God, and therefore have a kind of preliminary status, namely, the modes according to being, motion, and difference. Through these, God becomes known to us, insofar as we gather from created beings the implicit traces of God as creator, provider, and judge. They said, finally, that the two remaining modes lead to virtue and affinity with God, since through mixture and position, man is molded and shaped into God, and from being a creature passively submits to becoming God, for the eye, as it were, of his intellect beholds the whole implicit trace of God's goodness, and through reason he gives this image a clear and distinct form within himself.[28] For they say that what the pure intellect sees naturally through reverent knowledge it can also passively experience, becoming, through its habit of virtue, the very thing it sees. [1133C]

36 In this way, the fact of being teaches us theology, for it is through being that we seek the cause of beings and learn from them that such a cause exists, without however attempting to know what this cause is in its own essence, for its reflection is not projected outward into beings, on the basis of which we might have been able (if even only minimally) to refer back to it, in the way one infers a cause from its effects. Motion, on the other hand, manifests the providence for beings, and through it we contemplate the unvarying essential identity of beings in their particular species. In seeing these integral modes of distinct existence, we acquire the concept of Him who holds together and preserves them all in an ineffable union, in such a way that each is clearly distinct and marked off from the other, consistent with the principles according to which they were created. Difference, moreover, signifies judgment,[29] which is evident in the

ἑκάστῳ τῶν ὄντων συμμέτρου τῷ ὑποκειμένῳ τῆς οὐσίας φυσικῆς δυνάμεως τῶν καθ' ἕκαστα λόγων εἶναι τὸν Θεὸν παιδευόμεθα.

Πρόνοιαν δέ φημι νῦν[21] οὐ τὴν "ἐπιστρεπτικὴν" καὶ οἷον οἰκονομικὴν τῆς τῶν προνοουμένων, ἀφ' ὧν οὐ δεῖ ἐφ' ἃ δεῖ ἐπαναγωγῆς, ἀλλὰ τὴν συνεκτικὴν τοῦ παντός, καὶ καθ' οὓς τὸ πᾶν προηγουμένως ὑπέστη λόγους συντηρητικήν· καὶ κρίσιν, οὐ τὴν παιδευτικὴν καὶ οἷον κολαστικὴν τῶν ἁμαρτανόντων, ἀλλὰ τὴν σωστικήν καὶ ἀφοριστικὴν τῶν ὄντων διανομήν, καθ' ἣν τῶν γεγονότων ἕκαστα τοῖς καθ' οὓς γεγένηται συνημμένα λόγοις ἀπαράβατον ἔχει τὴν ἐν τῇ φυσικῇ ταὐτότητι ἀναλλοίωτον νομιμότητα, καθὼς ἐξ ἀρχῆς ὁ δημιουργὸς περὶ τοῦ εἶναι καὶ τί εἶναι καὶ πῶς καὶ ὁποῖον ἕκαστον ἔκρινέ τε καὶ ὑπεστήσατο· ἐπεί τοιγε ἡ ἄλλως λεγομένη πρόνοια καὶ κρίσις ταῖς ἡμῶν προαιρετικαῖς ὁρμαῖς παραπεπήγασι, τῶν μὲν φαύλων πολυτρόπως ἀπείργουσαι, πρὸς δὲ τὰ καλὰ σοφῶς ἐπιστρέφουσαι, καὶ τῷ διευθύνειν τὰ οὐκ ἐφ' ἡμῖν ἐναντίως τοῖς ἐφ' ἡμῖν καὶ παροῦσαν καὶ μέλλουσαν καὶ παρελθοῦσαν κακίαν ἐκτέμνουσαι. Οὐκ ἄλλην δὲ καὶ ἄλλην πρόνοιαν διὰ τούτων εἶναι λέγω καὶ κρίσιν. Μίαν γὰρ καὶ τὴν αὐτὴν οἶδα κατὰ τὴν δύναμιν, διάφορον δὲ ὡς πρὸς ἡμᾶς καὶ πολύτροπον τὴν ἐνέργειαν ἔχουσαν.

Τὴν δὲ κρᾶσιν τῶν ὄντων ἤτοι σύνθεσιν τῆς ἡμετέρας γνώμης εἶναι σύμβολον. Κραθεῖσα γὰρ αὕτη ταῖς ἀρεταῖς

just distribution to all things of a natural potential commensurate with the [1133D] substrate of their being (in accordance with the principle of each), by which we are instructed that the wise distributor is God.

37 Now by providence I do not mean "convertive" providence, which is the special ordering of things within the care of providence, returning whatever has gone astray to its proper course, but rather that power which holds the universe together, keeping it aligned with the inner principles according to which it was originally created. And by judgment I do not mean retributive action, which seeks to inflict punishment on sinners, but rather the salutary and differentiated distribution of beings, which assures that all beings, consistent with the principles according to which they were created, possess [1136A] an inviolable and unchanging equilibrium in their natural identity, for from the beginning the Creator judged precisely what each thing would be, and how, and how much it would be, and so brought all things into being.[30] To be sure, providence and judgment are also closely connected with our voluntary impulses, and in various ways prevent us from doing evil. At the same time, they wisely convert us back to what is good, and by directing the course of things that are beyond our control in a manner contrary to what is within our control, they cut off at the root not merely the present evil, but past and future evils as well. Thus I am not saying that there are two kinds of providence and judgment, for they are potentially one and the same, but insofar as they relate to us, they assume different and varied activities.

38 As for the mixture of beings, by which is meant their combination and synthesis, this is a [1136B] symbol of our

καὶ ἑαυτῇ ταύτας κεράσασα, τὸν κατὰ διάνοιαν θεοπρεπέστατον καὶ αὐτὴ συνίστησι κόσμον. Τὴν δὲ θέσιν τοῦ κατὰ γνώμην ἤθους εἶναι διδάσκαλον, ὡς παγίως ἔχειν περὶ τὸ εὖ δόξαν τῷ ῥυθμίζοντι λόγῳ[22] ὀφείλοντος, ἥκιστα τοῖς συμπίπτουσιν ἐκ τῆς κατὰ λόγον βάσεως ἀλλοίωσιν τὴν οἱανοῦν δεχομένου.

39 Συνάψαντες δὲ πάλιν τῇ κινήσει τὴν θέσιν καὶ τὴν κρᾶσιν τῇ διαφορᾷ, εἰς οὐσίαν καὶ διαφορὰν καὶ κίνησιν τὴν τοῦ παντὸς ἀδιαιρέτως διέκριναν ὑπόστασιν, καὶ τῷ κατ' ἐπίνοιαν λόγῳ τεχνικῶς ἐνθεωρεῖσθαι τοῖς αἰτιατοῖς διαφόρως τὸ αἴτιον κατανοήσαντες καὶ εἶναι καὶ σοφὸν εἶναι καὶ ζῶν εἶναι εὐσεβῶς τοῦτο κατέλαβον. Καὶ τὸν περὶ Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος θεοτελῆ καὶ σωτήριον ἐντεῦθεν ἐδιδάχθησαν λόγον, καθ' ὃν οὐ τὸν τοῦ εἶναι μόνον ἁπλῶς τοῦ αἰτίου λόγον μυστικῶς ἐφωτίσθησαν, ἀλλὰ καὶ τὸν τῆς ὑπάρξεως τρόπον εὐσεβῶς ἐμυήθησαν.

40 Καὶ πάλιν κατὰ μόνην τὴν θέσιν πᾶσαν τὴν κτίσιν περιαθρήσαντες τοὺς εἰρημένους πέντε εἰς τρεῖς συνέστειλαν θεωρίας τρόπους, ἐξ οὐρανοῦ καὶ γῆς καὶ τῶν ἐν μέσῳ ἠθικῆς καὶ φυσικῆς καὶ θεολογικῆς φιλοσοφίας διδάσκαλον τὴν κτίσιν εἶναι τῷ καθ' αὑτὴν[23] λόγῳ ἐπεγνωκότες. Πάλιν δὲ ἐκ μόνης τῆς διαφορᾶς τὴν κτίσιν θεωρήσαντες, τουτέστιν ἐκ τῶν περιεχόντων καὶ περιεχομένων, λέγω δὲ τοῦ οὐρανοῦ καὶ τῶν ἐντός, εἰς δύο τοὺς τρεῖς συνήγαγον

mind's inclination. For when it has been mixed with the virtues, and combined itself in a mixture with them, it also constitutes an intelligible cosmos most suitable for God. Position, finally, trains character consistent with the inclination of the mind, which is obliged to remain fixed in its notion of the good, owing to the ordering power of reason, and thus will hardly accept any change in the relations it has established with things on the basis of reason.[31]

Therefore, insofar as they united position with motion, and mixture with difference, the saints distinguished without division the subsistence of all things in terms of being, difference, and motion. And having seen, by means of a methodical, higher use of reason, how the one cause is variously contemplated in its effects, they piously understood that the cause exists, is wise, and is something living. From this they learned the divinizing and salvific principle of the Father, the Son, and the Holy Spirit, [1136C] by which they were mystically enlightened, not simply concerning the principle of causality, but were piously initiated with respect to the mode of God's existence. 39

Moreover, having closely considered the whole of creation from the point of view of position alone, they reduced the five aforementioned modes of contemplation to three, and they understood from heaven, earth, and what is between them, that creation is the teacher of ethical, natural, and theological philosophy, in accordance with its own inner principle. And again, having contemplated creation solely from the point of view of difference, that is, from the distinction between the containing and the contained—by which I mean heaven and all that is contained beneath it—they reduced the three modes to two, namely, to wisdom 40

τρόπους, σοφίαν φημὶ καὶ φιλοσοφίαν, τὴν μὲν ὡς περιεκτικὴν καὶ πάντας θεοπρεπῶς τοὺς εὐσεβεῖς ἐπ' αὐτῆς λεγομένους ἐπιδεχομένην τρόπους, καὶ τοὺς περὶ τῶν ἄλλων ἐντὸς ἑαυτῆς μυστικούς τε καὶ φυσικοὺς περικλείουσαν λόγους, τὴν δὲ ὡς ἤθους καὶ γνώμης, πράξεώς τε καὶ θεωρίας, καὶ ἀρετῆς καὶ γνώσεως συνεκτικήν, καὶ οἰκειότητι σχετικῇ πρὸς τὴν σοφίαν ὡς αἰτίαν ἀναφερομένην.

41 Καὶ πάλιν κατὰ μόνην τὴν κρᾶσιν, ἤτοι τὴν ἐναρμόνιον τοῦ παντὸς σύνθεσιν, τὴν κτίσιν κατανοήσαντες, καὶ διὰ πάντων τῶν ἀλλήλοις ἀρρήτως εἰς ἑνὸς συμπλήρωσιν κόσμου συνδεδεμένων μόνον τὸν συνδέοντα καὶ ἐπισφίγγοντα τῷ ὅλῳ τὰ μέρη καὶ ἀλλήλοις δημιουργὸν ἐννοήσαντες Λόγον,[24] τοὺς δύο εἰς ἕνα θεωρίας συνέκλεισαν τρόπον, καθ' ὃν ἁπλῇ προσβολῇ διὰ τῶν ἐν τοῖς οὖσι λόγων πρὸς τὸ αἴτιον <τὸν>[25] νοῦν διαπορθμεύσαντες, καὶ μόνῳ αὐτῷ ὡς συναγωγῷ τῶν ἐξ αὐτοῦ πάντων καὶ ἑλκτικῷ προσδήσαντες, τοῖς καθ' ἕκαστα τῶν ὅλων τῷ ὑπερβαθῆναι οὐκέτι διαχεόμενοι λόγοις, διὰ τοῦ πεπεῖσθαι σαφῶς μόνον τὸν Θεὸν κυρίως εἶναι λοιπὸν ἐκ τῆς πρὸς τὰ ὄντα ἀκριβοῦς ἐνατενίσεως, καὶ οὐσίαν τῶν ὄντων καὶ κίνησιν καὶ τῶν διαφερόντων εὐκρίνειαν, καὶ συνοχὴν ἀδιάλυτον τῶν κεκραμμένων, καὶ ἵδρυσιν ἀμετάθετον τῶν τεθειμένων, καὶ πάσης ἁπλῶς τῆς ὁπωσοῦν νοουμένης οὐσίας καὶ κινήσεως καὶ διαφορᾶς, κράσεώς τε καὶ θέσεως αἴτιον, σοφῶς δι' ἐμφεροῦς ὁμοιότητος τὴν κατὰ τὸν αἰσθητὸν αἰῶνα μυστικὴν θεωρίαν ἐπὶ τὸν κατὰ διάνοιαν ἐν πνεύματι διὰ τῶν ἀρετῶν συμπληρούμενον κόσμον μετήνεγκαν, καθ' ἣν

and philosophy: to wisdom, for it contains and receives in a God-befitting manner all the reverent [1136D] modes that pertain to it, enclosing within itself all the natural and hidden principles of the other modes; and to philosophy, for it unifies character and choice, practice and contemplation, and virtue and knowledge, and through affinity of relation refers them to wisdom as their cause.

41 And again, having understood creation solely in light of mixture, that is, seeing the harmonious synthesis of everything ineffably interconnected in the unfolding of a single, harmonious cosmos, their intellect was drawn exclusively to the Creator [1137A] Word, who binds and secures all the various parts into a whole, and so they further reduced the two modes of contemplation to one mode, according to which, by means of a simple movement, they transported their intellect through the principles of beings to their cause, and bound it to that cause alone, which gathers and unifies all that comes forth from it, and, in this way, they were no longer scattered in multiplicity, but had risen above the particular principles of individual beings, being clearly persuaded by their careful attention to beings that God alone is properly the being and motion of beings, the judicious distinction of things that are different, the irreducible coherence of things that are mixed,[32] the immovable foundation of whatever is placed in position, and in general the cause of every being however understood, and of motion, difference, mixture, and position. Having reached this stage, they wisely transferred, through a close likeness, the hidden contemplation of the sensible world [1137B] to that higher world of the mind in the spirit, a world that comes to its fulfillment through the practice of the virtues. Through this

τοὺς εἰρημένους τρόπους εἰς ἕνα συναγαγόντες τὸν διαφόροις ἀρετῶν εἴδεσι τὴν τοῦ κατὰ διάνοιαν γνωμικοῦ κόσμου οὐσίαν ἐκπληροῦντα δι' ὅλου λόγον μονώτατον ἑαυτοῖς, ὡς ἐφικτόν, ἐναπομόρξαντο, πάντας δηλαδὴ περάσαντες τοὺς τῶν ὄντων καὶ αὐτοὺς τοὺς τῶν ἀρετῶν λόγους, μᾶλλον δὲ μετὰ τούτων πρὸς τὸν ὑπὲρ τούτους, καὶ εἰς ὃν οὗτοι καὶ ἐξ οὗ τὸ εἶναι τούτοις ἐστὶν ὑπερούσιον καὶ ὑπεράγαθον Λόγον ἀγνώστως ἀναδραμόντες· καὶ ὅλοι ὅλῳ κατά τὸ ἐφικτὸν τῆς ἐνούσης αὐτοῖς φυσικῆς δυνάμεως ἑνωθέντες τοσοῦτον ἐνδεχομένως ὑπ' αὐτοῦ ἐποιώθησαν, ὥστε καὶ ἀπὸ μόνου γνωρίζεσθαι, οἷον *ἔσοπτρα* διειδέστατα [see Wis 7:26], ὅλου τοῦ ἐνορῶντος Θεοῦ Λόγου τὸ εἶδος ἀπαραλείπτως διὰ τῶν θείων αὐτοῦ γνωρισμάτων φαινόμενον ἔχοντες, τῷ ἐλλειφθῆναι μηδένα τῶν παλαιῶν χαρακτήρων, οἷς μηνύεσθαι πέφυκε τὸ ἀνθρώπινον, πάντων εἰξάντων τοῖς ἀμείνοσιν, οἷον ἀὴρ ἀφεγγὴς φωτὶ δι' ὅλου μετεγκραθείς.

20a. Θεωρία εἰς τὸν Μελχισεδέκ

1142 Ὅπερ, οἶμαι, γνοὺς καὶ παθὼν ὁ θαυμαστὸς ἐκεῖνος καὶ μέγας Μελχισεδέκ, περὶ ὃν τὰ μεγάλα καὶ θαυμαστὰ παρὰ τῇ Γραφῇ ὁ θεῖος διεξέρχεται λόγος [see Gen 14:18–20], χρόνου καὶ φύσεως ὑπεράνω γενέσθαι καὶ ὁμοιωθῆναι τῷ Υἱῷ τοῦ Θεοῦ κατηξιώθη, τοιοῦτος ἕξει δηλαδὴ κατὰ τὴν

act of contemplation the saints gathered up the aforementioned modes into one, and they shaped within themselves, as much as was possible, the absolutely unique principle, which, with the different forms of virtues, totally fills the substance of the world of the willing mind, having passed beyond not simply the principles of being, but also the principles of the virtues themselves, or rather with these principles they arrived at the One who is beyond them, for they hastened upward in a manner beyond ordinary knowledge to the Word who transcends all being and goodness, for He is both the source and final perfection of their being. Having been wholly united with the whole Word, within the limits of what their own inherent natural potency allows, as much as may be, they were imbued with His own qualities, so that, like the clearest of *mirrors,*[33] they are now visible only as reflections [1137C] of the undiminished form of God the Word, who gazes out from within them, for they possess the fullness of His divine characteristics, yet none of the original attributes that naturally define human beings have been lost, for all things have simply yielded to what is better, like air—which in itself is not luminous—completely mixed with light.

20a. Contemplation of Melchizedek

42 This, I think, is what that wondrous and great man, Melchizedek, whose great and wondrous deeds are described in Holy Scripture, learned through experience, for he was deemed worthy to transcend time and nature and [1137D] to become like the Son of God. Having acquired the

χάριν ὡς ἐφικτὸν γενόμενος, οἷος αὐτὸς ὁ δοτὴρ τῆς χάριτος κατὰ τὴν οὐσίαν ὑπάρχων πιστεύεται. Τὸ γὰρ *ἀπάτωρ καὶ ἀμήτωρ καὶ ἀγενεαλόγητος* [Hbr 7:3] περὶ αὐτοῦ λεγόμενον, οὐκ ἄλλο μηνύειν ὑπονοῶ ἢ τὴν ἐγγενομένην αὐτῷ ἐκ τῆς κατ' ἀρετὴν ἀκροτάτης χάριτος τελείαν τῶν φυσικῶν γνωρισμάτων ἀπόθεσιν [see Eph 4:22]· τὸ δὲ *μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχειν* [Hbr 7:3], τὴν χρόνου παντὸς καὶ αἰῶνος ἰδιότητα περιγράφουσαν γνῶσιν, καὶ πάσης ὑλικῆς καὶ ἀΰλου οὐσίας τὴν ὕπαρξιν ὑπερβαίνουσαν θεωρίαν μαρτυρεῖ· τὸ δὲ *ἀφωμοιωμένος τῷ Υἱῷ τοῦ Θεοῦ μένει ἱερεὺς εἰς τὸ διηνεκές* [Hbr 7:3], τάχα τὸ[26] μέχρι τέλους καθ' ἕξιν ἄτρεπτον τῆς θεοειδεστάτης ἀρετῆς καὶ τῆς θείας καὶ πρὸς τὸν Θεὸν ἐνατενίσεως τὸ νοερὸν ὄμμα ἀνεπίμυστον δυνηθῆναι φυλάξαι παραδηλοῖ. Τῇ φύσει γὰρ ἡ ἀρετὴ μάχεσθαι πέφυκε καὶ χρόνῳ καὶ αἰῶνι ἡ ἀληθὴς θεωρία, ἵνα ἡ μὲν ἀδούλωτος μένοι τοῖς ἄλλοις ὅσα μετὰ Θεὸν εἶναι πιστεύεται καὶ ἀκράτητος, ὡς Θεὸν μόνον εἰδυῖα γεννήτορα, ἡ δὲ ἀπερίγραφος, οὐδενὶ τῶν ἀρχὴν ἢ τέλος ἐχόντων ἐναπομένουσα, ὡς Θεὸν δι' ἑαυτῆς εἰκονίζουσα τὸν πάσης ἀρχῆς καὶ τέλους ὁριστικόν, καὶ πᾶσαν νόησιν τῶν νοούντων κατ' ἔκστασιν ἄρρητον πρὸς ἑαυτὸν ἕλκοντα.

43 Ἐξ ὧν ἡ θεία ὁμοίωσις δείκνυται, γνώσεώς τέ φημι καὶ ἀρετῆς, καὶ δι' ὧν ἡ εἰς μόνον τὸν Θεὸν ἀκλόνητος ἀγάπη τοῖς ἀξίοις φυλάττεται, καθ' ἣν τὸ τῆς υἱοθεσίας ἀξίωμα θεοπρεπῶς διδόμενον διηνεκῶς *ἐντυγχάνειν Θεῷ* καὶ παρεστάναι χαρίζεται [Hbr 7:25], πρὸς δυσώπησιν αὐτὴν τοῦ

divine likeness (as far as is possible), he became by grace what the Giver of grace is by nature. For it is said of him that he was *without father or mother or genealogy,* which I understand to mean the complete setting aside of natural characteristics through the highest gift of grace in accordance with virtue. That *he has,* moreover, *neither beginning of days nor end of life,* points both to knowledge that is not limited by the properties of time and the present age, [1140A] and to contemplation that transcends all material and immaterial being. When it says, finally, that *being likened to the Son of God he remains a priest forever,* we are probably to understand that, owing to his permanent acquisition of the most divinely formative virtue and his unwavering divine attention to God, he was able to keep the eye of his intellect unblinking to the end. For virtue is accustomed to fight against nature, and true contemplation against time and the age; the former so that it might not be enslaved to or subdued by all those things considered after God (for it acknowledges only God as the Creator), the latter so that it might remain unbounded, for it cannot abide to linger among things that have a beginning and an end, since it is an image of God, who is the boundary of every beginning and end, and who draws to Himself, by means of an unspeakable ecstasy, every intellection of intelligible beings. [1140B]

43 From these things—I mean from knowledge and virtue—the divine likeness is manifested, and by means of them the steadfast love of God alone is maintained among the worthy. In accordance with this love, the dignity of adoption is bestowed in a manner befitting God, and grants those who receive it the privilege to stand in God's presence and *petition Him* continually. At the same time, it endows them

ἐντυγχάνοντος τὴν θείαν ὁμοίωσιν παρεχόμενον. Ὅθεν εἰκότως ὑπολαμβάνω μὴ διὰ χρόνου καὶ φύσεως, ὑφ' ἃ φυσικῶς ἐτέλει ὁ μέγας Μελχισεδέκ, βίῳ καὶ λόγῳ ὑπερβαθέντων ἤδη καὶ παντελῶς καταλελειμμένων, προσαγορευθῆναι δεῖν ὁ θεῖος αὐτὸν ἐδικαίωσε Λόγος [see Heb 7:2] ἀλλ' ἐξ ὧν καὶ δι' ὧν ἑαυτὸν μετεποίησε γνωμικῶς, ἀρετῆς λέγω καὶ γνώσεως, ὀνομασθῆναι. Ἐφ' ὧν γὰρ ἡ γνώμη γενναίως διὰ τῶν ἀρετῶν τὸν δυσμαχώτατον τῆς φύσεως κατηγωνίσατο νόμον, καὶ τὴν χρόνου καὶ αἰῶνος ἰδιότητα διὰ γνώσεως ἀχράντως ἡ τοῦ νοῦ ὑπερίπταται κίνησις, τούτοις οὐκ ἔστιν ἐπιφημίσαι δίκαιον τῶν ἀπολειφθέντων ὡς γνώρισμα τὴν ἰδιότητα, ἀλλὰ μᾶλλον τὴν τῶν προσληφθέντων μεγαλοπρέπειαν, ἐξ ὧν καὶ ἐν οἷς μόνον εἰσὶ λοιπὸν καὶ ἐπιγινώσκονται. Ἐπεὶ καὶ ἡμεῖς φυσικῶς τοῖς ὁρατοῖς ἐπιβάλλοντες ἐκ τῶν χρωμάτων τὰ σώματα καὶ γνωρίζομεν καὶ ὀνομάζομεν, οἷον ὡς φῶς τὸν πεφωτισμένον ἀέρα, καὶ πῦρ τὴν οἱανοῦν πυρὸς ἐξημμένην ὕλην, καὶ λευκὸν τὸ λελευκασμένον σῶμα, καὶ ὅσα ἄλλα τοιουτότροπα.

44 Εἰ τοίνυν γνωμικῶς τὴν ἀρετὴν τῆς φύσεως καὶ τῶν κατ' αὐτὴν ἁπάντων προετίμησε, διὰ τὴν καλὴν τοῦ ἐφ' ἡμῖν ἀξιώματος αἵρεσιν, καὶ πάντα χρόνον καὶ αἰῶνα κατὰ τὴν γνῶσιν ὑπερηκόντισε, πάντα ὅσα μετὰ Θεὸν κατόπιν ἑαυτοῦ γνωστικῶς κατὰ τὴν θεωρίαν ποιησάμενος, οὐδενὶ τῶν ὄντων ἐμμείνας ᾧ ἐπιθεωρεῖται τὸ οἱονοῦν[27] πέρας ὁ θεῖος Μελχισεδέκ, πρὸς δὲ τὰς θείας καὶ ἀνάρχους καὶ

with the divine likeness so that God might be moved by their requests. Therefore I reasonably assume that the divine Word gave him the right to be called "Melchizedek,"[34] not in accordance with time and nature (to which this great man was naturally subject, but which were already transcended and entirely left behind by means of his life and reason), but to be named from the things by which he voluntarily transformed himself, I mean virtue and knowledge. For those in whom inclination, by means of the virtues, has prevailed nobly against the unconquerable law of nature, and in whom the motion of the intellect, by means of knowledge, soars inviolate over the property of time [1140C] and the age—these, I say, we should not characterize by the property of the things they have abandoned, but rather to name them from the magnificence of what they have assumed, for which and in which alone, henceforth, they exist and are known. For we too, when naturally apprehending visible things, both recognize and give names to them based on the color of their bodies, as when we call air that has been suffused with light by the name of light, or anything material that is burning by the name of fire, or a brightly whitened body by the name of white, and so on.

44 If, then, he deliberately chose virtue over nature (and everything that comes with nature) through the noble acquisition of the dignity that lies within our reach, and by knowledge vaulted over every time and [1140D] age, and cognitively through contemplation left behind all that comes after God, hurrying past whatever was marked by any kind of limit or boundary, the divine Melchizedek unfolded his intellect to the divine, beginningless, and immortal rays

ἀθανάτους τοῦ Θεοῦ καὶ Πατρὸς ἀκτίνας τὸν νοῦν ἀνεπέτασεν καὶ ἐκ[28] τοῦ Θεοῦ διὰ τοῦ Λόγου κατὰ χάριν ἐν Πνεύματι γεγέννηται, καὶ σῴαν καὶ ἀληθῆ ἐν ἑαυτῷ φέρει τοῦ γεννήσαντος Θεοῦ τὴν ὁμοίωσιν, ἐπεὶ καὶ πᾶσα γέννησις ταὐτὸν τῷ γεννῶντι πέφυκεν ἀποτελεῖν τὸ γεννώμενον· *τὸ γὰρ γεγεννημένον*, φησίν, *ἐκ τῆς σαρκὸς σάρξ ἐστι, καὶ τὸ*[29] *γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά ἐστιν* [John 3:6], εἰκότως οὐκ ἐκ τῶν φυσικῶν καὶ χρονικῶν ἰδιωμάτων, οἷς "πατήρ" τε καὶ "μήτηρ" καὶ "γενεαλογία," "ἀρχή" τε καὶ "τέλος ἡμερῶν" περιέχεται, ἅπερ φθάσας ἑαυτοῦ παντελῶς ὑπελύσατο,[30] ἀλλ' ἐκ τῶν θείων καὶ μακαρίων γνωρισμάτων, οἷς τὸ εἶδος ἑαυτῷ μετεποίησεν, ὠνομάσθη, ὧν οὐκ ἐφικνεῖται οὐ χρόνος, οὐ φύσις, οὐ λόγος, οὐ νοῦς, οὐδ' ἄλλο τι κατὰ περιγραφὴν φάναι τῶν ὄντων οὐδέν. *Ἀπάτωρ οὖν καὶ ἀμήτωρ καὶ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν, μήτε τέλος ζωῆς ἔχων* [Hbr 7:3], ἀναγέγραπται ὁ μέγας Μελχισεδέκ, ὡς ὁ ἀληθὴς τῶν θεοφόρων ἀνδρῶν τὰ περὶ αὐτοῦ διεσάφησε λόγος, οὐ διὰ τὴν φύσιν τὴν κτιστὴν καὶ ἐξ οὐκ ὄντων, καθ' ἣν τοῦ εἶναι ἤρξατό τε καὶ ἔληξεν, ἀλλὰ διὰ τὴν χάριν τὴν θείαν καὶ ἄκτιστον, καὶ ἀεὶ οὖσαν ὑπὲρ πᾶσαν φύσιν καὶ πάντα χρόνον, ἐκ τοῦ ἀεὶ ὄντος Θεοῦ, καθ' ἣν δι' ὅλου μόνην ὅλος γνωμικῶς γεννηθεὶς ἐπιγινώσκεται.

45 Μόνος δὲ τοῦτο ὢν τῇ Γραφῇ τετήρηται, ὡς πρῶτος ἴσως ὑπὲρ τὴν ὕλην καὶ τὸ εἶδος κατὰ τὴν ἀρετὴν γενόμενος, ἅπερ διὰ τοῦ *ἀπάτωρ καὶ ἀμήτωρ καὶ ἀγενεαλόγητος* δηλοῦσθαι δύναται, καὶ ὡς πάντα τὰ ὑπὸ χρόνον καὶ αἰῶνα κατὰ τὴν γνῶσιν παρελθών, ὧν τὸ εἶναι χρονικῶς

of God the Father, and was begotten of God through the Word in the Spirit by grace, so that he now bears within himself, unblemished and fully realized, the likeness of God the begetter, for birth creates identity between the begetter and the begotten, which is why Scripture says that *what is begotten of flesh is flesh, and what is begotten of the Spirit is spirit,* [1141A] from which it follows that he was not named from any natural or temporal properties—such as "father" and "mother," or "genealogy," or "beginning" and "end of days"—for he left these things behind and was completely released from them, and instead was named from those divine and blessed characteristics in the image of which he remade himself, and these cannot be touched by time, nature, reason, intellect, or by any being enclosed in a finite frame. Therefore the great Melchizedek is said to be *without father or mother or genealogy, having neither beginning of days nor end of life,* just as our God-bearing fathers have truly said, that is, not on account of his human nature, which was created out of nothing, and by virtue of which he had both a beginning and an end, but on account of divine and uncreated grace, which exists eternally and is beyond all nature [1141B] and time, for it is the grace of the eternal God, and it was solely by this that he was begotten—wholly and willingly—and solely from this that he can now be known.[35]

45 He alone in this respect is mentioned by Scripture, probably because he was the first who through virtue passed beyond both matter and form[36] (which may be understood as his being *without father or mother or genealogy*), and by knowledge he surpassed all things subject to time and the age, things whose temporal existence began with their creation

τῆς γενέσεως ἤρξατο τὸ ποτὲ εἶναι οὐκ ἠρνημένης, οὐδ' ὁτιοῦν τῷ κατὰ διάνοιαν θείῳ δρόμῳ ἐνσκάσας, ὅπερ σημαίνει τυχὸν τὸ *μήτε ἀρχὴν ἡμερῶν μήτε τέλος ζωῆς ἔχειν* [Hbr 7:3]· καὶ ὡς ἐξηρημένως, κρυφίως τε καὶ σεσιγημένως, καὶ συνελόντα εἰπεῖν, ἀγνώστως, μετὰ πᾶσαν τῶν ὄντων ἁπάντων[31] ἀφαίρεσιν κατὰ νοῦν εἰς αὐτὸν εἰσδὺς τὸν Θεόν, καὶ ὅλος ὅλῳ ποιωθείς τε καὶ μεταποιηθείς,[32] ὅπερ τό, *ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ μένει ἱερεὺς εἰς τὸ διηνεκὲς* [Hbr 7:3] ὑπεμφαίνειν δύναται. Πᾶς γάρ τις τῶν ἁγίων, οὕτινος κατ' ἐξαίρετον ἀπήρξατο καλοῦ, κατ' αὐτὸ καὶ τύπος εἶναι τοῦ δοτῆρος Θεοῦ ἀνηγόρευται. Καθ' ὃ σημαινόμενον καὶ οὗτος ὁ μέγας Μελχισεδὲκ διὰ τὴν ἐμποιηθεῖσαν αὐτῷ θείαν ἀρετὴν εἰκὼν εἶναι κατηξίωται Χριστοῦ τοῦ Θεοῦ, καὶ τῶν ἀποῤῥήτων αὐτοῦ μυστηρίων, εἰς ὃν πάντες μὲν οἱ ἅγιοι συνάγονται ὡς ἀρχέτυπον καὶ τῆς ἐν ἑκάστῳ αὐτῶν τοῦ καλοῦ ἐμφάσεως αἴτιον, μάλιστα δὲ οὗτος, ὡς τῶν ἄλλων ἁπάντων πλείους ἐν ἑαυτῷ φέρων τοῦ Χριστοῦ τὰς ὑποτυπώσεις.

20b. Ἐξήγησις εἰς τὸν Κύριον, περὶ τῶν λεγομένων εἰς τὸν Μελχισεδέκ

46 Μονώτατος γὰρ ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς Χριστὸς φύσει καὶ ἀληθείᾳ *ἀπάτωρ ἐστὶ καὶ ἀμήτωρ καὶ ἀγενεαλόγητος, καὶ μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων* [Hbr 7:3]· *ἀμήτωρ* μὲν διὰ τὸ ἄϋλον καὶ ἀσώματον καὶ παντελῶς ἄγνωστον τῆς ἄνω ἐκ τοῦ Πατρὸς προαιωνίου γεννήσεως· *ἀπάτωρ* δὲ κατὰ τὴν κάτω καὶ χρονικὴν ἐκ τῆς

(for creation did not deny them their being in time), without stumbling over them in his mind as he followed his divine course, which is perhaps what *having neither beginning of days nor end of life* means. And so transcendentally, secretly, silently, and, to put it briefly, in a manner beyond knowledge, following the total negation of all beings from thought, he entered into God Himself, and was wholly transformed, receiving all the qualities of God, [1141C] which we may take as the meaning of *being likened to the Son of God he remains a priest forever.* For every saint who has made exemplary progress in beauty is thereby said to be a type of God the giver. Consistent with this principle, the great Melchizedek, having been imbued with divine virtue, was deemed worthy to become an image of Christ God and His unutterable mysteries, for in Him all the saints converge as to an archetype, to the very cause of the manifestation of the Beautiful that is realized in each of them, and this is especially true of this saint, since he bears within himself more prefigurations of Christ than all the rest. [1141D]

20b. Application to the Lord of what was said regarding Melchizedek

46 For alone, and in a way without any parallel whatsoever, our Lord and God, Jesus Christ, is by nature and in truth *without father, mother, or genealogy, having neither beginning of days nor end of life.* He is *without mother* according to His immaterial, bodiless, and utterly unknowable birth on high from the Father before the ages. He is *without father* according to His temporal and bodily birth on earth from His

μητρὸς καὶ ἐνσώματον γέννησιν, ἧς κατὰ τὴν σύλληψιν τὸ διὰ σπορᾶς εἶδος οὐ καθηγήσατο·[33] *ἀγενεαλόγητος* δὲ ὡς ἀμφοῖν αὐτοῦ τῶν γεννήσεων τὸν τρόπον ἔχων καθόλου τοῖς πᾶσιν ἄβατον καὶ ἀκατάληπτον. Τὸ δὲ *μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων*, ὡς ἄναρχος καὶ ἀτελεύτητος καὶ παντελῶς ἄπειρος, οἷα φύσει Θεός· *μένει δὲ ἱερεὺς εἰς τὸν αἰῶνα*, ὡς μηδενὶ θανάτῳ κακίας ἢ φύσεως τοῦ εἶναι παυόμενος [see Hbr 7:23], ὅτι Θεὸς καὶ πάσης τῆς κατὰ φύσιν καὶ ἀρετὴν ζωῆς χορηγός. Μὴ νόμιζε δὲ ταύτης τινὰ ἀμοιρεῖν τῆς χάριτος, ἐπειδὴ περὶ μόνου τοῦ μεγάλου Μελχισεδὲκ ὁ λόγος αὐτὴν διωρίσατο. Πᾶσι γὰρ ἴσως ὁ Θεὸς τὴν πρὸς σωτηρίαν φυσικῶς ἐνέθηκε δύναμιν, ἵνα ἕκαστος βουλόμενος τῆς θείας μεταποιεῖσθαι χάριτος δύνηται, καὶ θέλων Μελχισεδὲκ γενέσθαι καὶ Ἀβραὰμ καὶ Μωϋσῆς, καὶ ἁπλῶς πάντας μεταφέρειν εἰς ἑαυτὸν τοὺς ἁγίους, μὴ κωλύηται, οὐκ ὀνόματα καὶ τόπους ἀμείβων, ἀλλὰ τρόπους καὶ πολιτείαν μιμούμενος.

20c. Θεωρία ἄλλη εἰς τὸν Μελχισεδέκ

47 Πᾶς τοιγαροῦν *τὰ μέλη νεκρώσας τὰ ἐπὶ τῆς γῆς* [Col 3:5], καὶ ὅλον ἑαυτοῦ *τῆς σαρκὸς* ἀποσβέσας *τὸ φρόνημα* [see Rom 8:6; Eph 6:16], καὶ τὴν πρὸς αὐτὴν δι' ὅλου σχέσιν ἀποσεισάμενος, δι' ἧς ἡ τῷ Θεῷ μόνῳ χρεωστουμένη παρ' ἡμῶν ἀγάπη μερίζεται, καὶ ἀρνησάμενος πάντα τὰ τῆς σαρκὸς καὶ τοῦ κόσμου γνωρίσματα τῆς θείας ἕνεκεν χάριτος, ὥστε καὶ λέγειν δύνασθαι μετὰ τοῦ μακαρίου Παύλου τοῦ ἀποστόλου, *τίς ἡμᾶς χωρίσει ἀπὸ*

mother, in whose conception the seed of man did not take precedence. He is *without genealogy* because [1144A] the manner of both of His births is wholly inaccessible and incomprehensible to all. And He has *neither beginning of days nor end of life* insofar as He is without beginning or end, being absolutely infinite, for He is God by nature. *He remains a priest forever,* for His being is immune to death by vice or nature, for He is God and the source of all natural and virtuous life. And you must not think that no one else can have a share in this grace simply because Scripture speaks of it solely with respect to the great Melchizedek, for in all human beings God has placed the same power that leads naturally to salvation, so that anyone who wishes is able to lay claim to divine grace, and is not prevented, if he so desires, from becoming a Melchizedek, an Abraham, or a Moses, and from simply transferring all the saints to himself, [1144B] not by exchanging names or places, but by imitating their manner and way of life.

20c. Another contemplation of Melchizedek

47 Everyone therefore who has *put to death his members that are on the earth,* and who has extinguished completely his *carnal way of thinking* and wholly swept away his relationship to the flesh—which divides the love that we owe to God alone—and who has rejected all the characteristics of the flesh and the world for the sake of divine grace, so that he can say with the blessed apostle Paul: *Who will separate us from the*

τῆς ἀγάπης τοῦ Χριστοῦ; [Rom 8:35] καὶ τὰ ἑξῆς, ὁ τοιοῦτος *ἀπάτωρ καὶ ἀμήτωρ καὶ ἀγενεαλόγητος* [Hbr 7:3] κατὰ τὸν μέγαν Μελχισεδὲκ γέγονεν, οὐκ ἔχων ὅπως ὑπὸ σαρκὸς κρατηθῇ καὶ φύσεως διὰ τὴν γεγενημένην πρὸς τὸ Πνεῦμα συνάφειαν.

20d. Θεωρία εἰς τὸ *Μήτε ἀρχὴν ἡμερῶν ἔχειν, μήτε τέλος ζωῆς* [Hbr 7:3]

48 Εἰ δὲ καὶ ἑαυτὸν πρὸς τούτοις ἠρνήσατο τὴν ἰδίαν *ἀπολέσας ψυχήν*, κατὰ τὴν λέγουσαν θείαν φωνήν, *ὅ*[34] *ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν* [Mt 10:39; see Lk 9:24], τουτέστι τὴν παροῦσαν ζωὴν μετὰ τῶν αὐτῆς θελημάτων τῆς κρείττονος ἕνεκεν προϊέμενος, *ζῶντα δὲ καὶ*[35] *ἐνεργοῦντα*, μονώτατον τὸν τοῦ *Θεοῦ Λόγον* κέκτηται, *διϊκνούμενον* κατ' ἀρετὴν καὶ γνῶσιν *ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος* [Hbr 4:12], καὶ μηδὲν τὸ παράπαν τῆς αὐτοῦ παρουσίας ἄμοιρον ἔχει, γέγονε καὶ ἄναρχος καὶ ἀτελεύτητος, τὴν χρονικὴν μηκέτι φέρων ἐν ἑαυτῷ κινουμένην ζωήν, τὴν ἀρχὴν καὶ τέλος ἔχουσαν καὶ πολλοῖς δονουμένην παθήμασι, μόνην δὲ τὴν θείαν τοῦ ἐνοικήσαντος Λόγου καὶ ἀΐδιον καὶ μηδενὶ θανάτῳ περατουμένην.

20e. Θεωρία εἰς τὸ *Μένει ἱερεὺς εἰς τὸν αἰῶνα* [see Hbr 7:3, 17]

49 Εἰ δὲ καὶ προσοχῇ πολλῇ τῷ ἰδίῳ ἐπαγρυπνεῖν οἶδε χαρίσματι, διὰ πράξεως καὶ θεωρίας τῶν ὑπὲρ φύσιν καὶ

love of Christ?, along with the words that follow, has become like the great Melchizedek, *without father, mother, or genealogy,* since he is no longer subject to the flesh or nature, having been intimately joined to the Spirit. [1144C]

20d. Contemplation on the words: *Having neither beginning of days nor end of life*

48 If, in addition to these things, he should also deny himself, *having lost his life,* according to the divine voice, which says: *He who loses his own life for my sake, will find it*—that is, whoever casts aside this present life and its desires for the sake of the better life—will acquire the *living, and active,* and absolutely unique *Word of God,* who through virtue and knowledge *penetrates to the division between soul and spirit,* so that absolutely no part of his existence will remain without a share in His presence, and thus he becomes without beginning or end, no longer bearing within himself the movement of life subject to time, which has a beginning and an end, and which is agitated by many passions, but possesses only the divine and eternal life of the Word dwelling within him, which is in no way bounded by death.[37] [1144D]

20e. Contemplation of the words: *He remains a priest forever*

49 And if he knows how, with much attention, to maintain careful watch over the gift he has received, and if through

χρόνον ἐπιμελούμενος[36] ἀγαθῶν, γέγονε καὶ ἱερεὺς διηνεκὴς καὶ αἰώνιος, νοερῶς ἀεὶ τῆς θείας ἀπολαύων ὁμιλίας, καὶ διὰ τὸ μιμεῖσθαι τῇ περὶ τὸ καλὸν κατὰ τὴν γνώμην ἀτρεψίᾳ τὸν κατὰ φύσιν ἄτρεπτον μὴ κωλυόμενος ἰουδαϊκῶς ἁμαρτίας θανάτῳ *εἰς τὸ διηνεκὲς παραμένειν* [see Hbr 7:3, 23], καὶ *θυσίαν προσφέρειν αἰνέσεως* καὶ *ἐξομολογήσεως* [see Hbr 13:15], ἐνδόξως θεολογῶν ὡς δημιουργὸν τῶν ἁπάντων καὶ εὐγνωμόνως εὐχαριστῶν ὡς προνοητῇ καὶ κριτῇ τῶν ὅλων δικαίῳ, ἐν τῷ κατὰ διάνοιαν θείῳ θυσιαστηρίῳ, *ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες* [Hbr 13:10]. Οὐ γὰρ οἷόν τε μυστικῶν θείας γνώσεως ἄρτων καὶ *κρατῆρος* ζωτικοῦ *σοφίας* [see Prov 9:1–6] μεταλαχεῖν τοὺς μόνῳ στοιχοῦντας[37] τῷ γράμματι, καὶ ἀλόγων θυσίαις παθῶν πρὸς σωτηρίαν ἀρκουμένους, καὶ *τὸν μὲν θάνατον τοῦ Ἰησοῦ* διὰ τῆς καθ' ἁμαρτίαν ἀργίας *καταγγέλλοντας* [see 1 Cor 11:26], τὴν δὲ ἀνάστασιν αὐτοῦ, ὑπὲρ ἧς καὶ δι' ἣν ὁ θάνατος γέγονε, διὰ τῆς κατὰ νοῦν θεωρίας, τῆς ἐν δικαιοσύνῃ ἔργων ἀγαθῶν πεφωτισμένης, οὐχ ὁμολογοῦντας, καὶ τὸ μὲν θανατωθῆναι σαρκὶ εὖ μάλα προθύμως ἑλομένους, τὸ δὲ ζωοποιηθῆναι καὶ Πνεύματι οὐδ' ὁπωσοῦν ἀνασχομένους, ἔτι τῆς κατ' αὐτοὺς σκηνῆς ἐχούσης στάσιν διὰ τὸ μήπω πεφανερῶσθαι αὐτοῖς τὴν διὰ λόγου καὶ γνώσεως τῶν ἁγίων ὁδόν, ἥτις ἐστὶν ὁ Λόγος τοῦ Θεοῦ ὁ εἰπών, *ἐγώ εἰμι ἡ ὁδός* [John 14:6], καὶ ἀπὸ τοῦ σάρκα Λόγον εἰδέναι διὰ πρακτικῆς τὸν Κύριον ἐπὶ τὴν *ὡς μονογενοῦς παρὰ Πατρὸς δόξαν, τὴν πλήρη χάριτος καὶ ἀληθείας* [John 1:14], διὰ θεωρίας ἐλθεῖν οὐκ ἐφιεμένους.

ascetic practice and contemplation he cultivates the good things that exist beyond nature and time, then he has become [1145A] a lasting and eternal priest, ceaselessly enjoying company with God in his intellect. With his unchanging inclination for devotion to the Beautiful, he imitates that which is immutable by nature, and no death caused by sin can prevent him, in a Jewish manner, from *ceaselessly offering sacrifices of praise and confession,* or speaking gloriously of God as creator of all, or gratefully offering Him thanks as the provider and just judge of all, at the divine altar table of the mind, *from which those who worship in the tent have no authority to eat.* For it is not possible for those who adhere solely to the letter of Scripture, and who think that salvation is secured by the sacrifices of their irrational passions, to partake of the mystical loaves of divine knowledge or *the cup* of life-giving *wisdom.* For even though such men, in having ceased from sin, *proclaim the death of Jesus,* [1145B] they do not confess His resurrection, which was the reason for His death, for they lack intellectual contemplation illumined by good works done in righteousness, and whereas they were eager to be put to death in the flesh, they could not endure to be given life by the Spirit, for their tent is bound to one place, because the way of the saints, which is the way of reason and knowledge—by which I mean the Word of God, who said, *I am the way*—has not yet been revealed to them. Thus, even though through the practice of the virtues they have acquired the knowledge that the Lord is the Word made flesh, they have no desire to come by means of contemplation to the *glory of the only-begotten from the Father, full of grace and truth.* [1145C]

21. Θεωρία εἰς τὸν Ἀβραάμ

50 Καὶ[38] Ἀβραὰμ πάλιν πνευματικὸς γίνεται *τῆς γῆς* καὶ *τῆς συγγενείας* καὶ *τοῦ οἴκου τοῦ πατρὸς* ἐξερχόμενος καὶ εἰς τὴν ὑπὸ Θεοῦ δεικνυμένην ἐρχόμενος γῆν [see Gen 12:1] ὁ τῆς σαρκὸς ἑαυτὸν[39] κατὰ διάθεσιν ἀποῤῥήξας, καὶ ἐκτὸς αὐτῆς γενόμενος τῷ χωρισμῷ τῶν παθῶν, καὶ τὰς αἰσθήσεις ἀπολιπών, καὶ μηδεμίαν δι' αὐτῶν ἁμαρτίας ἔτι παραδεχόμενος πλάνην, καὶ τὰ αἰσθητὰ πάντα παρελθών, ἐξ ὧν τῇ ψυχῇ διὰ τῶν αἰσθήσεων τὸ ἀπατᾶσθαι καὶ πταίειν προσγίνεται, καὶ μόνῳ τῷ νῷ παντὸς ὑλικοῦ ἐλευθέρῳ δεσμοῦ εἰς τὴν θείαν καὶ μακαρίαν τῆς γνώσεως ἐρχόμενος γῆν, καὶ *εἰς μῆκος καὶ πλάτος* [see Gen 13:17; Eph 3:18] αὐτὴν μυστικῶς διοδεύων, ἐν ᾗ τὸν Κύριον ἡμῶν εὑρήσει καὶ Θεὸν Ἰησοῦν Χριστόν, τὴν ἀγαθὴν *τῶν φοβουμένων αὐτὸν κληρονομίαν* [see Ps 60(61):5], δι' ἑαυτὸν μὲν εἰς "μῆκος" ἀνείκαστον ὑπὸ τῶν ἀξίων κατὰ τὸ ἐφικτὸν ἀνθρώποις θεολογούμενον, δι' ἡμᾶς δὲ εἰς "πλάτος" δοξολογούμενον, διὰ τῆς συνεκτικῆς τοῦ παντὸς σοφωτάτης αὐτοῦ προνοίας καὶ τῆς ὑπὲρ ἡμῶν μάλιστα θαυμαστῆς καὶ ὑπεραῤῥήτου οἰκονομίας, καὶ μέτοχος τῶν οἷς γεραίρειν τὸν Κύριον ἐξεπαιδεύθη τρόπων κατὰ πρᾶξιν τέως καὶ θεωρίαν γενόμενος, δι' ὧν ἡ πρὸς Θεὸν βεβαίως κυροῦσθαι πέφυκε φιλία τε καὶ ἀφομοίωσις. Καὶ συντόμως περὶ τούτων εἰπεῖν, ὁ σάρκα καὶ αἴσθησιν καὶ κόσμον, περὶ ἃ τοῦ νοῦ ἡ πρὸς τὰ νοητὰ κατὰ τὴν σχέσιν διάλυσις γίνεται, πρακτικῶς καταπαλαίσας καὶ μόνῃ διανοίᾳ δι' ἀγάπης Θεῷ γνωστικῶς προσχωρήσας, ὁ τοιοῦτος ἄλλος Ἀβραὰμ

21. Contemplation of Abraham

And, moreover, such a person becomes a spiritual Abraham, departing from his *land* and his *kindred* and *the house of his father,* and entering the land shown to him by God, for he has broken himself away from a fleshly disposition, and comes to be outside the flesh by separation from the passions; and having abandoned the senses (and no longer succumbing to any sinful deception arising from them), and passing beyond all sensory things (which through the senses are accustomed to deceive the soul and cause it to err), it happens that solely through his intellect, free from any material bond, he enters the divine and blessed land of knowledge, mystically journeying throughout its *length and breadth,* in which he will find our Lord and God, Jesus Christ, the good *inheritance of those who fear him.* [1145D] In "length" He is in Himself beyond all imagining, according to those who have been deemed worthy to speak of Him as God (to the extent that such speech is possible among human beings). In "breadth" He is glorified by us for His providence, which holds the universe together in wisdom, and especially for the wondrous and ineffable manner by which He accomplished our salvation. And thus he comes to share in the ways by which one learns to honor the Lord, precisely through ascetic practice and contemplation, for it is by means of these that friendship with and likeness to God are securely established. To speak about these things briefly, the person who through ascetic practice has overthrown the flesh, the senses, and the world—which destroy the intellect's [1148A] relation to intelligible reality—and through his mind alone has drawn near to God cognitively through

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ὑπάρχει, διὰ τῆς ἴσης χάριτος τὸν αὐτὸν τῷ πατριάρχῃ τῆς ἀρετῆς καὶ τῆς γνώσεως ἔχων χαρακτῆρα δεικνύμενος.

22a. Θεωρία εἰς τὸν Μωϋσῆν

51 Καὶ Μωϋσῆς πάλιν ἄλλος ἐκφαίνεται, ὁ ἐν τῷ καιρῷ τῆς τῶν παθῶν δυναστείας, ὁπηνίκα τοῦ διαβόλου, τοῦ νοητοῦ Φαραώ, τυραννοῦντος τὸ χεῖρον ἐπικρατεῖν τοῦ ἀμείνονος καὶ τοῦ πνευματικοῦ τὸ σαρκικὸν ἐπανίστασθαι, καὶ πᾶς εὐσεβὴς ἀναιρεῖσθαι πέφυκε λογισμός, κατὰ Θεὸν γνωμικῶς γεννώμενος καὶ θήκῃ ἀσκήσεως ἀληθοῦς ἐμβληθείς [see Ex 2:3], ἠθικοῖς ἔξωθεν κατὰ σάρκα τρόποις καὶ ἔσωθεν κατὰ ψυχὴν[40] θείοις ἠσφαλισμένος νοήμασι, καὶ μέχρι μόνον[41] τῆς ἀναλήψεως τῶν φυσικῶν θεωρημάτων ἀνεχόμενος εἶναι ὑπὸ τὴν αἴσθησιν, τὴν τοῦ νοητοῦ Φαραὼ θυγατέρα, ζήλῳ δὲ γνησίῳ τῶν θείων ἀγαθῶν τὸ αἰγυπτιάζον *τῆς σαρκὸς* ἀποκτείνας *φρόνημα* [see Rom 8:6], καὶ *ὑπὸ τὴν ψάμμον*, τὴν τῶν κακῶν ἄγονον ἕξιν φημί, *καταθέμενος* [see Ex 2:12], ἐν ᾗ, κἂν ὑπὸ *τοῦ ἐχθροῦ σπαρῇ* τὸ τῆς κακίας *ζιζάνιον* [Mt 13:25], οὐ πέφυκε φύεσθαι διὰ τὴν ἐνοῦσαν ἐνδιαθέτως *πτωχείαν τοῦ πνεύματος* [see Mt 5:3], τὴν τὸ ἀπαθὲς γεννῶσάν τε καὶ φυλάττουσαν καὶ θείῳ προστάγματι τὴν ἀγριουμένην τοῖς πνεύμασι τῆς πονηρίας καὶ τοῖς ἀλλεπαλλήλοις τῶν πειρασμῶν κύμασι δενδρουμένην τῆς πικρᾶς καὶ ὄντως ἁλμώδους κακίας ὁρίζουσαν θάλασσαν, καθὼς γέγραπται, *ὁ τιθεὶς ἄμμον ὅριον τῇ θαλάσσῃ* [Jer 5:22] καὶ λέγων αὐτῇ, *μέχρι τούτου διελεύσῃ καὶ οὐχ ὑπερβήσῃ, καὶ ἐν σοὶ συντριβήσονταί σου τὰ κύματα*

love, has become another Abraham, since by means of the same grace he possesses the same marks of virtue and knowledge as the patriarch.

22a. Contemplation of Moses

Again, such a person appears as another Moses, born during the reign of the passions, that is, when the devil, the Pharaoh of the intelligible world, rules as a tyrant, with the better subjected to the worse, flesh revolting against the spirit, and every pious thought being crushed—it is then, I say, that he is born according to God through the power of his own inclination. Placed in the ark of true asceticism, he is made secure inside and out: outwardly through [1148B] the moral conduct of his body, and inwardly by the divine thoughts in his soul. And he consents to be subject to sensation, that is, to the daughter of the intelligible Pharaoh, only until the moment when he receives natural contemplations. Being moved by true zeal for the good things of God, he puts to death the Egyptian *mind of the flesh,* and *buries it in the sand.* By "sand" I mean that state of soul in which evil cannot grow, even if *the enemy should plant his seeds* of evil there, for it is deeply imbued with *poverty of spirit,* which gives birth to and keeps watch over dispassion. By divine command, such poverty becomes a boundary against the bitter, briny sea of evil, which is whipped into a frenzy by the spirits of wickedness, rising up like a tree borne aloft on successive waves of temptation, [1148C] just as it is written: *He placed sand as a boundary for the sea,* saying to it: *This far shall you go, and no further, and your waves shall be confined within you.* Moreover,

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[Job 38:11], τοὺς δὲ εἰς γῆν ἔτι κατανεύοντας λογισμοὺς καὶ τὴν ἐξ αὐτῆς ἐπιζητοῦντας ἀπόλαυσιν, ὑπὲρ ἧς τὸ θυμικὸν διαμάχεσθαι καὶ τὸν διαγνωστικὸν τυραννεῖν καὶ ἀπωθεῖσθαι πέφυκε λόγον, *προβάτων* δίκην *διὰ τῆς ἐρήμου* [see Ex 3:1] παθῶν καὶ ὑλῶν ἐστερημένης καὶ ἡδονῶν καταστάσεως ἄγων ὡς ἐπιστήμων ποιμὴν πρὸς τὸ ὄρος τῆς γνώσεως τοῦ Θεοῦ τὸ ἐν τῷ ὕψει τῆς διανοίας δρώμενον.

Ὧι φιλοπόνως ἐνδιατρίβων διὰ τῶν προσφυῶν κατὰ πνεῦμα θεωρημάτων μετὰ τὴν ἀπόλειψιν τῆς κατὰ νοῦν πρὸς τὰ αἰσθητὰ σχέσεως (τοῦτο γὰρ οἶμαι δηλοῦν τὴν τοῦ τεσσαρακονταετοῦς χρόνου πάροδον), καὶ τοῦ ἀρρήτου καὶ ὑπερφυοῦς ὥσπερ θάμνῳ τῇ οὐσίᾳ τῶν ὄντων ἐνυπάρχοντος θείου πυρὸς κατ᾽ ἔννοιαν θεατὴς γενέσθαι καὶ ἀκροατὴς ἀξιωθήσεται, τοῦ ἐκ τῆς βάτου, τῆς ἁγίας Παρθένου φημί, ἐπ᾽ ἐσχάτων τῶν χρόνων ἐκλάμψαντος καὶ διὰ σαρκὸς ἡμῖν ὁμιλήσαντος Θεοῦ Λόγου, γυμνὸν τὸ τῆς διανοίας ἴχνος τῷ τοιούτῳ μυστηρίῳ προσάγων, καὶ λογισμῶν ἀνθρωπίνων ὡς νεκρῶν ὑποδημάτων παντελῶς ἐλεύθερον, καὶ πρὸς μὲν ζήτησιν, ὥσπερ *πρόσωπον*, τὸ τῆς διανοίας ὀπτικὸν *ἀποστρέφων* [see Ex 3:6], πίστει δὲ μόνῃ πρὸς ὑποδοχὴν τοῦ μυστηρίου, ἀκοῆς τρόπον, τὸ τῆς ψυχῆς εὐπειθὲς διανοίγων, παρ᾽ οὗ τὴν ἰσχυρὰν καὶ ἀήττητον κατὰ τῶν πονηρῶν δυνάμεων κομισάμενος[42] δύναμιν τῶν παρὰ φύσιν τὰ κατὰ φύσιν καὶ τῶν σαρκικῶν τὰ ψυχικὰ καὶ τῶν ὑλικῶν τε καὶ αἰσθητῶν τὰ νοητὰ καὶ ἄϋλα κατὰ πολλὴν ἀφορίζει ἐξουσίαν, τῆς δοῦλον ποιεῖν τὸ ἐλεύθερον πειρωμένης πολὺ ὑπερέχων δυνάμεως.

he must shepherd those thoughts which incline toward the earth, and which seek pleasure from it, for the sake of which the irascible part of the soul habitually struggles to dominate and expel reason's power of discernment. Thus he leads his thoughts like so many *sheep through the desert,* which is a state of mind barren of passions, material things, and pleasures, and from there he arrives at the mountain of the knowledge of God, which can be seen from the summit of the mind.

52 On that summit he reflects with great diligence on the contemplations that arise naturally in the spirit, and having broken all ties between his intellect and sensible objects (for I think this is the meaning of the forty-year sojourn in the desert), [1148D] he will be made worthy to see and hear in his intellect the ineffable and supernatural divine fire that exists, as if in a burning bush, within the essence of things, that is, God the Word, who shone forth in these latter days from the holy Virgin and spoke to us through the flesh.[38] And such a seer draws near to this great mystery on the bare sole of his intellect's foot, being completely free from the dead coverings of human thoughts. He does not probe into it, but *turns away* from it the visual power of his mind, as if it were a *face;* and with faith alone he opens up the obedient part of his soul, as if it were an organ of hearing, to receive the mystery, through which he acquires mighty and invincible strength against the wicked powers. [1149A] And so with great authority he separates what is natural from what is opposed to nature, the things of the soul from the flesh, and the intelligible and immaterial from the material and the sensory, greatly surpassing that power which endeavors to subject freedom to slavery.

22b. Ἄλλη θεωρία εἰς τὸν αὐτὸν σύντομος

53 Καὶ ἵνα συνελὼν εἴπω, ὁ μὴ ὑπελθὼν τὸν τῆς ἁμαρτίας ζυγόν [see Ex 1:10–14], μήτε τῷ θολερῷ τῶν παθῶν ῥεύματι διὰ τῆς κακῆς ἐπιθυμίας ἑαυτὸν ἐμπνίξας [see Ex 1:22, 2:3], καὶ αἰσθήσει τρέφεσθαι τῇ πηγῇ τῶν ἡδονῶν ἀνασχόμενος [see Ex 2:7–9], ἀποκτείνας δὲ μᾶλλον *τὸ φρόνημα τῆς σαρκός* [Rom 8:6; see Ex 2:12], τὸ τυραννοῦν τῆς ψυχῆς τὴν εὐγένειαν, καὶ πάντων τῶν φθειρομένων ὑπεράνω γενόμενος τὸν πλάνον τοῦτον κόσμον ὥσπερ Αἴγυπτόν τινα φυγών [see Ex 2:15], τὸν ἐκθλίβοντα ταῖς σωματικαῖς φροντίσι τὸν διορατικώτατον νοῦν, καὶ καθ' ἡσυχίαν ἑαυτῷ συγγενόμενος καὶ φιλοπόνῳ σχολῇ τῆς διεπούσης θείως τὸ πᾶν θείας προνοίας τὴν σοφὴν οἰκονομίαν διὰ τῆς ἐπιστημονικῆς τῶν ὄντων θεωρίας ἀῤῥήτως διδαχθείς, κἀντεῦθεν διὰ μυστικῆς θεολογίας, ἣν κατ' ἔκστασιν ἄῤῥητον νοῦς καθαρὸς διὰ προσευχῆς πιστεύεται μόνος, ὡς ἐν γνόφῳ τῇ ἀγνωσίᾳ ἀφθέγκτως Θεῷ συγγενόμενος [see Ex 19:16, 19–20; Hbr 12:18], καὶ ἑαυτὸν ἔσωθεν κατὰ νοῦν εὐσεβείας δόγμασι καὶ ἔξωθεν, ὡς τὰς *πλάκας* ὁ Μωϋσῆς, ἀρετῶν χάρισι, *δακτύλῳ Θεοῦ* [Ex 31:18] τῷ ἁγίῳ Πνεύματι ἐγχαράξας, ἤ γραφικῶς εἰπεῖν, *ὁ ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ μᾶλλον ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν, καὶ τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ τιμιώτερον κρίνας* [Hbr 11:25–26], τουτέστι πλούτου καὶ δόξης, τῶν προσκαίρων καὶ φθειρομένων, τοὺς ὑπὲρ ἀρετῆς ἑκουσίως ἀνθαιρούμενος πόνους, οὗτος Μωϋσῆς πνευματικὸς γέγονεν, οὐχ

22b. An additional concise contemplation of Moses

53 To speak concisely, the person I am describing is one who has not come under the yoke of sin, nor drowned himself through evil desire in the murky stream of the passions, nor consented to quench his thirst at the fountain of pleasure, by which I mean bodily sensation, but rather has put to death *the mind of the flesh* (which tyrannizes the nobility of the soul), and has risen above all corruptible things—fleeing from this deceptive world as if it were another Egypt, which through bodily cares occludes even the most clear-sighted intellect—and who has turned to himself in tranquility, [1149B] and who, after diligent reflection, through the scientific contemplation of beings, has been ineffably taught the wise economy of divine providence that divinely directs the universe, and has advanced from there through mystical theology, which the pure intellect alone in wordless ecstasy faithfully accepts through prayer (inasmuch as he has entered into the dark cloud and through unknowing converses with God in a manner beyond words), and, in accordance with his intellect, has inscribed himself inside with the teachings of piety, and outside with the graces of the virtues, just as Moses inscribed the *tablets by the finger of God,* which is the Holy Spirit. To state this in the language of Scripture, he has *chosen to share ill-treatment with the people of God rather than to enjoy the fleeting pleasures of sin, and considers abuse suffered for Christ greater wealth than the treasures of Egypt,* that is, rather than wealth and glory, which are fleeting and [1149C] corruptible, he freely chooses arduous labors for the sake of virtue. Whoever has done these things, I say, has become a spiritual Moses, and he speaks, not with

ὁρατῷ διαλεγόμενος Φαραώ, ἀλλὰ ἀοράτῳ τυράννῳ ψυχῶν φονευτῇ καὶ κακίας ἀρχηγῷ τῷ διαβόλῳ καὶ ταῖς ἀμφ' αὐτὸν πονηραῖς δυνάμεσι μεθ' ἧς διὰ χειρὸς ἐπιφέρεται ῥάβδου, τῆς κατὰ τὸ πρακτικόν φημι τοῦ λόγου δυνάμεως, νοητῶς παρατασσόμενος.

23. Θεωρία περὶ τοῦ πῶς τοὺς πρὸ νόμου καὶ μετὰ νόμον ἁγίους τις μιμήσασθαι δύναται, καὶ τίς ἡ τοῦ φυσικοῦ νόμου καὶ τοῦ γραπτοῦ κατὰ τὴν εἰς ἀλλήλους μεταχώρησιν ταὐτότης

54 Ὡσαύτως δὲ καὶ πάντας τοὺς ἁγίους ἕκαστος ἡμῶν θέλων εἰς ἑαυτὸν μεταθεῖναι δύναται, πρὸς ἕκαστον πνευματικῶς ἐκ τῶν περὶ αὐτοῦ καθ' ἱστορίαν τυπικῶς γεγραμμένων μορφούμενος (*συνέβαινε γὰρ ἐκείνοις τυπικῶς*, φησὶν ὁ θεῖος ἀπόστολος, *ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησε* [1 Cor 10:11]), πρὸς μὲν τοὺς πάλαι πρὸ νόμου ἁγίους, ἀπὸ μὲν κτίσεως κόσμου τὴν περὶ Θεοῦ γνῶσιν εὐσεβῶς πορίζόμενος, ἀπὸ δὲ τῆς τὸ πᾶν σοφῶς διοικούσης προνοίας τὰς ἀρετὰς κατορθοῦν διδασκόμενος, κατ' αὐτοὺς ἐκείνους τοὺς πρὸ τοῦ νόμου ἁγίους, οἳ διὰ πάντων φυσικῶς ἐν ἑαυτοῖς τὸν γραπτὸν ἐν πνεύματι προχαράξαντες νόμον εὐσεβείας καὶ ἀρετῆς τοῖς κατὰ νόμον εἰκότως προεβλήθησαν ἐξεμπλάριον, *ἐμβλέψατε* γάρ, φησί, *πρὸς Ἀβραὰμ τὸν πατέρα ὑμῶν, καὶ Σάῤῥαν τὴν ὠδίνουσαν ὑμᾶς* [Is 51:2], πρὸς δὲ τοὺς κατὰ νόμον διὰ τῶν ἐντολῶν εἰς ἐπίγνωσιν τοῦ ἐν αὐταῖς ὑπηγορευμένου Θεοῦ δι' εὐσεβοῦς ἐννοίας ἀναγόμενος, καὶ τοῖς καθήκουσι

any visible Pharaoh, but ranges himself spiritually against the invisible tyrant, the murderer of souls, and the originator of evil, that is, the devil and the wicked powers that flank him, armed with the rod that he holds in his hand, by which I mean the power of reason turned to the life of ascetic practice.[39]

23. Contemplation of how one can imitate the saints who lived both before and after the law, and on what is the identity of the natural and written law when each is passing reciprocally into the other

54 In the same way, any one of us who so wishes can transfer all the saints to himself, {1149D} spiritually forming himself after the example of each, based on what has been figuratively written about each one, for the divine apostle says that *these things happened to them figuratively, and they were written down for our instruction, upon whom the end of the ages has come.* Forming oneself according to the saints who lived before the law, one may piously acquire knowledge of God beginning from the creation of the world, and from the providence that wisely governs the universe, one is taught how to live virtuously, following the example of those same saints, who, prior to the law, in all that they did, naturally inscribed within themselves by the spirit the written law, {1152A} and so quite rightly have been put forward to those under the law as an example of piety and virtue, for *look,* it says, *to Abraham your father and to Sarah who bore you.*[40] Forming oneself in accordance with the saints who lived under the law, one is raised up by pious thought to know God as He had spoken through the commandments; is adorned

τῶν ἀρετῶν τρόποις δι' εὐγενοῦς πράξεως καλλωπιζόμενος, καὶ ταὐτὸν τῷ γραπτῷ νόμῳ τὸν φυσικὸν ὄντα παιδευόμενος, ὅταν σοφῶς διὰ συμβόλων κατὰ τὴν πρᾶξιν ποικίλληται, καὶ ἔμπαλιν τῷ φυσικῷ τὸν γραπτόν, ὅταν ἑνοειδὴς καὶ ἁπλοῦς καὶ συμβόλων ἐν τοῖς ἀξίοις κατ' ἀρετήν τε καὶ γνῶσιν διὰ λόγου καὶ θεωρίας ἐλεύθερος γένηται, κατ' αὐτοὺς ἐκείνους τοὺς ἐν νόμῳ ἁγίους, οἳ τὸ γράμμα ὥσπερ κάλυμμα περιελόντες[43] τοῦ πνεύματος, τὸν φυσικὸν νόμον ἔχοντες[44] πνευματικῶς διεδείχθησαν.

24. Ὅτι καὶ οἱ κατὰ νόμον ἅγιοι πνευματικῶς τὸν νόμον ἐκδεχόμενοι τὴν δι' αὐτοῦ μηνυομένην χάριν προέβλεπον

55 Πάντες γὰρ διαῤῥήδην ἑτέραν παρὰ τὴν νομικὴν ἔσεσθαι λατρείαν προθεωρήσαντες τὸ κατ' αὐτὴν φανησόμενον τῆς θεοπρεπεστάτης ζωῆς τέλειον προεκήρυξαν, καὶ τῇ φύσει πρόσφορόν τε καὶ οἰκειότατον, ὡς μηδενὸς τῶν ἐκτὸς πρὸς τελείωσιν ἐπιδεόμενοι, καθὼς πᾶσι δῆλον καθέστηκε τοῖς μὴ ἀγνοοῦσι τὰ διὰ τοῦ νόμου καὶ τῶν προφητῶν θεῖα θεσπίσματα. Ὅπερ μάλιστα Δαβὶδ καὶ Ἐζεκίας καὶ τῷ καθ' ἑαυτὸν πρὸς τοῖς ἄλλοις ἑκάτερος δράματι παρηνίττετο, ὁ μὲν ὑπὲρ τῆς ἁμαρτίας νομικῶς τὸν Θεὸν οὐκ[45] ἐξιλεούμενος [2 Kings 24:10], ὁ δὲ προσθήκῃ ζωῆς ἑτέρῳ παρὰ τὸν νόμον θεσμῷ παρὰ τοῦ Θεοῦ σεμνυνόμενος [4 Kings 20:1–11].

with the proper modes of the virtues through noble action; and is taught that the natural law is identical to the written law, when it is wisely diversified by symbols in the course of actual practice, and again that the written law is identical with the natural law, when among the worthy in virtue and knowledge it becomes a single form, simple and free of symbols through reason and contemplation in accordance with the saints themselves who lived under the law, who by stripping away the letter that covered the spirit like a veil, found themselves in [1152B] spiritual possession of the natural law.

24. That by receiving the law spiritually, the Old Testament saints had anticipated the grace signified through the law

55 For all of them, clearly foreseeing that there would come another form of worship besides that established by the law, preached beforehand the perfection that would be made manifest through this new life so greatly befitting God, and yet so appropriate and most properly related to nature, for they themselves needed nothing external for their own perfection, which is obvious to anyone familiar with the divine predictions in the law and the prophets. This is precisely what is being hinted at by David and Hezekiah—not to mention all the others, each one of them with his own particular story—the one unable by means of the law to propitiate God on account of his sin, and the other boasting of the addition of years to his life, [1152C] which he received from God by another ordinance outside the law.

25. Ὅτι καὶ ὑπὲρ τὸν γραπτὸν καὶ ὑπὲρ τὸν φυσικὸν νόμον γίνεται ὁ τῷ Χριστῷ γνησίως διὰ τῶν ἀρετῶν κατὰ διάθεσιν ἀκολουθῶν

56 Οὐδὲν δὲ τὸ κωλύον, ὡς οἶμαι, ἐστὶ τὸν ἐν τούτοις προπαιδευθέντα τοῖς νόμοις, τῷ φυσικῷ τέ φημι καὶ τῷ γραπτῷ, θεοφιλῶς καὶ ὑπὲρ τούτους[46] γενέσθαι θεοπρεπῶς, καὶ τούτων χωρὶς δι' εἰλικρινοῦς πίστεως μόνῳ τῷ ἐπὶ τὸ ἀκρότατον ἀγαθὸν ἄγοντι λόγῳ γνησίως ἀκολουθήσαντα, καὶ μηδενὸς κατ' ἔννοιαν τὸ παράπαν ἁπτόμενον πράγματος ἢ λογισμοῦ ἢ νοήματος οἷς ἡ ὁπωσοῦν οὖσα παντὸς τοῦ ὁπωσοῦν νοουμένου τε καὶ ὄντος φύσις τε καὶ γνῶσις ὑποπίπτει καὶ ἐμφαίνεται, ὥσπερ εἰκὸς τὸν ἕπεσθαι γνησίως προθέμενον *τῷ διεληλυθότι τοὺς οὐρανοὺς Ἰησοῦ* [Hbr 4:14], καὶ τῇ παραδείξει τοῦ θείου φωτὸς δυνηθῆναι τὴν ἀληθῆ τῶν ὄντων, ὡς ἔστιν ἀνθρώπῳ δυνατόν, συνεκδοχικῶς ὑποδέξασθαι γνῶσιν.

26. Θεωρία τοῦ τρόπου καθ' ὃν ὑπὲρ τὸν φυσικὸν καὶ τὸν γραπτὸν νόμον γίνεται ὁ διὰ πάντων τῷ Θεῷ γενόμενος εὐπειθής

57 Εἰ γὰρ πᾶσα ἡ τῶν ὄντων φύσις εἰς τὰ νοητὰ καὶ τὰ αἰσθητὰ διῄρηται, καὶ τὰ μὲν λέγεται καὶ ἔστιν αἰώνια, ὡς ἐν αἰῶνι τοῦ εἶναι λαβόντων ἀρχήν, τὰ δὲ χρονικά, ὡς ἐν χρόνῳ πεποιημένα, καὶ τὰ μὲν ὑποπίπτει νοήσει, τὰ δὲ αἰσθήσει, διὰ τὴν ταῦτα ἀλλήλοις ἐπισφίγγουσαν τοῦ κατὰ φύσιν σχετικοῦ ἰδιώματος ἄλυτον δύναμιν, πολλὴ

25. The one who through the virtues and by disposition genuinely follows Christ transcends the natural and written law

There is nothing, it seems to me, to hinder a person who has received preparation in these, I mean to say the natural and written laws, from living in a manner pleasing and appropriate to God, indeed beyond these and even without these, through pure faith, from genuinely following reason alone as it leads him to the highest Good, in such a way that his mind touches absolutely no object, thought, or concept—to which every nature and [1152D] all knowledge (in things either real or conceptual) are subject and manifested. And this is wholly fitting for the one who has proposed genuinely to follow *Jesus, who passed through the heavens,* so that he might be able to receive comprehensively,[41] to the extent that this is humanly possible, the true knowledge of beings through the manifestation of the divine light. [1153A] 56

26. Contemplation of the mode according to which the natural and written laws are transcended by the person who in all things is obedient to God

For if every nature of whatever exists is divided into things that are either intelligible or sensible, and if the former are said to be and are eternal (insofar as they received the beginning of their being in the age[42] beyond time), whereas the latter are temporal (insofar as they were created in time), and if the former are subject to intellection, whereas the latter to sensation, this is due to the indissoluble power of their natural property of relation which has 57

γὰρ ἡ πρὸς τὰ νοούμενα τῶν νοούντων καὶ πρὸς τὰ αἰσθητὰ τῶν αἰσθανομένων ἡ σχέσις, ὁ δὲ ἄνθρωπος ἐκ ψυχῆς καὶ σώματος τυγχάνων αἰσθητικοῦ διὰ τῆς κατ' ἐπαλλαγὴν πρὸς ἑκάτερα τὰ τῆς κτίσεως τμήματα φυσικῆς σχέσεώς τε καὶ ἰδιότητος καὶ περιγράφεται καὶ περιγράφει, τὸ μὲν τῇ οὐσίᾳ, τὸ δὲ τῇ δυνάμει, ὡς τοῖς ἑαυτοῦ πρὸς ταῦτα διαιρούμενος μέρεσι, καὶ ταῦτα διὰ τῶν οἰκείων μερῶν ἑαυτῷ καθ' ἕνωσιν ἐπισπώμενος· περιγράφεσθαι γὰρ τοῖς νοητοῖς καὶ αἰσθητοῖς, ὡς ψυχὴ τυγχάνων καὶ σῶμα, καὶ περιγράφειν ταῦτα κατὰ δύναμιν πέφυκεν, ὡς νοῶν καὶ αἰσθανόμενος.

58 Ὁ δὲ Θεὸς ἁπλῶς καὶ ἀορίστως ὑπὲρ πάντα τὰ ὄντα ἐστί, τὰ περιέχοντά τε καὶ περιεχόμενα καὶ τήν, ὧν οὐκ ἄνευ ταῦτα, χρόνου φημὶ καὶ αἰῶνος καὶ τόπου φύσιν, οἷς τὸ πᾶν περικλείεται, ὡς πᾶσι παντελῶς ἄσχετος ὤν, ἄρα σωφρόνως ὁ διαγνοὺς πῶς ἐρᾷν τοῦ Θεοῦ δεῖ, τοῦ ὑπὲρ λόγον καὶ γνῶσιν καὶ πάσης ἁπλῶς τῆς οἱασδήποτε παντάπασι σχέσεως ἐξῃρημένου καὶ φύσεως, πάντα τὰ αἰσθητὰ καὶ νοητὰ καὶ πάντα χρόνον καὶ αἰῶνα καὶ τόπον ἀσχέτως παρελεύσεται, καὶ πάσης τελευταῖον ὅλης τῆς κατ' αἴσθησιν καὶ λόγον καὶ νοῦν ἐνεργείας ἑαυτὸν ὑπερφυῶς ἀπογυμνώσας ἀῤῥήτως τε καὶ ἀγνώστως τῆς ὑπὲρ λόγον καὶ νοῦν θείας τερπνότητος ἐπιτεύξεται, καθ' ὃν

bound them all tightly together, for mighty indeed is the relationship of intelligible beings to the objects of intellection, as is that of sensible beings to the objects of sense, and thus man, fashioned of soul and sensible body, through his proper, natural relation of reciprocity to each of these parts of creation, is both contained within these divisions and [1153B] contains them: the former by virtue of his substance, and the latter by his potential, for being himself extended into these two divided realms, he is able by virtue of his own double nature to draw them together into a unity, for he is contained within the intelligible and sensible, insofar as he is himself a soul and a body, yet he has the potential to contain both of these realms within himself, insofar as he possesses both intellect and sensation.

58 God, on the other hand, is absolutely and infinitely beyond all beings, including those that contain others and those that are themselves contained, and He is beyond their nature, apart from which they could not exist, by which I mean to say apart from time and the age beyond time, as well as place, by which the universe is limited, for God is absolutely unconditioned by any relation to anything whatsoever. It follows, then, that the one who has wisely understood how he ought to love God, seeing that God is beyond all reason, knowledge, and any kind of relation whatsoever (because He is beyond nature), will pass by all sensible and intelligible objects, as well as all [1153C] time, age, and place without establishing any relation to them; and finally, after having, in a manner beyond nature, stripped himself of every activity conforming to sensation, reason, and intellect, he will attain, ineffably and unknowably, the divine delight, which is beyond reason and intellect, and he shall attain this

οἶδε τρόπον τε καὶ λόγον ὁ τὴν τοιαύτην δωρούμενος χάριν Θεὸς καὶ οἱ ταύτην παρὰ Θεοῦ λαβεῖν ἀξιωθέντες, οὐκέτι οὐδὲν φυσικὸν ἢ γραπτὸν ἑαυτῷ συνεπικομιζόμενος, πάντων αὐτῷ τῶν λεχθῆναι ἢ γνωσθῆναι δυναμένων παντελῶς ὑπερβαθέντων καὶ κατασιγασθέντων.

27. Θεωρία εἰς τὸ περὶ τοῦ ἐμπεσόντος εἰς τοὺς λῃστὰς ῥητὸν τοῦ Εὐαγγελίου [Lk 10:30–37]

59 Καὶ τάχα τοῦτό ἐστι τὸ τοῖς δοθεῖσιν ἐπὶ θεραπείᾳ *τοῦ λῃσταῖς περιπεσόντος δυσὶ δηναρίοις ἐν τῷ πανδοχείῳ* παρὰ τοῦ Κυρίου τῷ *ἐπιμελεῖσθαι* κελευομένῳ *προσδαπανώμενον,* ὅπερ καὶ φιλοτίμως *ἐπανερχόμενος* ὁ Κύριος *δώσειν* ὑπέσχετο [Lk 10:30, 35], ἡ διὰ πίστεως γινομένη παντελὴς τῶν ὄντων ἐν τοῖς τελείοις ἀφαίρεσις (φησὶ γὰρ ὁ Κύριος *ὅστις οὐκ ἀποτάσσεται πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ, οὐ δύναταί μου εἶναι μαθητής* [Lk 14:33]), καθ' ἣν πάνθ' ἑαυτοῦ ἢ ἑαυτὸν πάντων ἀφαιρούμενος εἰπεῖν οἰκειότερον, ὁ τῆς σοφίας ἑαυτὸν ἐραστὴν καταστήσας μόνῳ Θεῷ συνεῖναι καταξιοῦται, τὴν εὐαγγελικῶς ὑποδειχθεῖσαν υἱοθεσίαν δεξάμενος, κατὰ τοὺς ἁγίους καὶ μακαρίους ἀποστόλους, οἳ τὸ πᾶν ἑαυτῶν ὁλοσχερῶς περιελόμενοι καὶ μόνῳ δι' ὅλου τῷ Θεῷ καὶ Λόγῳ προσφύντες, *ἰδοὺ πάντα,* ἔφασαν, *ἀφήκαμεν καὶ ἠκολουθήσαμέν σοι* [Mt 19:27], τῷ καὶ τῆς φύσεως ποιητῇ καὶ δοτῆρι τῆς κατὰ νόμον βοηθείας, καὶ ὅν, Κύριον δηλονότι, ὥσπερ ἀληθείας φῶς μονώτατον κτησάμενοι ἀντὶ νόμου καὶ φύσεως πάντων εἰκότως τῶν μετὰ Θεὸν ἄπταιστον τὴν γνῶσιν παρέλαβον. Αὐτῷ γὰρ πέφυκε συνεκφαίνεσθαι κυρίως ἡ τῶν ὑπ' αὐτοῦ γεγε-

in a mode and principle known to God who gives such grace, and to those who are worthy to receive it. Thus he no longer bears about with him anything natural or written, since all that he could possibly say or know has been completely transcended and wrapped in silence.

27. Contemplation of the passage in the Gospel concerning the man who fell among thieves

59 And perhaps this is the *additional expense* beyond the *two denarii* given by the Lord at the *inn* for [1153D] the care of *the man who had fallen among thieves,* which He generously promised to *repay upon His return,* that is, the complete negation of beings by those who have attained perfection through faith in the Lord, for He says: *Whoever does not renounce all that he has cannot be my disciple.* By negating all things from himself, or to put it more precisely, by negating himself from all things, the man who has [1156A] made himself a lover of wisdom becomes worthy to be with God alone, receiving the gift of adoption exemplified in the Gospels by the holy and blessed apostles, who stripped away all things from themselves, and held fast wholly and solely to God the Word —*Behold,* they said, *we have left all things and followed You,* who created nature and helped us by means of the law—and possessing the Lord as the absolutely unique light of truth, they rightly received, not the law or nature, but the unerring knowledge of all that exists after God. For it is fitting that the knowledge of whatever has been brought into being by

νημένων γνῶσις. Ὡς γὰρ τῷ αἰσθητῷ ἡλίῳ ἀνατέλλοντι πάντα καθαρῶς συνεκφαίνονται τὰ σώματα, οὕτω καὶ Θεὸς *ὁ* νοητὸς *τῆς δικαιοσύνης ἥλιος* [see Mal 4:2] ἀνατέλλων τῷ νῷ, καθὼς χωρεῖσθαι ὑπὸ τῆς κτίσεως οἶδεν αὐτός, πάντων ἑαυτῷ νοητῶν τε καὶ αἰσθητῶν τοὺς ἀληθεῖς βούλεται συνεκφανίζεσθαι λόγους. Καὶ δηλοῖ τοῦτο τῆς ἐπὶ τοῦ ὄρους Μεταμορφώσεως τοῦ Κυρίου ἡ λαμπρὰ τῶν ἐσθημάτων τῷ φωτὶ τοῦ προσώπου αὐτοῦ γενομένη συνένδειξις [see Mt 17:1–9; Mk 9:3; Lk 9:28], τῷ Θεῷ τὴν τῶν μετ᾽ αὐτόν, ὡς οἶμαι, καὶ περὶ αὐτὸν συνάγουσα γνῶσιν. Οὔτε γὰρ δίχα φωτὸς τῶν αἰσθητῶν ὀφθαλμὸς ἀντιλαμβάνεσθαι δύναται, οὔτε νοῦς χωρὶς γνώσεως Θεοῦ θεωρίαν δέξασθαι πνευματικήν. Ἐκεῖ τε γὰρ τῇ ὄψει τὸ φῶς τῶν ὁρατῶν τὴν ἀντίληψιν δίδωσι, καὶ ἐνταῦθα τῷ νῷ τὴν γνῶσιν τῶν νοητῶν ἡ τοῦ Θεοῦ ἐπιστήμη χαρίζεται.

28. Θεωρία τοῦ τρόπου καθ᾽ ὃν γέγονεν τοῦ Ἀδὰμ παράβασις

60 Ἀμέλει τούτῳ μὴ ἐπερείσας τῷ θείῳ[47] φωτὶ τὸν τῆς ψυχῆς ὀφθαλμὸν ὁ προπάτωρ Ἀδὰμ τυφλοῦ δίκην εἰκότως ἐν σκότει τῆς ἀγνωσίας ἄμφω τὼ χεῖρε τὸν τῆς ὕλης φορυτὸν ἑκουσίως ἀφάσσων μόνῃ αἰσθήσει ἑαυτὸν ὅλον ἐπικλίνας ἐκδέδωκε, δι᾽ ἧς τοῦ πικροτάτου θηρὸς τὸν φθαρτικὸν ἰὸν εἰσδεξάμενος οὐδ᾽ αὐτῆς, ὡς ἠβουλήθη, ἀπέλαυσε[48] τῆς αἰσθήσεως, δίχα Θεοῦ καὶ πρὸ Θεοῦ καὶ οὐ κατὰ Θεόν, ὡς οὐκ ἔδει, ὅπερ ἀμήχανον ἦν, τὰ τοῦ Θεοῦ

God should appear together with Him. For just as when the sense-perceptible sun rises on the world, all physical objects clearly appear along with it, so too when God, the intelligible *sun of righteousness,* rises within the intellect [1156B] (for He knows how to be contained by creation), He wills that all the true principles of intelligible and sensible things appear together with Himself. And this is made clear by the bright radiance of the garments shining in the light of the Lord's face during His Transfiguration on the mountain, indicating, I think, that gathered up in God is the knowledge of all that is after God and around Him. For the eye is not able to perceive physical objects without light, nor can the intellect receive spiritual contemplation apart from the knowledge of God. For just as there the light gives vision the apprehension of visible things, here the science of God grants the mind the gift of knowledge of things intelligible.[43] [1156C]

28. Contemplation of the mode according to which Adam's transgression took place

To be sure, it was because our forefather Adam failed to focus the eye of his soul on the divine light, that he found himself lost like a blind man in the darkness of ignorance, and, groping willfully with both hands through the confusion of matter, surrendered his whole being to the power of sensation, through which, by absorbing the deadly venom of that most vindictive beast, he was unable, by means of sense perception, to make his own (as one must not) the things of God without God, and before God, and not according to 60

ἔχειν ἐπιτηδεύσας. Τὴν γὰρ σύμβουλον παραδεξαμένην τὸν ὄφιν Θεοῦ πλέον παραδεξάμενος αἴσθησιν καὶ τοῦ ἀπηγορευμένου ξύλου, ᾧ καὶ θάνατον συνεῖναι προεδιδάχθη τὸν καρπὸν ὀρέγουσαν [see Gen 2:17], βρώσεως ἀπαρχὴν ποιησάμενος πρόσφορον τῷ καρπῷ τὴν ζωὴν μετηλλάξατο, ζῶντα τὸν θάνατον ἑαυτῷ κατὰ πάντα τὸν χρόνον τοῦ παρόντος καιροῦ δημιουργήσας. Εἰ γὰρ φθορὰ γενέσεως ὑπάρχει ὁ θάνατος, ἀεὶ δὲ τὸ δι' ἐπιῤῥοῆς τροφῶν γινόμενον φυσικῶς φθείρεται σῶμα τῇ ῥοῇ διαπνεόμενον, ἀεὶ ἄρα δι' ὧν εἶναι τὴν ζωὴν ἐπίστευσεν ἀκμάζοντα ἑαυτῷ τε καὶ ἡμῖν τὸν θάνατον ὁ Ἀδὰμ συνετήρησεν. Ὡς εἴγε τῷ Θεῷ μᾶλλον ἢ τῇ συνοίκῳ πεισθεὶς τῷ ξύλῳ τῆς ζωῆς διετράφη, οὐκ ἂν τὴν δοθεῖσαν ἀπέθετο ἀθανασίαν ἀεὶ συντηρουμένην τῇ μετοχῇ τῆς ζωῆς, ἐπειδὴ πᾶσα ζωὴ οἰκείᾳ τε καὶ καταλλήλῳ πέφυκε συντηρεῖσθαι τροφῇ. Τροφὴ δὲ τῆς μακαρίας ἐκείνης ζωῆς ἐστιν *ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβὰς καὶ ζωὴν διδοὺς τῷ κόσμῳ* [John 6:33], καθὼς αὐτὸς περὶ ἑαυτοῦ ἐν τοῖς Εὐαγγελίοις ὁ ἀψευδὴς ἀπεφήνατο Λόγος, ᾧ διατραφῆναι μὴ βουληθεὶς ὁ πρῶτος ἄνθρωπος τῆς μὲν θείας εἰκότως ἀπεγένετο ζωῆς, ἄλλης δὲ θανάτου γεννήτορος ἐπελάβετο, καθ' ἣν τὴν μὲν ἄλογον ἑαυτῷ μορφὴν ἐπιθέμενος, τῆς θείας δὲ τὸ ἀμήχανον ἀμαυρώσας κάλλος, βορὰν τῷ θανάτῳ τὴν ἅπασαν φύσιν παρέδωκε. Δι' ἧς ὁ μὲν θάνατος ζῇ δι' ὅλου τοῦ χρονικοῦ τούτου διαστήματος, ἡμᾶς βρῶσιν ποιούμενος, ἡμεῖς δὲ ζῶμεν οὐδέποτε, ἀεὶ διὰ φθορᾶς ὑπ' αὐτοῦ κατεσθιόμενοι.

God, which is, in any case, impossible. For when, instead of God, he accepted the evidence of his senses, which had already come under the influence of the serpent, sensation began to desire the fruit of the forbidden tree (even though he had been told that it was bound up with death), [1156D] and by partaking of its fruit he set in motion the whole cycle of bodily nourishment, thereby exchanging life for death, and giving life to his own death for the whole temporal duration of the present age. For if death is the corruption of growth, and if the body, which is nourished by the constant ingestion of food, naturally suffers corruption because of such ingestion, it follows that, in the very activity of eating, which Adam believed would support life, death found opportunity to flourish, both in him and for us. If instead of his wife he had trusted God, and been nourished from the tree of life, he would not have lost the gift of immortality, which is maintained perpetually through participation in life, [1157A] for all living things are naturally sustained by the type of food that is appropriate to them. But the food of that blessed life was the *bread that came down from heaven and gave life to the world,* just as the Word says about Himself in the Gospels (and He does not lie); and so, by not wishing to be nourished by the Word, the first man fell away from divine life, and embarked upon a different life which engenders death, a life in which he acquired for himself an irrational[44] form, obscuring the inconceivable divine beauty, and he handed over all creation as food for death. It is by means of this food that death has remained alive down through the present day, gnawing away at us, whereas we ourselves never really know life, being ceaselessly devoured by death through corruption. [1157B]

29. Ὅτι ἐκ τῆς ἀστάτου περιφορᾶς τῆς παρούσης ζωῆς ἄλλην εἶναι τὴν ἀληθῆ καὶ θείαν καὶ ὡσαύτως ἔχουσαν ζωὴν ἐπαιδεύθησαν οἱ ἅγιοι

Ἧς[49] τὸ ἀδρανὲς καὶ ἀλλεπάλληλον σοφῶς κατανοήσαντες οἱ ἅγιοι τὴν ἀνθρώποις προηγουμένως ἐκ Θεοῦ δεδωρημένην ταύτην μὴ εἶναι τὴν ζωήν, ὡς εἰκός, ἐπαιδεύθησαν, ἄλλην δὲ θείαν καὶ ὡσαύτως ἔχουσαν, ἣν μάλιστα δεῖν ὑπέλαβον ἑαυτῷ πρεπόντως ἀγαθὸν ὄντα τὸν Θεὸν προηγουμένως δημιουργῆσαι, μυστικῶς ἐδιδάχθησαν, πρὸς ἣν διὰ σοφίας κατὰ τὴν χάριν τοῦ Πνεύματος, ὡς ἐφικτὸν ἀνθρώποις τοῖς ὑπὸ θάνατον, τὸ ὄμμα τῆς ψυχῆς ἀνανεύσαντες, καὶ ἐνδιαθέτως τὸν αὐτῆς θεῖον ὑποδεξάμενοι πόθον, ἀποθέσθαι δεῖν ταύτην τὴν παροῦσαν ζωὴν εἰκότως ᾠήθησαν [see Eph 4:22], εἰ μέλλοιεν καθαρῶς ἐκείνης κατὰ τὸν δέοντα λόγον ἐπιλήψεσθαι. Καὶ ἐπειδὴ ζωῆς ἀπόθεσις θανάτου χωρὶς οὐ γίνεται, θάνατον αὐτῆς ἐπενόησαν τὴν ἀποβολὴν τῆς κατὰ σάρκα στοργῆς, δι᾽ ἧς εἰς τὸν βίον ἡ τοῦ θανάτου γέγονεν εἴσοδος, ἵνα θανάτῳ θάνατον ἐπινοήσαντες τοῦ ζῆν τῷ θανάτῳ παύσωνται, *τὸν τίμιον ἐναντίον Κυρίου θάνατον* [Ps 115:15] ἀποθανόντες, τὸν ὄντως τοῦ ὄντως[50] θανάτου θάνατον, τὸν τὴν φθορὰν μὲν φθείρειν δυνάμενον, τῇ δὲ μακαρίᾳ ζωῇ καὶ ἀφθαρσίᾳ ἐν τοῖς ἀξίοις παρεχόμενον εἴσοδον.

Τὸ γὰρ πέρας τῆς παρούσης ταύτης ζωῆς οὐδὲ θάνατον οἶμαι δίκαιον ὀνομάζειν, ἀλλὰ θανάτου ἀπαλλαγήν, καὶ φθορᾶς χωρισμόν, καὶ δουλείας ἐλευθερίαν, καὶ ταραχῆς παῦλαν, καὶ πολέμων ἀναίρεσιν, καὶ συγχύσεως πάροδον,

29. That from the unstable whirling about of this present life, the saints were taught that true and divine life is something different, and always remains the same

Having wisely reflected on the futility and transience of this present life subject to the sway of the senses,[45] the saints realized that it could not possibly be the same life that had originally been given by God to man, and thus they were secretly taught that there is another life, divine and unchanging, which God created in the beginning, consistent with His goodness. With the wisdom granted to them by the grace of the Spirit, they turned the eye of the soul to that life, as much as was possible for men subject to death, and, filled with divine longing for it, they rightly understood that in order to lay hold of it purely and properly, it would first be necessary to set the present [1157C] life aside. And since there is no setting aside of life without death, they arranged for its demise by rejecting affection for the flesh, through which death gained entry into life; and by discovering a death for death they ceased to live under the power of death, and when they do die *their death is precious to the Lord,* and the death that they die is the death of real death, able to corrupt corruption itself and to grant those who are worthy entry to blessed life and incorruption. 61

For I do not think that the end of this present life is rightly called death, but is rather a deliverance from death, a separation from corruption, liberation from slavery, the cessation of turmoil, the [1157D] banishment of wars, the 62

καὶ σκότους ὑποχώρησιν, καὶ πόνων ἄνεσιν, καὶ βομβήσεως ἀσήμου σιγήν, καὶ βράσματος ἠρεμίαν, καὶ αἰσχύνης συγκάλυμμα, καὶ παθῶν ἀποφυγήν, καὶ ἁμαρτίας ἀφανισμόν, καὶ πάντων, ἵνα συνελὼν εἴπω, τῶν κακῶν περιγραφήν, ἅπερ δι᾽ ἑκουσίου νεκρώσεως οἱ ἅγιοι κατορθώσαντες ξένους ἑαυτοὺς τοῦ βίου *καὶ παρεπιδήμους* παρέστησαν [Hbr 11:13]. Κόσμῳ τε γὰρ καὶ σώματι καὶ ταῖς ἐξ αὐτῶν ἐπαναστάσεσι γενναίως μαχόμενοι, καὶ τὴν ἐξ ἀμφοῖν κατὰ τὴν τῶν αἰσθήσεων πρὸς τὰ αἰσθητὰ συμπλοκὴν παραγενομένην ἀπάτην ἀποπνίξαντες, ἀδούλωτον ἑαυτοῖς ἐφύλαξαν τῆς ψυχῆς τὸ ἀξίωμα· μάλα γε εἰκότως, ἔννομον κρίναντες εἶναι καὶ δίκαιον τὸ ἧττον ἄγεσθαι μᾶλλον τῷ κρείττονι, ἢ τὸ κρεῖττον τῷ χείρονι συμποδίζεσθαι, ὅσπερ δὴ νόμος θεῖος καὶ τοῖς προαιρουμένοις τὴν λογικοῖς προηγουμένως πρέπουσαν ἀσπάζεσθαι ζωὴν ἐμπεφυκώς, τὴν ἐμφερῶς δι᾽ ὀλιγαρκείας τὸ ἀπροσδεὲς τῶν ἀγγέλων μιμουμένην καὶ ἄνετον.

30. Ὅτι μὴ καθ᾽ ἡμᾶς ἢ τὴν φυσικὴν θεωρίαν, ἢ τὴν γραφικὴν μυσταγωγίαν ἐποίουν οἱ ἅγιοι

63 Ἀλλ᾽ ἐπανελθόντες καθ᾽ εἱρμὸν τὰ λείποντα τῆς Μεταμορφώσεως τοῖς προθεωρηθεῖσι κατὰ δύναμιν διασκοπήσαντες προσαρμόσωμεν, ἵνα δειχθῇ[51] τῶν ἁγίων ἡ ἐν πᾶσιν ἀκρότης καὶ ἡ γνησία πρὸς τὴν σάρκα καὶ τὴν ὕλην ἀποδιάθεσις, καὶ ὅτι μὴ καθ᾽ ἡμᾶς καὶ αὐτοὶ ἢ τὴν κτίσιν ἢ τὴν ἁγίαν Γραφὴν ὑλικῶς τε καὶ χαμερπῶς ἐθεώρουν, αἰσθήσει μόνον καὶ ἐπιφανείαις καὶ σχήμασι πρὸς ἀνάληψιν τῆς

passing away of confusion, the receding of darkness, rest from labors, the silencing of meaningless noise, the quiescence of agitation, the covering of shame, flight from the passions, the wiping away of sins, and, to speak briefly, the end of every evil, all of which the saints attained by means of their voluntary death, making themselves *strangers and exiles* from this life. For fighting nobly against the world and the body and the rebellions which they provoke, and destroying the treachery that comes from them through the entanglement of the senses with objects of sense, they preserved within themselves the dignity of their soul unenslaved. And, quite naturally, they judged it to be lawful and just for the worse to be led [1160A] by the better, rather than for the better to be bound hand and foot by the worse. This is a divine law, innate within those who choose to embrace above all a life that is fitting for rational beings, which, by being content only with what is necessary, imitates the self-sufficiency and repose of the angels.

30. That it is not like us that the saints engage in either natural contemplation or scriptural mystagogy

63 But let us now turn back and in sequence apply what we have been saying to those aspects of the Transfiguration that await our consideration, looking into them as best we can, so that the excellence[46] of the saints in everything and their genuine renunciation of the flesh and the material world might be shown forth. For the saints do not [1160B] contemplate either creation or Holy Scripture in a lowly, material way, as we do, since they do not acquire the blessed

μακαρίας γνώσεως τοῦ Θεοῦ, γράμμασί τε καὶ συλλαβαῖς χρώμενοι, ἐξ ὧν τὸ πταίειν ἔστι περὶ τὴν κρίσιν τῆς ἀληθείας καὶ σφάλλεσθαι, ἀλλὰ νῷ μόνῳ καθαρωτάτῳ καὶ πάσης ὑλικῆς ἀπηλλαγμένῳ ἀχλύος. Εἴπερ οὖν εὐσεβῶς κρίνειν βουλόμεθα τοὺς τῶν αἰσθητῶν νοητῶς διασκοποῦντας[52] λόγους, εἰς τὴν περὶ Θεοῦ καὶ τῶν θείων αὐτοὺς ἄπταιστον γνῶσιν ὀρθῶς δι᾽ εὐθείας τρίβου βαίνοντας κατίδοιμεν.

31a. Θεωρία εἰς τὴν Μεταμόρφωσιν πλατυτέρα

64 Εἴρηται τοίνυν ἀνωτέρω ὅτι διὰ μὲν τῆς γενομένης ἐπὶ τοῦ ὄρους τοῦ προσώπου τοῦ Κυρίου φωτοειδοῦς λαμπρότητος πρὸς τὴν πᾶσι καθόλου τοῖς οὖσιν ἄληπτον τοῦ Θεοῦ μυστικῶς οἱ τρισμακάριοι ἀπόστολοι κατὰ τὸ ἄῤῥητόν τε καὶ ἄγνωστον ἐχειραγωγοῦντο δύναμίν τε καὶ δόξαν, τῆς ἀφανοῦς κρυφιότητος τὸ φανὲν αὐτοῖς πρὸς τὴν αἴσθησιν φῶς σύμβολον εἶναι μανθάνοντες. Ὡς γὰρ ἐνταῦθα τοῦ γενομένου φωτὸς τὴν τῶν ὀφθαλμῶν νικᾷ ἐνέργειαν ἡ ἀκτὶς ἀχώρητος αὐτοῖς διαμένουσα, οὕτω κἀκεῖ Θεὸς πᾶσαν νοὸς δύναμιν ὑπερβαίνει καὶ ἐνέργειαν, οὐδ᾽ ὅλως ἐν τῷ νοεῖσθαι τῷ νοεῖν πειρωμένῳ τὸν οἱονοῦν τύπον ἀφείς. Διὰ δὲ τῶν λευκῶν ἱματίων τήν τε ἐν τοῖς κτίσμασιν ἀναλόγως τοῖς καθ᾽ οὓς γεγένηνται λόγοις μεγαλουργίαν καὶ τὴν ἐν τοῖς ῥήμασι τῆς ἁγίας Γραφῆς

knowledge of God solely by means of the senses, or by attending solely to surface appearances and external forms, or by confining themselves to syllables and letters, over which men trip and stumble and err in their judgment of the truth, but solely by means of the intellect, purified to the highest degree and free from all the mist and obscurity of matter. If, then, we wish to judge piously those who examine intelligently the principles of objects perceived by sense, we will ascertain that they travel along a straight path leading to the true knowledge of God and of divine realities.

31a. Extended contemplation of the Transfiguration

64 As stated above, it was through the [1160C] luminous brightness that shone from the face of the Lord on the mountain that the thrice-blessed apostles, in a manner beyond words and knowledge, were mystically guided to the power and glory of God, which is completely incomprehensible to all beings, and learned that the light that had appeared to their senses was a symbol of the unseen hiddenness of God.[47] For in the same way that a ray of light emanating here overwhelms the activity of the eyes, to which it remains uncontainable, so too there does God transcend all the power and activity of the intellect, leaving absolutely no trace of any kind in the intellect of those who endeavor to know Him. By the bright garments, they were taught, in a divinely fitting way, in an undifferentiated, simultaneous moment, both the magnificence that lies within created things consistent with the principles whereby they were brought into being, and the deeper meaning hidden in the words of Holy Scripture, into which only the [1160D]

κατὰ τὸ νοούμενον μυσταγωγίαν ἐν ταὐτῷ καὶ ἅμα θεοπρεπῶς ἐδιδάσκοντο, οἷα τῇ ἐπιγνώσει τοῦ Θεοῦ συναναφαινομένης τῆς τε γραφικῆς κατὰ τὸ πνεῦμα δυνάμεως καὶ τῆς ἐν τοῖς κτίσμασι κατ' αὐτὸ σοφίας καὶ γνώσεως, δι' ὧν πάλιν αὐτὸς ἀναλόγως ἐκφαίνεται. Διὰ δὲ Μωϋσέως καὶ Ἡλίου τῶν ἑκατέρωθεν αὐτῷ συνόντων (τοῦτο γὰρ εἰς τὴν ἐξέτασιν τῆς θεωρίας λείπεται), πολλοὺς κατὰ πολλὰς ἐπινοίας, ὧν τύποι προεβέβληντο μυστηρίων δι' ἀληθοῦς θεωρίας γνωστικοὺς ὑπεδέχοντο τρόπους.

Θεωρία εἰς τὸν Μωϋσῆν καὶ τὸν Ἡλίαν

65 Α'. Καὶ πρῶτον μὲν τὴν περὶ τοῦ δεῖν πάντως συνεῖναι τῷ Λόγῳ καὶ Θεῷ τόν τε νομικὸν καὶ τὸν προφητικὸν λόγον διὰ Μωϋσέως καὶ Ἡλίου εὐσεβεστάτην ἐλάμβανον ἔννοιαν, ὡς ἐξ αὐτοῦ καὶ περὶ αὐτοῦ καὶ ὄντας καὶ ἀπαγγέλοντας, καὶ περὶ αὐτὸν ἱδρυμένους.

Ἄλλη εἰς αὐτοὺς β'[53]

66 Β'. Εἶτα σοφίαν καὶ χρηστότητα συνούσας[54] αὐτῷ διὰ τῶν αὐτῶν ἐπαιδεύοντο, τὴν μὲν ὅτι κατ' αὐτὴν διαγορευτικός ἐστι τῶν ποιητέων ὁ Λόγος καὶ ἀπαγορευτικὸς τῶν οὐ ποιητέων, ἧς τύπος ὑπῆρχε Μωϋσῆς (σοφίας γὰρ τὴν τῆς νομοθεσίας εἶναι πιστεύομεν χάριν), τὴν δὲ ὅτι κατ' αὐτὴν προτρεπτικός ἐστι καὶ ἐπιστρεπτικὸς πρὸς τὴν θείαν ζωὴν τῶν αὐτῆς ἀπολισθησάντων, ἧς τύπος ὑπῆρχεν Ἡλίας, δι' ἑαυτοῦ ὅλον τὸ προφητικὸν δηλῶν χάρισμα. Χρηστότητος γὰρ θείας ἴδιον γνώρισμα τῶν πεπλανημέ-

intellect may be initiated, and this happens because together with the knowledge of God comes the spiritual power of Scripture and the spiritual wisdom and knowledge of creation, through which God is manifested in ways that are proper to each. Moreover, through Moses and Elijah, who were standing on either side of Him (and this is what remains for us to consider), they received, through true contemplation, multiple ways of understanding the mysteries of which these two figures are types. [1161A]

Contemplation of Moses and Elijah

[1] In the first place, it was through Moses and Elijah that the disciples received the most pious notion that the teaching of both the law and the prophets must always be present together with God the Word, for they are from Him and speak of Him, and have been established and built up around Him. 65

[Additional contemplations of Moses and Elijah][48]

[2] Through these same two figures the disciples were taught that the company of the Word includes wisdom and kindness, for it is with wisdom that the Word decrees what things are to be performed and what things are prohibited, a wisdom of which Moses was the type (for we believe that the ability to legislate properly comes from wisdom); and it is with kindness that the Word exhorts and leads back to divine life those who have slipped away from it, for which Elijah is [1161B] the type, and signifies the fullness of the prophetic gift, for the ability to call back with compassion 66

νων ἡ μετὰ φιλανθρωπίας ἐπιστροφή, ἧς κήρυκας τοὺς προφήτας γινώσκομεν.

Ἄλλη εἰς αὐτοὺς γ'

67 Γ'. Ἢ γνῶσιν καὶ παιδείαν, τὴν μὲν ὅτι καλοῦ τε καὶ κακοῦ τῆς εἰδήσεως τοῖς ἀνθρώποις ὑπάρχει παρεκτικός. *Δέδωκα* γάρ, φησί, *πρὸ προσώπου σου τὴν ζωὴν καὶ τὸν θάνατον* [Dt 30:19], ἐφ' ᾧ τὴν μὲν ἑλεῖν αἱρεῖσθαι, τὸν δὲ φυγεῖν, καὶ μὴ ὡς καλῷ περιπεσεῖν ἐξ ἀγνοίας τῷ χείρονι, ὅπερ Μωϋσῆς πεπραχὼς ἀνηγόρευται, προτυπῶν ἐν ἑαυτῷ τῆς ἀληθείας τὰ σύμβολα· τὴν δὲ ὅτι τῶν τοῖς ἐναντίοις ἀνέδην χρωμένων κατὰ τὸν Ἰσραήλ, οὗ παιδευτὴς Ἠλίας ὁ μέγας ἐγένετο, καὶ μιγνύντων ἀδιακρίτως τὰ ἄμικτα, τῆς ἀδιαφορίας ἐστὶ κολαστικός, καὶ τῶν παντελῶς τῷ κακῷ προστεθειμένων τὴν ἄνοιαν καὶ τὴν πώρωσιν εἰς ἔννοιαν ἄγων, ὡς λόγος, καὶ αἴσθησιν.

Ἄλλη εἰς αὐτοὺς δ'

68 Δ'. Ἢ πρᾶξιν καὶ θεωρίαν, τὴν μὲν ὡς κακίας ἀναιρετικήν, καὶ κόσμου δι' ἐπιδείξεως ἀρετῶν τοὺς δι' αὐτῆς ἀγομένους παντελῶς κατὰ διάθεσιν τέμνουσαν, ὡς Μωϋσῆς τῆς Αἰγύπτου τὸν Ἰσραήλ, καὶ θείοις νόμοις τοῦ Πνεύματος εὐπειθῶς παιδεύουσαν ἄγεσθαι· τὴν δὲ ὡς εἴδους καὶ ὕλης ἁρπάζουσαν, ὡς τὸν Ἠλίαν τὸ ἐκ *πυρὸς ἅρμα* [4 Kings 2:11], καὶ Θεῷ διὰ γνώσεως προσάγουσάν τε καὶ συνάπτουσαν ὑπὸ σαρκὸς μηδ' ὁτιοῦν βαρουμένους, διὰ τὴν τοῦ κατ' αὐτὴν νόμου ἀθέτησιν, ἢ ἐπάρσει καθ' ὁτιοῦν ἐπὶ τοῖς κατορθώμασι φλεγομένους, διὰ τὴν

those who have gone astray is characteristic of divine kindness, of which we know the prophets to be heralds.

[3] Or they are types of knowledge and instruction. 67 Knowledge, on the one hand, insofar as it enables us to discern good from evil, for *I have set before your face,* Moses says, *life and death,* so that you might choose the one and reject the other, and not out of ignorance fall into evil mistaking it for the good—a choice which Moses is said correctly to have made, thereby prefiguring in himself the symbols of the truth. Instruction, on the other hand, is prefigured by the great Elijah, for he instructed all those who had shamelessly moved against Israel, and who indiscriminately mixed what should be kept separate; [1161C] and he punished those who were indifferent as well as those who had given themselves wholly to evil, rationally guiding them from mindlessness to proper thinking, and from dullness to sense.

[4] Or ascetic practice and contemplation. The former 68 destroys evil, and by the demonstration of its wondrous virtues it cuts off desire for the world in those whom it leads—just as Moses led Israel out of Egypt—and by means of the Spirit's divine laws teaches them to obey its leadership. The latter, insofar as it catches them up from form and matter, like the *chariot of fire* that took Elijah, leading them through knowledge to union with God, without the weight of the flesh (the laws of which have been cast aside), or without being burned by the fire of their accomplishments, owing to

συνημμένην ταῖς ὄντως ἀρεταῖς δρόσον τῆς *πτωχείας τοῦ πνεύματος* [see Mt 5:3].

Ἄλλη εἰς αὐτοὺς ε´

69 Ε´. Ἢ πάλιν τὰ κατὰ τὸν γάμον καὶ τὴν ἀγαμίαν μυστήρια παρὰ τῷ Λόγῳ εἶναι μανθάνοντες διὰ Μωϋσέως, τοῦ διὰ τὸν γάμον τῆς θείας ἐραστοῦ γενέσθαι δόξης μὴ κωλυθέντος, καὶ διὰ Ἠλίου, τοῦ παντελῶς γαμικῆς συναφείας καθαροῦ διαμείναντος, οἷα τοῦ Λόγου καὶ Θεοῦ τοὺς λόγῳ ταῦτα ἰθύνοντας, κατὰ τοὺς θειωδῶς περὶ αὐτῶν κειμένους νόμους, ἑαυτῷ μυστικῶς εἰσποιεῖσθαι κηρύττοντος.

Ἄλλη εἰς αὐτοὺς στ´

70 ΣΤ´. Ἢ ζωῆς καὶ θανάτου διὰ τῶν αὐτῶν Κύριον πιστῶς ὄντα τὸν Λόγον πληροφορούμενοι.

Ἄλλη εἰς αὐτοὺς ζ´

71 Ζ´. Ἢ καὶ τὸ πάντας ζῆν τῷ Θεῷ καὶ μηδένα παντελῶς παρ᾽ αὐτῷ νεκρὸν εἶναι διὰ τῶν αὐτῶν μανθάνοντες, πλὴν τοῦ ἑαυτὸν τῇ ἁμαρτίᾳ νεκρώσαντος [see Rom 6:10–11] καὶ τῇ ἑκουσίῳ πρὸς τὰ πάθη ῥοπῇ τοῦ Λόγου ἑαυτὸν ἀποκόψαντος.

Ἄλλη εἰς αὐτοὺς η´

72 Η´. Ἢ πάλιν πρὸς τὸν Λόγον ὡς *ἀλήθειαν* ὄντα [see John 14:6] κατ᾽ ἀναφορὰν εἶναί τε καὶ ὑπάρχειν τοὺς τύπους τῶν μυστηρίων, καὶ εἰς αὐτὸν συνάγεσθαι, τῆς τε

their *poverty of spirit,* which like a cooling dew is mixed with true virtues. [1161D]

[5] Or, again, the disciples learned that the mysteries of marriage and celibacy stand equally next to the Word, insofar as marriage did not impede Moses from becoming a lover of the divine glory, whereas Elijah remained completely free of any marital bond, for the Word of God proclaims that He mystically adopts as His sons those who live in either of these ways through reason and in accordance with the divinely established laws concerning them. 69

[6] Or the presence of these same two figures faithfully assured the disciples that the Word is Lord of life and death.[49] [1164A] 70

[7] Or, through the same two they learned that all are alive in God and that absolutely no one who is next to Him is dead, except those who have deadened themselves through sin, and who by their voluntary embrace of the passions have cut themselves off from the Word. 71

[8] Or, again, they were enlightened to understand that the types of these mysteries exist for and refer to the Lord, inasmuch as He is *the truth,* and that, whether they be legal 72

νομικῆς καὶ τῆς προφητικῆς πραγματείας ὡς *ἀρχὴν καὶ τέλος* [see Apc 21:6, 22:13], ἐφωταγωγοῦντο.

Ἄλλη εἰς αὐτοὺς θʹ

73 Θʹ. Ἡ τὰ μετὰ Θεὸν πάντα καὶ ἐκ Θεοῦ γεγονότα, τουτέστι τὴν φύσιν τῶν ὄντων καὶ τὸν χρόνον, παρὰ τῷ Θεῷ ὄντα συνεκφαίνεσθαι ἀληθῶς φαινομένῳ, κατὰ τὸ ἐφικτόν, ὡς αἰτίῳ καὶ ποιητῇ. Ὧν τοῦ μὲν χρόνου τύπος ἂν εἴη Μωϋσῆς, οὐ μόνον ὡς χρόνου καὶ τοῦ κατ' αὐτὸν ἀριθμοῦ διδάσκαλος (οὗτος γὰρ πρῶτος τὸν κατὰ τὴν γένεσιν τοῦ κόσμου χρόνον ἠρίθμησε), καὶ ὡς χρονικῆς γενόμενος λατρείας καθηγητής, ἀλλὰ καὶ ὡς μὴ συνεισερχόμενος ἐκείνοις σωματικῶς εἰς τὴν κατάπαυσιν ὧν πρὸς τῆς θείας καθηγήσατο ἐπαγγελίας[55] [see Dt 34:4–5; Ps 94(95):11; Hbr 3:16–4:1]· τοιοῦτον γὰρ καὶ ὁ χρόνος, οὐ φθάνων ἢ συνερχόμενος κατὰ τὴν κίνησιν ἐκείνοις οὓς πρὸς τὴν θείαν τοῦ μέλλοντος αἰῶνος ζωὴν πέφυκε παραπέμπειν. Ἰησοῦν γὰρ ἔχει τὸν παντὸς ὄντα καὶ χρόνου καὶ αἰῶνος διάδοχον, κἂν εἰ ἄλλως οἱ λόγοι τοῦ χρόνου ἐν τῷ Θεῷ διαμένωσιν, ὡς δηλοῖ μυστικῶς ἡ τοῦ ἐν ἐρήμῳ δοθέντος νόμου διὰ Μωϋσέως τοῖς τὴν γῆν λαβοῦσι τῆς κατασχέσεως συνείσοδος. Αἰὼν γάρ ἐστιν ὁ χρόνος, ὅταν στῇ τῆς κινήσεως, καὶ χρόνος ἐστὶν ὁ αἰών, ὅταν μετρῆται κινήσει φερόμενος, ὡς εἶναι τὸν μὲν αἰῶνα, ἵνα ὡς ἐν ὅρῳ περιλαβὼν εἴπω, χρόνον ἐστερημένον κινήσεως, τὸν δὲ χρόνον αἰῶνα κινήσει μετρούμενον.

74 Τῆς δὲ φύσεως Ἠλίας, οὐ μόνον ὡς τοὺς καθ' ἑαυτὸν ἀλωβήτους φυλάξας λόγους, καὶ τὸ ἐπ' αὐτοῖς κατὰ

ordinances or prophetic utterances, they all converge in Him, for He is their *beginning and end.*

[9] Or they learned that when God truly appears within vision (to the extent that this is possible), everything that comes after God and has been created by Him, that is, the nature of beings and time, is seen together with Him, for He is their cause and their maker.[50] Of these, Moses would be the figure of time, not only [1164B] because he is the teacher of time and its reckoning (for he was the first to count time from the creation of the world), but also as the leader of temporal worship, and because he did not enter bodily into the divinely promised place of rest together with those who were under his leadership. For such is the nature of time: by its movement it neither goes before nor marches in step with those whom it sends into the divine life of the age to come. For it has Jesus,[51] who is the successor of all time and every age, even if the principles of time should abide differently in God, as is indicated by the entrance of the law (which had been given in the wilderness through Moses) together with those who entered the land promised to them.[52] For when its motion is stilled, time is the age, and the age is time, as carried along and [1164C] measured by motion, so that the age—in order to give it a definition—is time deprived of motion, whereas time is the age measured by motion.[53] 73

As for Elijah, he is the image of nature, not simply because he preserved inviolate the principles of his own 74

γνώμην φρόνημα τροπῆς τῆς ἐκ πάθους ἐλεύθερον, ἀλλὰ καὶ ὡς ἐν κρίσει παιδεύων, οἷόν τις φυσικὸς νόμος, τοὺς παρὰ φύσιν τῇ φύσει χρωμένους. Τοιοῦτον γὰρ καὶ ἡ φύσις, τοὺς αὐτὴν παραφθείρειν ἐπιχειροῦντας τοσοῦτον κολάζουσα, ὅσον τοῦ παρὰ φύσιν ζῆν ἐπιτηδεύουσι, τῷ μὴ ὅλην αὐτῆς φυσικῶς ἔτι κεκτῆσθαι τῆς φύσεως τὴν δύναμιν, μειωθέντας ἤδη τῆς κατ' αὐτὴν ἀρτιότητος καὶ διὰ τοῦτο κολαζομένους, ὡς ἑαυτοῖς ἀβούλως τε καὶ ἀφρόνως διὰ τῆς πρὸς τὸ μὴ ὂν νεύσεως τοῦ εἶναι παρεχομένους τὴν ἔλλειψιν.

Ἄλλη εἰς αὐτοὺς ι´

75 Ι´. Ἴσως δὲ καὶ τὴν νοητὴν καὶ τὴν αἰσθητὴν κτίσιν ἔχεσθαι τοῦ δημιουργοῦ Λόγου τις εἰπὼν διὰ Μωϋσέως καὶ Ἠλίου, τῆς ἀληθείας οὐ διαμαρτάνει. Ὧν τῆς μὲν αἰσθητῆς Μωϋσῆς λόγον ἐπέχει, ὡς ὑπὸ γένεσιν καὶ φθορὰν γενόμενος, καθὼς ἡ περὶ αὐτοῦ ἱστορία δηλοῖ, τὴν γέννησιν[56] καὶ τὸν θάνατον αὐτοῦ καταγγέλλουσα [see Ex 2:1–2; Dt 34:5]. Τοιοῦτον γὰρ καὶ αἰσθητὴ κτίσις, ἀρχὴν ἐγνωσμένην γενέσεως ἔχουσα καὶ διαφθορᾶς ὡρισμένον τέλος ἐλπίζουσα. Τῆς δὲ νοητῆς Ἠλίας, ὡς οὔτε γέννησιν[57] αὐτοῦ τῆς περὶ αὐτοῦ μηνυούσης ἱστορίας, κἂν εἰ γεγέννηται, οὔτε μὴν τὴν διὰ θανάτου φθορὰν ἐλπίζεσθαι ὁριζομένης, κἂν εἰ τεθνήξεται. Τοιοῦτον γὰρ καὶ ἡ νοητὴ κτίσις, οὔτε ἀρχὴν γενέσεως ἀνθρώποις κατάδηλον ἔχουσα, κἂν εἰ γεγένηται καὶ ἤρκται καὶ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι

nature (along with the deliberative frame of mind appropriate to these principles) free from any change due to passion, but because he taught by judging, like a kind of natural law, those who twist nature to unnatural ends. For such is nature, punishing those who undertake to violate it to the degree that they actually live in unnatural opposition to it, by not allowing them to acquire naturally all of nature's power, for they have been partially deprived of its very integrity and for this they are punished, since it is they themselves who pointlessly and foolishly [1164D] have procured this lack of existence by inclining toward nonbeing.[54]

[10] Equally, if someone should say that Moses and Elijah represent the intelligible and sensible creation, held together by the Creator Word, he would not miss the mark of truth. Of these, Moses corresponds to the sensible creation, since it is clear that his life was subject to change and corruption, for in Scripture we read of his birth and death. For such is the sensible creation: it has a recognizable beginning (which is the beginning of change), [1165A] and awaits a definitive end (which is the end of the corruption that causes it to change). Elijah, on the other hand, corresponds to the intelligible creation, for Scripture says nothing about his coming into being, or even if he was born at all, or if he was subject to the corruption of death, or whether or not he died. For such is the intelligible creation: it has no beginning discernable to man, neither is it obvious to us that it was brought into being from out of nothing, or that it awaits a 75

παρῆκται, οὔτε τέλος τοῦ εἶναι διὰ φθορᾶς ὡρισμένον ἐκδέχεται. Τὸ γὰρ ἀνώλεθρον φυσικῶς ἔχει λαβοῦσα παρὰ Θεοῦ, τοῦ οὕτως αὐτὴν δημιουργῆσαι θελήσαντος.

31b. Ἄλλη συνεκτικὴ θεωρία εἰς τὴν Μεταμόρφωσιν[58]

76 Εἰ δέ τῳ μὴ περιεργότερος τοῦ δέοντος εἶναι δοκῶ, καὶ ἕτερον μέγα τε καὶ θεῖον, ὡς οἶμαι, ἐκ τῆς θείας Μεταμορφώσεως μυστήριον ἡμῖν ἀναφαίνεται, καὶ τῶν εἰρημένων λαμπρότερον. Οἶμαι γὰρ τοὺς καθόλου δύο τῆς θεολογίας τρόπους μυστικῶς ὑφηγεῖσθαι τὰ ἐπὶ τοῦ ὄρους κατὰ τὴν Μεταμόρφωσιν θεοπρεπῆ δραματουργήματα, τόν τε προηγούμενόν φημι καὶ ἁπλοῦν καὶ ἀναίτιον, καὶ διὰ μόνης καὶ παντελοῦς ἀποφάσεως τὸ θεῖον ὡς ἀληθῶς καταφάσκοντα καὶ τὴν ὑπεροχὴν αὐτοῦ δι' ἀφασίας δεόντως σεμνύνοντα, καὶ τὸν ἑπόμενον τούτῳ καὶ σύνθετον διὰ καταφάσεως μεγαλοπρεπῶς ἐκ τῶν αἰτιατῶν ὑπογράφοντα· οἷς, κατὰ τὸ δυνατὸν ἀνθρώποις εἰδέναι, ἡ περὶ Θεοῦ τε καὶ τῶν θείων ἐπαιωρουμένη γνῶσις διὰ τῶν προσφυῶν ἡμῖν συμβόλων πρὸς ἀμφοτέρους ἡμᾶς ἄγει τοὺς τρόπους, δι' εὐσεβοῦς τῶν ὄντων κατανοήσεως ἀμφοτέρων ἡμῖν ἐφιστῶσα τοὺς λόγους, καὶ τοῦ μὲν προτέρου πᾶν τὸ ὑπὲρ αἴσθησιν σύμβολον εἶναι διδάσκουσα, τοῦ δὲ δευτέρου τὰ κατ' αἴσθησιν ἀθροιστικὰ εἶναι παιδεύουσα μεγαλουργήματα. Ἐκ γὰρ τῶν ὑπὲρ αἴσθησιν συμβόλων τὴν ὑπὲρ λόγον καὶ νοῦν ἀλήθειαν εἶναι μόνον πιστεύομεν, περὶ τοῦ τί καὶ πῶς καὶ ὁποίαν εἶναι καὶ ποῦ καὶ

definitive end determined by a process of decay and corruption. For it is by nature imperishable, having received this quality from God, who willed in such fashion to create it.

31b. An additional, concise contemplation of the Transfiguration [1165B]

At the risk of appearing overly inquisitive about these matters, there is, as it seems to me, another mystery revealed to us in the divine Transfiguration, great and divine and more luminous than what has so far been mentioned. I think that the dramatic events, so befitting of God, which took place on the mountain during the Transfiguration, secretly indicate the two general modes of theology. The first is simple and uncaused, and verily affirms the Divine solely through a complete denial, properly honoring divine transcendence by absolute silence. The second is composite, and magnificently describes the Divine by means of positive affirmations based on its effects. With these, and within the limits of human understanding, the exalted knowledge of God and divine realities leads us, through symbols appropriate for us, [1165C] to these two ways of theology. Through reverent understanding of created beings, this knowledge places before us the inner principles of both, teaching us that everything that transcends the senses is a symbol of the first way, whereas the symbol of the second is the sum of all the magnificent objects of sense perception. For it is only through the symbols that are beyond the senses that we believe in the truth that exists beyond reason and intellect, yet what this truth is in itself, and how, and of what kind, and 76

πότε μηδ' ὅλως τολμῶντες σκοπεῖν ἢ ἐννοεῖν ἀνεχόμενοι, τῆς ἐγχειρήσεως τὸ ἀσεβὲς παραιτούμενοι· ἐκ δὲ τῶν κατ' αἴσθησιν, ὡς ἡμῖν ἐστι δυνατόν, κατ' ἔννοιαν μόνον ἰσχνῶς τῆς περὶ Θεοῦ γνώσεως τὰς εἰκασίας λαμβάνοντες πάντα αὐτὸν εἶναί φαμεν ὅσα ἐκ τῶν αὐτοῦ ποιημάτων ὡς αἴτιον ἐγνωρίσαμεν.

31c. Ὅτι καὶ ἑαυτοῦ τύπος ὁ Κύριος γέγονεν κατὰ τὴν ἑαυτοῦ διὰ σαρκὸς οἰκονομίαν[59]

77 Σκοπήσωμεν δὲ εἰ μὴ καλῶς ἑκάστῳ τῶν εἰρημένων τρόπων κατὰ τὴν θείαν ἐκείνην τοῦ Κυρίου Μεταμόρφωσιν καὶ σοφῶς ἐνυπάρχει τὸ σύμβολον. Ἔδει[60] γὰρ αὐτὸν καθ' ἡμᾶς ἀτρέπτως κτισθῆναι δι' ἄμετρον φιλανθρωπίαν καταδεξάμενον ἑαυτοῦ γενέσθαι τύπον καὶ σύμβολον, καὶ παραδεῖξαι ἐξ ἑαυτοῦ συμβολικῶς ἑαυτόν, καὶ δι' ἑαυτοῦ φαινομένου πρὸς ἑαυτὸν ἀφανῶς πάντη κρυπτόμενον χειραγωγῆσαι τὴν ἅπασαν κτίσιν καὶ τῆς ἀφανοῦς καὶ πάντων ἐπέκεινα κρυφιομύστου καὶ ὑπ' οὐδενὸς τῶν ὄντων οὐδενὶ τὸ σύνολον τρόπῳ νοηθῆναι ἢ λεχθῆναι δυναμένης ἀπειρίας τὰς ἐκφανεῖς διὰ σαρκὸς θεουργίας ἀνθρώποις παρασχεῖν[61] φιλανθρώπως μηνύματα.

when and whence it might be, we do not dare to probe into, nor do we even so much as tolerate the formation of an intellectual conception concerning it, declining to involve ourselves in any such act of irreverence. Instead, from the symbols which fall within the range of our senses, our mind takes, to the extent possible for us, and only roughly at that, the likenesses of the knowledge of God, and we say that He is all things insofar as we have come to know Him, from His creations, as their cause. [1165D]

31c. That the Lord became a type of Himself through His dispensation in the flesh

77 Let us now consider how appropriately and wisely the symbol of each of these two modes of theology is present in the divine Transfiguration of the Lord. For in His measureless love for mankind, there was need for Him to be created in human form (without undergoing any change), and to become a type and symbol of Himself, presenting Himself symbolically by means of His own self,[55] and, through the manifestation of Himself, to lead all creation to Himself (though He is hidden and totally beyond all manifestation), and to provide human beings, in a human-loving fashion, with the visible divine actions of His flesh as signs of His invisible infinity, [1168A] which is totally transcendent, and secretly hidden, which no being, in absolutely any way whatsoever, can capture in thought or language.[56]

31d. Θεωρία τοῦ ἀστράψαντος προσώπου τοῦ Κυρίου

78 Τὸ τοίνυν φῶς τοῦ προσώπου τοῦ Κυρίου τὸ νικῆσαν[62] τῆς ἀνθρωπίνης αἰσθήσεως τὴν ἐνέργειαν, τὸν τρὸπον διετύπου τοῖς μακαρίοις ἀποστόλοις[63] τῆς κατ' ἀπόφασιν μυστικῆς θεολογίας, καθ' ὃν[64] ἡ μακαρία καὶ ἁγία θεότης κατ' οὐσίαν ἐστὶν ὑπεράῤῥητος καὶ ὑπεράγνωστος καὶ πάσης ἀπειρίας ἀπειράκις ἐξῃρημένη, οὐδ' ἴχνος ὅλως καταλήψεως, κἂν ψιλόν, τοῖς μετ' αὐτὴν καταλείψασα, οὐδὲ τὴν πῶς κἂν ποσῶς ἡ αὐτὴ καὶ μονάς ἐστι καὶ τριὰς ἔννοιαν ἐφιεῖσά τινι τῶν ὄντων, ἐπειδὴ μηδὲ χωρεῖσθαι κτίσει τὸ ἄκτιστον πέφυκε, μηδὲ περινοεῖσθαι τοῖς πεπερασμένοις τὸ ἄπειρον.

31e. Θεωρία εἰς τὰ φανὰ τοῦ Κυρίου ἐνδύματα

79 Τὸν δὲ καταφατικὸν τρόπον εἴς τε τὸν κατ' ἐνέργειαν πρόνοιάν τε καὶ κρίσιν διαιρούμενον· τὸν μὲν κατ' ἐνέργειαν, τὸν *ἐκ καλλονῆς καὶ μεγέθους τῶν κτισμάτων* [Wis 13:5] τὴν περὶ τοῦ δημιουργὸν εἶναι τῶν ὅλων τὸν Θεὸν εἰσηγούμενον δήλωσιν, διὰ τῶν λαμπρῶν ἐσθημάτων τοῦ Κυρίου δηλοῦσθαι, ἅπερ εἰς τὰ φαινόμενα κτίσματα προεκλαβὼν ὁ λόγος ἀπέδειξεν.

31d. Contemplation of the shining face of the Lord

78 Thus the light of the Lord's face, which overcame the activity of human sense perception, formed within the blessed apostles the negative mode of mystical theology, according to which the blessed and holy Godhead, according to its essence, is beyond ineffability and unknowability, for it infinitely transcends all infinity. To the beings which exist after it, the Godhead does not leave behind even the slightest trace of itself that can be apprehended by them, giving up to none of them anything of itself that could be used to form a concept about how, or to what extent, [1168B] it is at once a Monad and a Trinity, since by its nature the uncreated cannot be contained by any created thing, nor can the unlimited be circumscribed as an object of thought by things that are limited.

31e. Contemplation of the Lord's luminous garments

79 The same light also formed within the apostles the affirmative mode of theology, which is divided into modes concerned with activity, providence, and judgment. The mode concerned with activity is grounded in the *beauty and magnificence of creation,* and indicates that God is the Creator of everything, which is evident in the brightly shining garments of the Lord, which our discourse has already established as signifying the visible objects of creation. [1168C]

31f. Θεωρία ἄλλη εἰς τὸν Μωϋσῆν

80 Τὸν δὲ κατὰ πρόνοιαν τρόπον διὰ τοῦ Μωϋσέως σημαίνεσθαι, ὡς πλάνης φιλανθρώπως ἐξαιρουμένην τοὺς κακίᾳ συνειλημμένους, καὶ τοὺς τρόπους σοφῶς τοῖς ἀνθρώποις διαποικίλλουσαν τῆς πρὸς τὰ θεῖα καὶ ἄϋλα καὶ ἀσώματα ἀπὸ τῶν ὑλικῶν καὶ φθαρτῶν καὶ σωματικῶν ἐκδημίας, καὶ τοῖς θείοις νόμοις ἐπιστημόνως ἐρείδουσα.

31g. Θεωρία ἄλλη εἰς τὸν Ἠλίαν

81 Τὸν δὲ τῆς κρίσεως τρόπον διὰ τοῦ Ἠλίου μηνύεσθαι, ὡς λόγῳ τε καὶ ἔργῳ τοὺς μὲν κατ' ἀξίαν τιμωρουμένης, τοὺς δὲ περιεπούσης διὰ τοῦ κατὰ τὴν ὑποκειμένην ὕλην τε καὶ ποιότητα τῆς ἀρετῆς ἢ τῆς κακίας ἑκάστῳ προσφόρως αὐτὴν ἁρμόζεσθαι. Ταῦτα γὰρ πάντα τὰ προθεωρηθέντα κατὰ τὸν παρόντα τῆς ἁγίας Γραφῆς τόπον Μωϋσῆς τε καὶ Ἠλίας, ὡς ἐνῆν μάλιστα τοὺς τὰ θεῖα τυπικῶς δι' ἑαυτῶν ὑπογρὰφοντας πράγματα, ἐν τοῖς καθ' ἑαυτὸν ἑκάτερος χρόνοις καθ' ἱστορίαν εἰργάσαντο, ἐμφερῶς ἔχοντα πρὸς τὰ εἰρημένα κατὰ τὸν τῆς θεωρίας τρόπον.

31h. Θεωρία περὶ τῆς πρὸς τὸν Κύριον κατὰ τὴν Μεταμόρφωσιν διαλέξεως Μωϋσέως καὶ Ἠλίου

82 Ἐκ δὲ τοῦ συλλαλεῖν αὐτοὺς τῷ Κυρίῳ, καὶ *τὴν ἔξοδον λέγειν ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ* [Lk 9:31], οὐ μόνον τὴν ἐπ' αὐτῷ διὰ νόμου καὶ προφητῶν προκεκηρυγμένην

31f. Another contemplation of Moses

The mode concerned with providence is signified through Moses, since providence lovingly rescues from deception those who have been apprehended by evil, and in its wisdom provides them with diverse ways for their passage from what is material, corrupt, and bodily, to what is divine, immaterial, and bodiless, supporting them wisely by means of the divine laws. 80

31g. Another contemplation of Elijah

The mode of judgment is disclosed through Elijah, since it punishes by word and deed those who deserve punishment, and deals with others by means of [1168D] adapting itself in accordance with the underlying matter and quality of their virtues and vices, applying its judgment suitably to each. For all these things that we have considered in our examination of this passage of Holy Scripture were accomplished by Moses and Elijah, each one in his own time, as a series of historical events that—to the extent that they were accomplished by those who in a symbolic fashion sketch out by themselves the divine realities—lead us to what has been said in the previous contemplations. 81

31h. Contemplation of the words addressed to the Lord by Moses and Elijah at the time of the Transfiguration

From having conversed with the Lord, and having spoken about His [1169A] *departure which He was to accomplish in Jerusalem,* Moses and Elijah not only learned of the fulfillment 82

τῶν μυστηρίων ἔκβασιν ἐδιδάσκοντο, ἀλλ' ἴσως καὶ τὸ μὴ ληπτὸν εἶναι μηδενὶ καθόλου τῶν ὄντων τὸ πέρας τῆς ἀῤῥήτου περὶ τὸ πᾶν βουλῆς τοῦ Θεοῦ καὶ τῶν ἐπ' αὐτῇ θείων οἰκονομιῶν, πλὴν τῆς μεγάλης αὐτοῦ προνοίας καὶ κρίσεως, δι' ὧν εἰς τὸ μόνῳ τῷ Θεῷ προεγνωσμένον τέλος τὸ πᾶν εὐτάκτως ἐπείγεται, ὅπερ πάντες μὲν ὁμοίως ἠγνόησαν κατὰ τὸ τί ποτε εἶναι καὶ πῶς καὶ ποῖον καὶ πότε, μόνοι δὲ ἀληθῶς μόνον ἐπέγνωσαν ἔσεσθαι οἱ τὴν ψυχὴν ἀρεταῖς ἐκκαθάραντες ἅγιοι, καὶ πρὸς τὰ θεῖα τὴν ῥοπὴν αὐτῆς ὅλην τὴν νοερὰν ὁλικῶς μετεγκλίναντες, αὐτῆς, ὡς εἰπεῖν, τῆς καθόλου τῶν ὁρατῶν φύσεως, δι' ὧν συνίστασθαι πέφυκε τρόπων, τὸ τέλος τῆς παρούσης αὐτῆς εὐκοσμίας, μονονουχὶ διαῤῥήδην βοώσης, ἀκούσαντες.

32. Θεωρία φυσικὴ περὶ τοῦ τέλος ἐξ ἀνάγκης ἔχειν τὸν κόσμον

83 Περιαθρήσαντες γάρ, ὡς ἐνῆν μάλιστα, ἐπιστημόνως τὸν παρόντα κόσμον, καὶ τῶν ἐν αὐτῷ ποικίλως ἀλλήλοις συνηρμοσμένων σωμάτων, τὸν συνεπτυγμένον κατ' ἔννοιαν σοφῶς ἐξαπλώσαντες λόγον εὗρον τὰ μὲν αὐτῶν αἰσθητὰ καὶ ἀντιληπτὰ[65] καὶ καθολικά, τὰ δὲ αἰσθητικὰ καὶ ἀντιληπτικὰ καὶ μερικά,[66] πάντα δὲ πᾶσι περιεχόμενά τε καὶ περιτρεπόμενα τῇ ἐπαλλαγῇ τῆς περὶ ἕκαστον ποιᾶς ἰδιότητος. Τοῖς μὲν γὰρ αἰσθητοῖς περιέχεται κατὰ φύσιν

of the mysteries concerning His departure, which were proclaimed in advance through the law and the prophets, but equally that the fulfillment of God's ineffable plan for the universe, contained within His divine dispensations, was completely beyond the comprehension of beings. All that could be known was His great providence and judgment, through which the universe is led in an orderly manner to an end known in advance only to God. No one else knew what it would be, or how it would take place, or what form it would take, or when it would occur; the only ones who in truth knew simply that it *would* take place were the saints, who purified their souls by means of the virtues, and who tilted the whole balance of their intellective power to divine things, and thus they heard, if I may put it this way, the universal nature of visible beings, through [1169B] the modes by which they are naturally constituted, all but explicitly proclaiming the end of this present harmonious order.

32. A natural contemplation that the world must necessarily come to an end

83 For to the best of their ability, and with their higher science, the saints carefully observed the present world, and the bodies within it, which in various ways are interconnected, and when with their mind they had wisely unfolded the principles implicit within these bodies, they discovered that some of these bodies are sensible, apprehensible, and universal, while others sense, apprehend, and are particular, and that all of them are contained in the others, and all of them mutate into the others by the interchange of their individual properties. For beings possessing the power to

τὰ αἰσθητικά, τὰ δὲ αἰσθητὰ τοῖς αἰσθητικοῖς κατ' αἴσθησιν, ὡς ἀντιληπτά. Καὶ πάλιν τὰ μὲν καθόλου τοῖς μερικοῖς κατὰ ἀλλοίωσιν, τὰ δὲ μερικὰ τοῖς καθόλου κατὰ ἀνάλυσιν περιτρεπόμενα φθείρεται. Καὶ τῶν μὲν διὰ τῆς τῶν ἄλλων φθορᾶς ἡ γένεσις ἄρχεται,[67] τῶν δὲ διὰ τῆς τῶν ἄλλων γενέσεως ἡ φθορὰ ἐπιγίνεται,[68] τῶν γὰρ καθόλου ἡ πρὸς ἄλληλα σύνοδος τῶν μερικῶν ποιουμένη τὴν γένεσιν ἀλλήλων τῇ ἀλλοιώσει ἐστὶ φθορά, καὶ τῶν αὖ μερικῶν ἡ κατὰ διάλυσιν τῆς συνθέσεως[69] πρὸς τὰ καθόλου ἀνάλυσις τὴν φθορὰν ἐπεισάγουσα τῶν καθόλου ἐστὶ διαμονὴ καὶ γένεσις. Καὶ ταύτην εἶναι μαθόντες τοῦ αἰσθητοῦ[70] κόσμου τὴν σύστασιν, τὴν εἰς ἄλληλα τῶν ἐν αὐτῷ σωμάτων, ἐξ ὧν καὶ ἐν οἷς ὑφέστηκε δι' ἀλλήλων φθορὰν καὶ ἀλλοίωσιν, ἀκολούθως διὰ τῆς κατὰ φύσιν ἀστάτου καὶ ἀλλοιωτῆς καὶ ἄλλοτε ἄλλως φερομένης τε καὶ περιτρεπομένης καθόλου τῶν ἐξ ὧν συνέστηκε σωμάτων ἰδιότητος τὴν ἐξ ἀνάγκης καθ' εἱρμὸν γενησομένην αὐτοῦ συντέλειαν ἐπαιδεύθησαν οὐκ εἶναι δυνατόν, οὔτε μὴν λογικῆς συνέσεως ἀΐδιον φάναι τὸ μὴ ὡσαύτως ἔχον ἀεί, δίχα τροπῆς καὶ τῆς οἱασοῦν ἀλλοιώσεως, ἀλλὰ μυρίοις σκεδαννύμενον τρόποις καὶ περιτρεπόμενον, ὀρθῶς λογισάμενοι.

sense are by nature contained among objects of sensation, while the objects are contained in sensory beings through sense perception, [1169C] inasmuch as they are sensible. And, again, universals are contained by particulars through alteration, whereas particulars mutate into universals when they are destroyed by dissolution. And the coming into being of the former is inaugurated by the destruction of the latter, while the destruction of the latter comes about through the generation of the former, for the combination of one universal with another, which brings more particulars into being, is a process of alteration that results in the destruction of the universal, whereas the reduction of particulars to universals, through the dissolution of their composition, is at once the cause of their destruction and the ongoing existence and creation of universals.[57] The saints, having realized that this is the constitution of the sensible world, namely, that the bodies from which and in which the world subsists are caught in a process of mutual destruction and alteration from one into the other, from which it follows that [1169D] the primary property of bodies is a natural condition of instability and alteration, so that today they are carried along and mutated in one way, and tomorrow in another—having realized this, the saints learned that the world in due sequence will necessarily come to an end, for they rightly gathered that it is not possible, nor rationally coherent, to consider as eternal that which is not always the same, nor immune from change and alteration, but instead is scattered and changed in a myriad of ways.

33. Θεωρία σύντομος περὶ τοῦ μέλλοντος αἰῶνος, καὶ τί τὸ χάσμα ἐστὶ τὸ μεταξὺ Θεοῦ καὶ ἀνθρώπων, καὶ τίς[71] ὁ Λάζαρος καὶ ὁ κόλπος τοῦ πατριάρχου [see Lk 16:19–31]

84 Ἐντεῦθεν τῶν ὁρωμένων ὑπεράνω γενόμενοι μεγαλοφυῶς τοῦ πάντως ἐσομένου τῶν ὅλων κατεστοχάσαντο πέρατος, ἐν ᾧ τι τῶν ὄντων οὐκέτι φέρον ἐστὶ καὶ φερόμενον, οὐδέ τις οὐδενὸς τὸ σύνολον κίνησις παγιότητος ἀῤῥήτου, τὴν τῶν φερομένων τε καὶ κινουμένων φοράν τε ὁρισαμένης καὶ κίνησιν. Πρὸς ὃ γενέσθαι κατὰ νοῦν ἐπιθυμήσαντες, ἔτι τὴν ὑπὸ φθορὰν περικείμενοι σάρκα [see 1 Cor 15:42] ἐμφρόνως τὸ μεταξὺ Θεοῦ καὶ ἀνθρώπων χάσμα διέβησαν, σαρκὸς καὶ κόσμου κατὰ τὴν σχέσιν ἑκουσίως ἀπογενόμενοι. *Χάσμα* γὰρ ὡς ἀληθῶς φοβερόν τε καὶ *μέγα μεταξὺ* [see Lk 16:26] Θεοῦ καὶ ἀνθρώπων ἐστὶν ἡ πρὸς τὸ σῶμα καὶ τὸν κόσμον τοῦτον στοργὴ καὶ διάθεσις. Ὧν γενναίως τὴν στέρησιν χαίρων στέρξας ὁ Λάζαρος (ὡς δηλοῖ ἥ τε νόσος καὶ ἡ πενία, ἡ μὲν τὴν πρὸς τὸν κόσμον, ἡ δὲ τὴν πρὸς τό σῶμα ποιουμένη αὐτῷ ἀλλοτρίωσιν) τὴν ἐν *κόλποις Ἀβραὰμ* κατηξιώθη λαβεῖν ἀνάπαυσιν [Lk 16:22; see 16:23], τὸν τούτοις προστετηκότα πλούσιον ἔξω ἀφεὶς τῆς ἀνέσεως, μηδὲν ἄλλο τῆς διὰ σαρκὸς ὠφεληθέντα ζωῆς, πλὴν τοῦ ἐπ᾽ αὐτῇ ἀπεράντως κολάζεσθαι, ὡς οὔτε τὴν παροῦσαν ζωὴν ἔχοντα, ἣν ποθήσας μόνην ἠσπάζετο, ἀκράτητον φύσει κατὰ τὴν ῥεῦσιν ὑπάρχουσαν, οὔτε τὴν τῆς μελλούσης μεταλαχεῖν δυνάμενον, πρὸς ἣν ἀργὸς παντάπασι διέμεινε καὶ ἀνέραστος,

33. A concise contemplation of the future age, of the chasm between God and man, and of Lazarus and the bosom of the patriarch Abraham

84 In passing from visible things to what is beyond them, [1172A] the saints brilliantly foresaw the end of all things, which is bound to come at some point in the future, ushering in a condition in which no beings will move or be moved, for there will be no movement at all, but rather an ineffable stillness that will contain the flow and motion of whatever is carried along and moved. Desiring in their intellect to attain this condition, even though they were still clothed in corruptible flesh, the saints prudently crossed over the *chasm* that exists between God and man, voluntarily abandoning their relation to the flesh and the world, because affection and proclivity for the body and this present world are truly a *great* and fearsome *chasm between* God and man. And it was precisely of these that Lazarus was deprived, owing to his sickness and poverty, since the former estranges us from the body, and the latter from the world. Enduring this deprivation nobly and with joy, [1172B] he was granted rest in the *bosoms of Abraham*.[58] The rich man, on the other hand, who was engrossed in material things, found himself outside of this repose, receiving no benefit from his life in the flesh other than to be eternally punished for it. For whereas his sole desire was to lay hold of the present life, he failed to take possession of it, since by nature it flows on relentlessly and cannot be grasped. Neither was he able to acquire a share in the future life, which he wholly neglected and for which he had not the slightest desire, for by its very nature

μόνοις ἐκείνοις συμφύεσθαι τοῖς αὐτὴν ὁλοσχερῶς ἀγαπήσασι πεφυκυίας καὶ τοῦ πρὸς αὐτὴν εἵνεκα πόθου πάντα τὰ ἀλγεινὰ προθύμως μεθ' ἡδονῆς ὑπομείνασι.

85 *Κόλπους* δὲ *Ἀβραὰμ* ἀκούοντες[72] [Lk 16:23] τὸν ἐκ *σπέρματος Ἀβραὰμ* τὸν κατὰ σάρκα ἡμῖν ἐπιφανέντα νοήσομεν Θεόν [see Gal 3:16], τὸν ὄντως πάντων χωρητικὸν[73] καὶ πᾶσι τοῖς ἀξίοις τῆς χάριτος ἀναλόγως τῇ κατ' ἀρετὴν ἑκάστου ποιότητί τε καὶ ποσότητι, οἷόν τινας διαφόρους νομὰς [see John 10:9] ἀμερῶς ἑαυτὸν ἐπιμερίζοντα καὶ τοῖς μετέχουσιν οὐδ' ὁπωσοῦν συνδιατεμνόμενον, διὰ τὴν κατὰ φύσιν ἄτμητον ὀντότητα τῆς ἑνότητος, κἂν πάλιν[74] διὰ τὴν διάφορον ἀξίαν τῶν μετεχόντων ταῖς μετοχαῖς παραδόξως καθ' ἕνωσιν ἄῤῥητον ἀφοριστικῶς ἐπιφαινόμενον (οἶδεν ὁ Λόγος). Πρὸς ὃν οὐδεὶς διαβῆναι δυνήσεται θρύψει χαίρων σαρκός, καὶ τῆς αὐτοῦ μακαρίας δόξης τῇ τοῦ κόσμου ἀπάτῃ πλέον ἡδόμενος, οὐδὲ στήσεται μετὰ *τοῦ τὸν κόσμον νικήσαντος* [see John 16:33] ὁ τῷ κόσμῳ ἡττηθεὶς καὶ ἐπ' αὐτῷ κακῶς εἰδὼς ἀγαλλόμενος. Οὐκ εἶναι γὰρ ἄξιον ἔκρινεν ἡ θεία δικαιοσύνη, τοὺς τῇ ζωῇ ταύτῃ τὰ κατὰ τὸν ἄνθρωπον περιγράφοντας, καὶ πλούτῳ καὶ ὑγείᾳ σώματος καὶ τοῖς ἄλλοις ἀξιώμασιν ἀβρυνομένους, καὶ τοῦτο μόνον μακάριον κρίνοντας, τὰ δὲ τῆς ψυχῆς ἀγαθὰ παρ' οὐδὲν τιθεμένους, τῶν θείων καὶ αἰωνίων μεταλαχεῖν ἀγαθῶν, ὧν οὐδ' ὅλως ἐφρόντισαν, διὰ τὴν πολλὴν περὶ τὰ ὑλικὰ σπουδὴν ἀγνοήσαντας ὅσον

that life joins itself only to those who love it with their whole being, and who in their desire for it have eagerly and with pleasure endured every manner of pain and discomfort.

When we hear of the *bosoms of Abraham,* we should think of God who appeared to us in flesh derived from *the seed of Abraham,* and who is truly able to contain all things, and who, to all who are worthy of His grace, [1172C] in proportion to the quality and quantity of each one's virtue, divides Himself indivisibly in the form, as it were, of different distributions, without in any way being separated into parts among those who share in Him, for the essence of His unity is by nature indivisible. And this is true even if, owing to the different degrees of worthiness among those who share in Him, He paradoxically appears in a separate manner within the many shares, according to the ineffable union (which the Word knows). No one who enjoys indulging the flesh will be able to pass over to Him, or who takes greater pleasure in the deceptions of the world than in His blessed glory; neither will such a person be able to stand next to Him *who conquered the world,* since he himself has been defeated by the world and wrongly rejoices in his defeat. For divine justice has judged that those who reduce human existence to this present life, [1172D] and who take pride in wealth, bodily health, and various honors, and who believe that these things alone constitute blessedness, reckoning the good things of the soul as having no value, will not be deemed worthy of receiving a share in the divine and eternal good things, to which they gave absolutely no thought, owing to their overwhelming interest in material things, for

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πλούτου καὶ ὑγείας καὶ τῶν ἄλλων προσκαίρων ἀγαθῶν αἱ ἀρεταὶ ὑπερέχουσιν.

34. Θεωρία περὶ ἀρετῶν

86 "Μόναι γὰρ καὶ σὺν τοῖς ἄλλοις αἱ ἀρεταὶ μακάριον ποιοῦσιν τὸν ἄνθρωπον. Μετὰ μὲν τῶν ἄλλων κατὰ πλάτος," ὥς τις ἔφη τῶν τὰ θεῖα σοφῶν, "μόναι δὲ καὶ καθ' ἑαυτάς, κατὰ περιγραφήν. Τῶν γὰρ ὄντων τὰ μὲν κατὰ περιγραφὴν νοεῖται, ὡς *δίπηχυ* [see Num 11:31], τὰ δὲ κατὰ πλάτος, ὡς *σωρός* [see 4 Mcc 9:20]. Σωροῦ γὰρ κἂν δύο μεδίμνους ἀφέλῃς, τὸ λειπόμενον μένει σωρός· καὶ τῆς δὲ κατὰ πλάτος μακαριότητος ἂν ἀφέλῃς τὰ τοῦ σώματος καὶ τῶν ἐκτὸς ἀγαθά, καταλίπῃς δὲ μόνας τὰς ἀρετάς, μένει καὶ οὕτως ἀνελλιπὲς τὸ μακάριον. Αὐτάρκης γὰρ καθ' ἑαυτὴν τῷ ἔχοντι πρὸς εὐδαιμονίαν ἡ ἀρετή. Πᾶς οὖν κακὸς ἄθλιος, κἂν πάντα συλλήβδην ἔχῃ τὰ λεγόμενα τῆς γῆς ἀγαθά," τῶν ἀρετῶν ἐστερημένος· καὶ πᾶς ἀγαθὸς μακάριος, κἂν πάντων ἐστέρηται τῶν ἐπὶ γῆς ἀγαθῶν, ἔχων τῆς ἀρετῆς τὴν λαμπρότητα, μεθ' ἧς Λάζαρος τὴν ἐν κόλποις Ἀβραὰμ ἀνάπαυσιν ἔχων ἀγάλλεται.[75]

35. Θεωρία φυσική, δι' ἧς τὸν Θεὸν ἐκ τῶν κτισμάτων οἱ ἅγιοι ἐδιδάσκοντο

87 Οὕτω μὲν οὖν τὴν κτίσιν κατανοήσαντες οἱ ἅγιοι καὶ τὴν εὐκοσμίαν αὐτῆς καὶ τὴν ἀναλογίαν καὶ τὴν χρείαν,

they were completely ignorant of the extent to which the virtues transcend wealth, health, and other transient goods.

34. Contemplation concerning the virtues

For "the virtues by themselves and together with other things make man blessed. In conjunction with other things, they create a [1173A] general sense of blessedness," as one of those who are wise in divine things has said,[59] "whereas by themselves and in themselves, they create blessedness in a more restricted sense. For among beings, some are understood in a restricted sense, as in the case of *two cubits,* but others more generally, as in the case of a *heap.* Now if you were to remove two measures from a heap, what remains would still be a heap. So too, if you were to remove bodily things and other external goods from a general condition of blessedness, leaving only the virtues, the general condition of blessedness would remain undiminished. For to whomsoever possesses it, virtue alone is sufficient in itself for happiness. But every vicious man is wretched, even if he possesses all the so-called good things of the earth,"[60] for he is deprived of the virtues. And every good man is blessed, even if he should be deprived of all the good things of the earth, for he has the shining light of the virtues, with which Lazarus now rejoices, being at rest in the bosom of Abraham. [1173B] 86

35. A natural contemplation, through which the saints learned about God from created things [1176B]

Having thus understood creation, including its harmonious arrangement, relations of analogy, and the benefit each 87

ἣν ἕκαστον παρέχεται τῷ παντί, καὶ ὡς τέλεια πάντα σοφῶς τε καὶ προνοητικῶς καθʼ ὃν δεδημιούργηνται λόγον δεδημιουργημένα, καὶ ὡς οὐχ οἷόν τε ἄλλως γε καλῶς ἔχειν τὰ γενόμενα παρʼ ὃ νῦν ἔχει, προσθήκης ἢ ἀφαιρέσεως πρὸς τὸ καλῶς ἄλλως ἔχειν μὴ δεόμενα, τὸν Δημιουργὸν ἐκ τῶν αὐτοῦ ποιημάτων ἐδιδάχθησαν [see Rom 1:20]· οὕτω δὲ τὴν διαμονήν, τήν τε τάξιν καὶ τὴν θέσιν τῶν γεγονότων, καὶ τὴν διεξαγωγήν, καθʼ ἣν πάντα κατὰ τὸ οἰκεῖον ἕκαστα εἶδος ἕστηκεν ἀσύγχυτα καὶ παντὸς ἐλεύθερα φυρμοῦ, τήν τε τῶν ἄστρων φορὰν κατὰ τὸν αὐτὸν τρόπον γινομένην, μηδὲν μηδέποτε διαλλάττουσαν, καὶ τὸν κύκλον τοῦ ἐνιαυτοῦ κατὰ τὴν τῶν αὐτῶν ἀπὸ τοῦ αὐτοῦ εἰς τὸν αὐτὸν τόπον ἀποκατάστασιν εὐτάκτως γινόμενον, τῶν τε νυκτῶν καὶ τῶν ἡμερῶν τὴν κατʼ ἔτος ἰσότητα, παρὰ μέρος ἑκατέρας αὐξανομένης τε καὶ μειουμένης, οὔτε πλείονι οὔτε ἐλάττονι μέτρῳ τῆς αὐξήσεως αὐταῖς ἢ τῆς μειώσεως ἐπιγινομένης, προνοητὴν ἐπίστευσαν[76] εἶναι τῶν ὄντων, ὃν καὶ Θεὸν καὶ Δημιουργὸν τῶν ὅλων ἐπέγνωσαν.

36. Θεωρία φυσικὴ περὶ τοῦ ἀρχὴν ἔχειν τὸν κόσμον καὶ γένεσιν, καὶ πᾶν ἄλλο μετὰ Θεόν

88 Τίς γὰρ τὸ κάλλος καὶ τὸ μέγεθος τῶν τοῦ Θεοῦ κτισμάτων θεώμενος οὐκ εὐθὺς αὐτὸν γενεσιουργὸν ἐννοήσει, ὡς ἀρχὴν καὶ αἰτίαν τῶν ὄντων καὶ Ποιητήν, καὶ πρὸς αὐτὸν μόνον ἀναδραμεῖται τῇ διανοίᾳ, ταῦτα ἀφεὶς

part gives to the whole; and seeing that all things are perfect, having been wisely and providentially created in accordance with the principle of their creation, and that all that has come into being could not be better ordered than it is now (since it has no need of any addition or subtraction), the saints learned of the Creator's existence from the things created by Him. So too, [1176C] when they saw the permanence of things, each abiding in a particular order and position, and their form of existence, whereby all things, each according to its own kind, remain distinct and free from all confusion; and when they considered the undeviating movement of the stars, and the cycle of the year, which proceeds in an orderly manner according to the periodic departure and return of the stars from and to their original place; and the yearly balance of nights and days, with their mutual increase and decrease, with neither being in excess or deficiency of the proper measure, they believed that the one whom they had come to know as God and Creator of all beings is also their Provider. [1176D]

36. A natural contemplation demonstrating that the world has an origin and a coming into being, as do all things after God

88 For who, in contemplating the beauty and the magnificence of creation, does not immediately understand that God is the one who has brought all creatures into existence, since He is the Origin and Cause and Creator of all beings? And would not such a person's thoughts subsequently

κάτω, ὅτι μηδὲν πέφυκε τῆς διανοίας χωρεῖν τὴν ὅλην διάβασιν, λαβεῖν ποθῶν ἀμέσως ὃν διὰ μέσων τῶν ἔργων ἐγνώρισε, καὶ τὴν περὶ τοῦ ἄναρχον εἶναι τὸν κόσμον ἑαυτοῦ πλάνην ἑτοίμως ἀπώσεται, λογιζόμενος ἀληθῶς ὅτι πᾶν κινούμενον πάντως καὶ ἤρξατο τῆς κινήσεως. Πᾶσα δὲ κίνησις οὐκ ἄναρχος, ἐπειδὴ οὐδὲ ἀναίτιος. Ἀρχὴν γὰρ ἔχει τὸ κινοῦν, καὶ αἰτίαν ἔχει τὸ καλοῦν τε καὶ ἕλκον πρὸς ὃ καὶ κινεῖται τέλος. Εἰ δὲ πάσης κινήσεως παντὸς κινουμένου τὸ κινοῦν ἐστιν ἀρχή, καὶ τέλος ἡ πρὸς ἣν φέρεται τὸ κινούμενον αἰτία (οὐδὲν γὰρ ἀναιτίως κινεῖται), οὐδὲν δὲ τῶν ὄντων ἀκίνητον, εἰ μὴ τὸ πρώτως κινοῦν (τὸ γὰρ πρώτως κινοῦν πάντως ἀκίνητον, ὅτι καὶ ἄναρχον), οὐδὲν ἄρα τῶν ὄντων ἐστὶν ἄναρχον, ὅτι μὴ καὶ ἀκίνητον. Πάντα γὰρ κινεῖται τὰ ὁπωσοῦν ὄντα, δίχα τῆς μόνης καὶ ἀκινήτου καὶ ὑπὲρ πάντα αἰτίας, τὰ μὲν νοερά τε καὶ λογικά, γνωστικῶς τε καὶ ἐπιστημονικῶς, ὅτι μὴ αὐτογνῶσις ἢ αὐτοεπιστήμη ἐστίν. Οὔτε γὰρ οὐσία αὐτῶν ἡ γνῶσις αὐτῶν ἐστι καὶ ἡ ἐπιστήμη, ἀλλ' ἕξεις τῇ αὐτῶν οὐσίᾳ ἐπιθεωρούμεναι, ἐκ τῆς κατὰ νοῦν καὶ λόγον (τὰς συστατικὰς αὐτῶν λέγω δυνάμεις) ὀρθῆς κρίσεως ἐπιγενόμεναι.

ascend to God alone, leaving all these things below (since nothing is by nature capable of containing the full extent of the intellect's passage) in his desire to grasp immediately the One whom he has come to know through the medium of His works? And thus without hesitation he disabuses himself of the deception that the world is without beginning, [1177A] correctly deducing that whatever is in motion began to move at a particular point in time. And no motion is without beginning, since it is not without a cause. For its beginning is that which set it in motion, and its cause is the end that calls it and attracts it, and toward which it is also moved. But if the mover is the beginning of every motion of every thing that is moved, and if the cause toward which whatever is moved is carried along is the end (for nothing moves without a cause), then no being is unmoved, except the Prime Mover (for the Prime Mover is absolutely unmoved, since it is without beginning), from which it follows that no beings are without a beginning, since none of them is unmoved.[61] Everything that in any way exists is in motion, except the sole, unmoved Cause that transcends all things. Intelligible and rational beings are moved cognitively and scientifically, for they are not cognition or science itself, neither is their substance composed of [1177B] their cognitive or scientific knowledge, but these are the habitual conditions characteristic of their substances, which are derived from correct judgment in accordance with their faculties of intellection and reason (by which I mean their constitutive powers).

37. Θεωρία περὶ συστολῆς καὶ διαστολῆς οὐσίας, ποσότητός τε καὶ ποιότητος, καθ' ἣν ἄναρχοι εἶναι οὐ δύνανται

89 Ἀλλὰ καὶ αὐτὴ ἡ ἁπλῶς λεγομένη "οὐσία," οὐ μόνον ἡ τῶν ἐν γενέσει καὶ φθορᾷ κατὰ γένεσιν κινεῖται καὶ φθοράν, ἀλλὰ καὶ ἡ τῶν ὄντων ἁπάντων καὶ κεκίνηται καὶ κινεῖται τῷ κατὰ διαστολὴν καὶ συστολὴν λόγῳ τε καὶ τρόπῳ. Κινεῖται γὰρ ἀπὸ τοῦ γενικωτάτου γένους διὰ τῶν γενικωτέρων γενῶν εἰς τὰ εἴδη, δι' ὧν καὶ εἰς ἃ διαιρεῖσθαι πέφυκε, προϊοῦσα μέχρι τῶν εἰδικωτάτων εἰδῶν οἷς περατοῦται ἡ κατ' αὐτὴν διαστολή, τὸ εἶναι αὐτῆς πρὸς τὰ κάτω περιγράφουσα, καὶ συνάγεται πάλιν ἀπὸ τῶν εἰδικωτάτων εἰδῶν διὰ τῶν γενικωτέρων ἀναποδίζουσα μέχρι τοῦ γενικωτάτου γένους, ᾧ περατοῦται ἡ κατ' αὐτὴν συστολή, πρὸς τὸ ἄνω τὸ εἶναι αὐτῆς ὁρίζουσα, καὶ λοιπὸν διχόθεν περιγραφομένη, ἄνωθέν τε λέγω καὶ κάτωθεν, ἀρχὴν καὶ τέλος ἔχουσα δείκνυται, τὸν τῆς ἀπειρίας οὐδ' ὅλως ἐπιδέξασθαι δυναμένη λόγον.

90 Ὡσαύτως δὲ καὶ ἡ ποσότης, οὐ μόνον ἡ τῶν ἐν γενέσει καὶ φθορᾷ παντὶ τρόπῳ ᾧ πέφυκε θεωρεῖσθαι κατ' αὔξησιν κινεῖται καὶ μείωσιν, ἀλλὰ καὶ ἡ πᾶσα καὶ πάντων τῷ κατ' ἄνεσιν καὶ ἐπίτασιν λόγῳ κινουμένη καὶ ταῖς κατὰ μέρος διαφοραῖς κατὰ διαστολὴν εἰδοποιουμένη περιγράφεται, ἐπ' ἄπειρον[77] χεῖσθαι οὐκ ἔχουσα, καὶ συνάγεται πάλιν

37. Contemplation of contraction and expansion of substance, quality, and quantity, showing that they cannot be without a beginning

But even what is called "substance" in a simple sense— not just the substance of things subject to generation and corruption, which moves according to generation and corruption, but the substance of all beings—has been set in motion and continues to move according to the principle and mode of expansion and [1177C] contraction.[62] For it is moved from the most generic genus through the more generic genera to particular species,[63] through which and in which it is naturally divided, proceeding down to the most specific species, where its expansion comes to a limit, which circumscribes its being on the lower end of the scale; and once again it is gathered back from the most specific kinds of species, moving back through more and more general categories, until it is gathered up into the most generic genus, and there its contraction comes to an end, limiting its being on the uppermost end of the scale.[64] Circumscribed thus from two directions, I mean from above and below, it plainly has a beginning and an end, and cannot possibly receive the definition of infinity. 89

The same pattern is true for the category of quantity, not only the quantity of things which, in every conceivable way, are subject to generation and corruption, [1177D] since they are naturally moved according to increase or decrease, but of every quantity relative to beings in general, which is moved according to diminution and augmentation, taking on specific form through the expansion of particular differences and thus limited from expanding *ad infinitum*—and 90

ἀναποδίζουσα, τὸ κατ' αὐτάς, ἀλλ' οὐ τὸ συμφυὲς εἶδος ἀπολύουσα. Ὁμοίως δὲ καὶ ἡ ποιότης, οὐ μόνον ἡ τῶν ἐν γενέσει καὶ φθορᾷ κινεῖται κατ' ἀλλοίωσιν, ἀλλὰ καὶ ἡ πᾶσα καὶ πάντων, τῷ τρεπτῷ τε καὶ σκεδαστῷ τῆς κατ' αὐτὴν διαφορᾶς κινουμένη, διαστολήν καὶ συστολὴν ἐπιδέχεται. Οὐδεὶς δὲ τὸ πεφυκὸς σκεδάννυσθαί τε καὶ συνάγεσθαι λόγῳ ἢ ἐνεργείᾳ εἴποι ἂν εὖ φρονῶν ἀκίνητον εἶναι παντάπασιν. Εἰ δὲ μὴ ἀκίνητον, οὐδὲ ἄναρχον· εἰ δὲ μὴ ἄναρχον, οὐδὲ ἀγένητον δηλονότι, ἀλλ' ὥσπερ οἶδεν ἠργμένον κινήσεως τὸ κινούμενον, οὕτως καὶ τῆς πρὸς τὸ εἶναι γενέσεως ἦρχθαι τὸ γεγενημένον ἐπίσταται, καὶ ἐκ τοῦ μόνου καὶ ἑνὸς ἀγενήτου τε καὶ ἀκινήτου τὸ εἶναί τε καὶ τὸ κινεῖσθαι λαβόν. Τὸ δὲ κατὰ τὴν τοῦ εἶναι γένεσιν ἠργμένον οὐδαμῶς ἄναρχον εἶναι δύναται.

38. Ἀπόδειξις τοῦ πᾶν ὁτιοῦν ἄνευ Θεοῦ πάντως ἐν τόπῳ, καὶ διὰ τοῦτο ἐξ ἀνάγκης καὶ ἐν χρόνῳ, καὶ ὅτι τὸ ἐν τόπῳ πάντως κατὰ χρόνον καὶ ἤρκται τοῦ εἶναι

91 Ἵνα δὲ ἐάσω λέγειν ὅτι καὶ αὐτὸ τὸ εἶναι τῶν ὄντων, τὸ πῶς εἶναι ἔχον, ἀλλ' οὐχ ἁπλῶς, ὅπερ ἐστὶ πρῶτον εἶδος περιγραφῆς, ἰσχυρόν τε καὶ μέγα πρὸς ἀπόδειξιν τοῦ

again, through a process of reversion, it is gathered up, letting go of what it has acquired, without abandoning its natural form. The same holds true with respect to quality: not just the quality of beings subject to generation and corruption, which is moved according to alteration, but every quality of beings in general, for such qualities are moved by the effect of change and dispersion inherent within their specific differences, which admit of both expansion and contraction. Obviously, no [1180A] intelligent person would say that something which by nature is alternately dispersed and gathered together—either in principle or actuality—can in any sense be without motion. And if it is not without motion, neither is it without beginning; and if it has a beginning, it is clear that it has been created at a moment in time, and just as such a person knows that whatever is moved had a beginning of its motion, so too does he also understand that whatever has come to be began coming into being, receiving both its being and being moved from that which alone is uncreated and unmoved. Thus, that which owes its existence to an act of coming into being cannot in any way be without a beginning.

38. Demonstration that all things except God exist completely [1180B] in a particular place, and thus by necessity they exist in time, and that whatever is in a place has the beginning of its existence completely in time

91 I will not address the fact that the very being of beings itself does not exist simply or without qualities, but in a particular way, which constitutes its first form of delimitation[65]

ἦρχθαι κατ' οὐσίαν καὶ γένεσιν τὰ ὄντα, τίς ἀγνοεῖ ὅτι παντὸς τοῦ ὁπωσοῦν ὄντος, πλὴν τοῦ θείου καὶ μόνου, τοῦ καὶ ὑπὲρ αὐτὸ τὸ εἶναι κυρίως ὑπάρχοντος, προεπινοεῖται τὸ "ποῦ," ᾧ πάντη τε καὶ πάντως ἐξ ἀνάγκης συνεπινοεῖται τὸ "πότε." Οὐ γὰρ τοῦ "πότε" διωρισμένον κατὰ στέρησιν δυνατόν ἐστιν ἐπινοῆσαι τὸ "ποῦ" (τῶν γὰρ ἅμα ταῦτά ἐστιν, ἐπειδὴ καὶ τῶν οὐκ ἄνευ τυγχάνουσιν)· εἰ[78] δὲ τοῦ "ποῦ" τὸ "πότε," ᾧ συνεπινοεῖσθαι πέφυκεν, οὐδαμῶς διώρισται κατὰ στέρησιν, ὑπὸ τὸ "ποῦ" δὲ πάντα ὡς ἐν τόπῳ ὄντα δείκνυται. Οὐ γὰρ[79] ὑπὲρ τὸ πᾶν αὐτὸ τὸ πᾶν τοῦ παντὸς (τοῦτο γάρ πως καὶ ἄλογον καὶ ἀδύνατον αὐτὸ τὸ πᾶν ὑπὲρ τὸ ἑαυτοῦ εἶναι[80] πᾶν θεσπίζειν[81]), ἀλλ' ὑφ' ἑαυτοῦ ἐν ἑαυτῷ τὴν περιγραφὴν ἔχον, μετὰ τὴν πάντα περιγράφουσαν τοῦ παναιτίου ἄπειρον δύναμιν, αὐτὸ τὸ πέρας ἑαυτοῦ τὸ ἐξώτερον. Ὅπερ καὶ "τόπος" ἐστὶ τοῦ παντός, καθὼς καὶ ὁρίζονταί τινες τὸν τόπον λέγοντες, "τόπος ἐστὶν ἡ ἔξω τοῦ παντὸς περιφέρεια, ἢ ἡ ἔξω τοῦ παντὸς θέσις, ἢ τὸ πέρας τοῦ περιέχοντος, ἐν ᾧ περιέχεται τὸ περιεχόμενον."

92 Καὶ ὑπὸ τὸ "πότε," ὡς ἐν χρόνῳ πάντως ὄντα, συναποδειχθήσεται, ἐπειδὴ μὴ ἁπλῶς, ἀλλὰ πῶς τὸ εἶναι ἔχουσι, πάντα ὅσα μετὰ Θεὸν τὸ εἶναι ἔχει. Καὶ διά τοῦτο οὐκ

—as well as a powerful demonstration that there is a beginning of beings and of their coming to be. Yet who does not know that every kind of being whatsoever, with the sole exception of the Divine (which strictly speaking is beyond being), presupposes the concept of a "where," which in absolutely every instance necessarily requires the related concept of a "when"?[66] For it is not possible for a "where" to be thought of separately from a "when" (for they belong to those things that are simultaneous,[67] and do not exist apart from their mutual conditioning). [1180C] If, however, a "when" cannot in any way be separated from a "where" (together with which it is of a nature to be contemplated), then all things are subject to the category of "where," since all things exist in a particular place. And we may take it as a given that the totality of the universe does not transcend itself spatially (which is a somewhat irrational idea, and, in any case, it would be impossible to establish that the universe itself is somehow above and beyond the universe). Instead, it possesses from itself and within itself its own proper circumscription, sequent to the infinite power of the universal cause, which circumscribes all things, and which constitutes the universe's outermost limit. And this is the "place" of the universe, as some have defined it, saying that in this sense "the word 'place' designates the outer circumference of the universe, or the setting that is outside the universe, or the limit of that which contains, and in which are contained, the contents of the universe."[68]

92 This will also demonstrate that beings are subject to the category of "when," as completely existing in time, since no being after [1180D] God exists simply, but in a certain way, and for this reason beings are not without a beginning. For

ἄναρχα. Πᾶν γὰρ ὅπερ καθ' ὁτιοῦν τὸν τοῦ "πῶς" ἐπιδέχεται λόγον, κἂν εἰ ἔστιν, ἀλλ' οὐκ ἦν. Ὅθεν τὸ θεῖον "εἶναι" λέγοντες, οὐ τὸ πῶς εἶναι λέγομεν· καὶ διὰ τοῦτο καὶ τὸ "ἔστι" καὶ τὸ "ἦν" ἁπλῶς καὶ ἀορίστως καὶ ἀπολελυμένως ἐπ' αὐτοῦ λέγομεν. Ἀνεπίδεκτον γὰρ παντὸς λόγου καὶ νοήματος τὸ θεῖόν ἐστι, καθ' ὃ οὔτε κατηγοροῦντες αὐτοῦ τὸ "εἶναι" λέγομεν αὐτὸ εἶναι. Ἐξ αὐτοῦ γὰρ τὸ εἶναι, ἀλλ' οὐκ αὐτὸ τὸ "εἶναι." Ὑπὲρ γάρ ἐστι καὶ αὐτοῦ τοῦ εἶναι, τοῦ τε "πῶς" καὶ ἁπλῶς λεγομένου τε καὶ νοουμένου. Εἰ δὲ "πῶς," ἀλλ' οὐχ ἁπλῶς, ἔχει τὰ ὄντα τὸ εἶναι, ὥσπερ ὑπὸ τὸ "ποῦ" εἶναι διὰ τὴν θέσιν καὶ τὸ πέρας τῶν ἐπ' αὐτοῖς κατὰ φύσιν λόγων, καὶ ὑπὸ τὸ "πότε" πάντως εἶναι διὰ τὴν ἀρχὴν ἐπιδέξεται.

39. Ἀπόδειξις τοῦ μὴ δύνασθαι ἄπειρον εἶναι, καὶ διὰ τοῦτο οὔτε ἄναρχον πᾶν, εἴ τι κατὰ τὴν ἐν πλήθει ποσότητα ἔχει τὸ εἶναι

93 Καὶ πάλιν εἰ ἡ πάντων οὐσία, πολλῶν ὄντων τῶν πάντων, ἄπειρος εἶναι οὐ δύναται (πέρας γὰρ ἔχει αὐτῶν τῶν πολλῶν ὄντων τὴν ἐν πλήθει ποσότητα, περιγράφουσαν αὐτῆς τόν τε τοῦ εἶναι καὶ τοῦ πῶς εἶναι λόγον, οὐ γὰρ ἄφετος ἡ τῶν πάντων οὐσία), οὐδὲ ἡ τοῦ καθ' ἕκαστον δῆλον ὑπόστασις ἔσται δίχα περιγραφῆς, ἀλλήλαις τῷ ἀριθμῷ καὶ τῇ οὐσίᾳ κατὰ λόγον περιγεγραμμέναι. Εἰ δὲ περιγραφῆς οὐδὲν τῶν ὄντων ἐλεύθερον, πάντα τὰ ὄντα δηλονότι ἀναλόγως ἑαυτοῖς καὶ τὸ "πότε εἶναι" καὶ τὸ

anything that in any way admits of the principle of a "how,"[69] at one point did not exist, even if now it does. Thus when we say the Divine "exists," we do not say it exists in a certain way. And for this reason we say of God that He "is" and "was" in a simple, infinite, and absolute sense. For the Divine is beyond closure in language or thought, which is why when we say that the Divine "exists," we do not predicate of it the category of being, for though being is derived from God, God Himself is not "being" as such. For God is beyond being, whether one speaks or thinks in terms of the "how" of a being, or of "being" in a simple, unqualified sense. And if beings have existence, not simply, but in a way qualified by a "how," then it has to be granted that, just as they exist subject to a "where," on account of the position and definiteness [1181A] of their natural principles, so they are completely subject to a "when" on account of their having a beginning.

39. Demonstration that it is not possible for anything whose existence is determined by numerical quantity to be infinite or, consequently, without beginning

93 And, again, if the substance of all beings—and by "all" I mean the vast multitude of beings—cannot be infinite (for it has as a limit the numerical quantity of the many beings that circumscribes both its principle and mode of being, since the substance of all beings is not limitless), then neither can the subsistence of particular things be without [1181B] circumscription, for each is limited by all the others, owing to the laws of number and substance. If, then, no being exists without limitations, clearly all beings, in a way corresponding to their nature, have received "being when"

"ποῦ εἶναι" εἴληφε. Τούτων γὰρ ἄνευ τὸ παράπαν οὐδὲν εἶναι δυνήσεται, οὐκ οὐσία, οὐ ποσότης, οὐ ποιότης, οὐ σχέσις, οὐ ποίησις, οὐ πάθος, οὐ κίνησις, οὐχ ἕξις, οὐχ ἕτερόν τι τῶν οἷς τὸ πᾶν περικλείουσιν οἱ περὶ ταῦτα δεινοί. Οὐδὲν οὖν τῶν ὄντων ἄναρχον, ᾧ τι ἕτερον προεπινοεῖσθαι, οὐδὲ ἀπερίγραφον, ᾧ τι ἕτερον συνεπινοεῖσθαι δύναται. Εἰ δὲ τῶν ὄντων οὐδὲν ἄναρχον ἢ ἀπερίγραφον, ὡς ἔδειξε ἀκολούθως τῇ φύσει τῶν ὄντων ἑπόμενος ὁ λόγος, ἦν πάντως ποτὲ ὅτε τι τῶν ὄντων οὐκ ἦν· εἰ δὲ οὐκ ἦν, πάντως γέγονεν, εἴπερ οὐκ ἦν. Οὐ γὰρ ἄμφω ἐνδέχεται καὶ εἶναι καὶ γίνεσθαι χωρὶς τροπῆς καὶ ἀλλοιώσεως. Εἰ γὰρ ἦν καὶ γέγονεν, ἐτράπη εἰς ὅπερ οὐκ ἦν μεταχωρῆσαν κατὰ τὴν γένεσιν, ἢ ἠλλοιώθη, προσθήκην οὗ ἐστέρητο κάλλους ἐπιδεξάμενον. Πᾶν δὲ τρεπόμενον ἢ ἀλλοιούμενον ἢ ἐλλιπὲς εἴδους, αὐτοτελὲς εἶναι οὐ δύναται. Τὸ δὲ μὴ ὂν αὐτοτελὲς ἑτέρου πάντως προσδεηθήσεται, τοῦ παρέχοντος αὐτῷ τὴν τελειότητα, καὶ ἔστι τέλειον μὲν τὸ τοιοῦτον, ἀλλ' οὐκ αὐτοτελές, διὰ τὸ μὴ φύσει, μεθέξει δὲ τὸ τέλειον ἔχειν. Τὸ δὲ ἑτέρου προσδεόμενον πρὸς τελείωσιν καὶ πρὸς αὐτὸ τὸ εἶναι πολλῷ μᾶλλον προσδεηθήσεται.

94 Εἰ γὰρ εἴδους κρείττων, ὥς φασιν, ἡ οὐσία καθέστηκε, ταύτην δὲ ἑαυτῷ παρασχεῖν ἢ ἁπλῶς ἔχειν δεδύνηται ἐκεῖνο τὸ "ὄν," ὅπερ αὐτοὶ φάναι βούλονται, πῶς πρὸς τὸ ἔχειν ἁπλῶς ἢ παρασχεῖν ἑαυτῷ τὸ ἧττον, φημὶ δὲ τὸ

and "being where." For without these absolutely nothing could exist, neither substance, nor quantity, nor quality, nor relation, nor creation, nor passivity, nor movement, nor state, nor any of the things by which the experts in these matters delimit the universe. Therefore no being is without a beginning if its existence presupposes even a single qualitative distinction; neither is it without limits if its existence is conditioned by relation to something else. If, then, no being is without beginning or limitation (as the argument has demonstrated, consistent with the nature of beings), then there was certainly a time when each being did not exist, from which it follows that, if it did not always exist, it was brought into being at a particular time, [1181C] because there was certainly a time when it was not.[70] Furthermore, nothing is susceptible both of being and becoming without also being subject to change and alteration, for whether it was and came to be, it changed, crossing over into what it was not through a process of becoming, or it was altered, receiving an addition of beauty which it lacked. For whatever is changed and altered or is lacking in form cannot be self-perfect. And whatever is not self-perfect obviously has need of something else from which it receives perfection—but not self-perfection—for it does not have this perfection from its own nature, but through participation, and that which needs something else for the perfection of its form will stand in even greater need with respect to existence itself.

94 For if, as some assert, substance is superior to form, and there is an "existent" (as they want to [1181D] call it) that is able to endow itself with substance or simply possesses it on its own, why is it not able to endow itself with, or simply to

εἶδος, οὐκ ἐπήρκεσε; Εἰ δὲ πρὸς τὸ παρασχεῖν ἑαυτῷ τὸ ἧττον, ἢ ἁπλῶς ἔχειν ἐκεῖνο τὸ "ὄν," ὅπερ εἴτε οὐσίαν, εἴτε ὕλην καλεῖν βούλονται οἱ τὸ ἄναρχον τοῖς μετὰ Θεὸν καὶ ἐκ Θεοῦ προσάπτειν τολμῶντες (οὐ γὰρ περὶ τούτου διαφερόμεθα) οὐκ ἐπήρκεσε, πῶς τὸ κρεῖττον, αὐτὸ τὸ εἶναί φημι, ἢ ἁπλῶς ἢ παρ' ἑαυτοῦ ἔχειν δεδύνηται, τὸ πρὸς τὸ ἔχειν τὸ ἧττον ἀδυνατῆσαν; Εἰ δὲ παρ' ἑαυτῆς ἢ ἁπλῶς ἔχειν τὸ ἧττον οὐδαμῶς ἡ ὕλη δεδύνηται, πολλῷ μᾶλλον αὐτὸ τὸ εἶναι ἁπλῶς, ἢ πῶς παρ' ἑαυτῆς ἔχειν οὐ δυνηθήσεται. Ἆρ' οὖν ἡ πρὸς τὸ ἔχειν, ὡς δέδεικται, τὸ ἧττον, λέγω δὲ τὸ εἶδος, ἀτονήσασα οὐδὲ τὸ κρεῖττον, αὐτὸ τὸ εἶναί φημι, κἂν ὁπωσοῦν ἔχειν δυνηθείη ποτέ. Εἰ δὲ τοῦτο, πάντως ἐκ Θεοῦ τὸ εἶναι τοῖς οὖσι καὶ τὸ εἶδος δεδώρηται, ἐπείπερ εἰσίν· εἰ δὲ ἐκ Θεοῦ πᾶσα οὐσία καὶ ὕλη καὶ εἶδος ἅπαν ἐστίν, οὐδεὶς ἂν μὴ πάντη σώφρονος λογισμοῦ ἐστερημένος εἰπεῖν ἀνάσχοιτο ἄναρχον ἢ ἀγένητον τὴν ὕλην, Θεὸν εἰδὼς τῶν ὄντων ποιητὴν καὶ δημιουργόν.

40. Ἀπόδειξις ὅτι πᾶν κινούμενον, ἢ ἄλλῳ διαφόρῳ κατὰ τὴν οὐσίαν ἐξ ἀϊδίου συνθεωρούμενον, ἄπειρον εἶναι οὐ δύναται, καὶ ὅτι ἡ δυὰς οὔτε ἀρχή ἐστιν οὔτε ἄναρχος, καὶ ὅτι ἡ μονὰς μόνη κυρίως ἀρχὴ καὶ ἄναρχος

95 Καὶ πάλιν, εἰ ἦν, ὥς τινές φασιν, ἡ ὕλη, οὐ γέγονε δηλονότι, εἰ δὲ μὴ γέγονεν, οὐδὲ κινεῖται, εἰ δὲ μὴ κινεῖται,

possess, the inferior of the two, that is, a specific form? And if producing or possessing the inferior is beyond the capacity of this "existent," by which they designate either substance or matter, being so rash as to deny a beginning to things that are after God and from God (although this is not the present point of dispute), how has it been able to endow itself with what is superior (by which I mean existence itself), or simply to possess or even produce it, when it is unable to have what is inferior? But if matter can in no way possess or produce that which is inferior, still [1184A] less can it possess or produce existence itself. It follows, then, that whatever is not capable of possessing the inferior, I mean form, will never be able to possess what is superior, by which I mean existence itself. If this is so, then all things must have received existence and form from God, for they indeed exist. And if every substance, and all matter, and all forms are from God, then no one, unless he has been deprived of his ability to think rationally, would say that matter is without beginning and uncreated, since he knows that God has created and given form to everything. [1184B]

40. Demonstration that whatever is subject to motion, or which from eternity is seen together with something different according to substance, cannot be infinite, and that the dyad is neither a beginning nor beginningless, and that strictly speaking the Monad alone is both a beginning and beginningless

95 And, again, if matter has existed <eternally>, as some people say, it is obvious that it was not brought into being, and if it was not brought into being, then neither can it be

οὔτε τοῦ εἶναι ἤρξατο, εἰ δὲ τοῦ εἶναι μὴ ἤρξατο, πάντως ἄναρχον, εἰ δὲ ἄναρχον, καὶ ἄπειρον, εἰ δὲ ἄπειρον, πάντως καὶ ἀκίνητον (ἀκίνητον γὰρ πάντως τὸ ἄπειρον, οὐ γὰρ ἔχει ποῦ κινηθῆναι τὸ μὴ ὁριζόμενον), εἰ δὲ τοῦτο, δύο πάντως τὰ ἄπειρα καὶ ἄναρχα καὶ ἀκίνητα, Θεὸς καὶ ὕλη, ὅπερ εἶναι ἀμήχανον. Δυὰς γὰρ οὔτε ἄπειρος, οὔτε ἄναρχος, οὔτε ἀκίνητος, οὔτε μὴ ἀρχὴ καθόλου τινὸς εἶναι δυνήσεται, καθ' ἕνωσίν τε καὶ διαίρεσιν περιγραφομένη, καθ' ἕνωσιν μὲν ὡς ὕπαρξιν ἔχουσα τῶν μονάδων τὴν σύνθεσιν, ὑφ' ὧν ὡς μερῶν περιέχεται καὶ εἰς ἃς ὡς μέρη τέμνεσθαι δύναται (οὐδὲν δὲ διαιρετὸν ἢ διαιρούμενον, ἢ σύνθετον ἢ συντιθέμενον, κατὰ φύσιν ἢ θέσιν ἢ ἄλλον τινὰ ἐπινοηθῆναι δυνάμενον τρόπον, ἀλλ' οὐδὲ αὐτὴ ἡ ἁπλῶς λεγομένη διαίρεσις ἢ σύνθεσις, ἄπειρον εἶναι δυνήσεται, ὅτι μὴ καὶ ἁπλοῦν καὶ μόνον, καὶ μὴ ἀριθμητὸν ἢ ἀριθμούμενον ἢ συναριθμούμενον, ἢ πάσης ἁπλῶς ἐλεύθερον τῆς οἱασδήποτε σχέσεως· πάντα γὰρ ταῦτα ἐν σχέσει θεωρεῖται, τὸ δὲ ἄπειρον ἄσχετον, οὐ γὰρ ἔχει τι κατὰ σχέσιν συνημμένον παντάπασι), κατὰ διαίρεσιν δὲ ὡς ἀριθμῷ κινουμένη, ἐξ οὗπερ ἤρξατό τε καὶ ὑφ' οὗ περιέχεται, ἐπείπερ οὐ φύσει τὸ εἶναι καὶ ἄσχετον ἔχει.

subject to motion, and if it is not subject to motion, then it did not begin to exist, and if it did not begin to exist, then it must be completely without a beginning, and if it is without a beginning, it must be infinite and immobile (for the infinite is necessarily immobile, since that which is boundless has nowhere to which it might move). If this is true, however, then there would be two realities that are infinite, without beginning, and unmoved, namely, God and matter, but for such a situation to come about is impossible. For the dyad[71] is neither infinite, nor without beginning, nor unmoved, and is totally incapable of being the origin [1184C] of anything else, and is circumscribed according to the principle of its unity and division. It is circumscribed in the principle of its unity since its very existence is a compound of two monads, which it contains as parts, and by which it can be divided. (But nothing that is divisible or which is divided, or composite or compounded, whether according to nature, convention, or in any other way that one can think of, including so-called pure division itself or composition, could possibly be infinite, for it is neither simple nor single, nor numerable, nor numbered, nor numbered together with anything else, nor free as such from all kinds of relation, for all of these things are understood to exist in relation, whereas the infinite is absolutely beyond relation, for there is absolutely nothing that is conjoined to it by any kind of relation.) And it is circumscribed in the principle of its division, since it moves by number, from which it has its beginning and by which it is contained, [1184D] and thus it does not possess a being that by nature is free from relation.

41. Ὅτι πᾶσα δυὰς ἀριθμῷ λέγεται δυὰς καὶ πᾶσα μονὰς εἰς μέρος συντελοῦσα δυάδος ἀριθμῶν λέγεται μονάς, ἀλλ' οὐχ ἁπλῶς μονάς[82]

96 Ἀριθμῷ γὰρ πᾶσα δυὰς καὶ πᾶσα μονὰς εἰς μέρος αὐτῆς συντελοῦσα εἶναι καθέστηκε, καθ' ὃν ἀλλήλων αἱ κατ' αὐτὴν μονάδες, ἀφαιροῦνται τὸ ἀπερίγραφον. Οὐδεὶς δὲ μεμοιραμένος καὶ ὁπωσοῦν τοῦ λογίζεσθαι εἴποι ἂν "ἄπειρον" εἶναι, ᾧ ἐξ ἀϊδίου συνθεωρεῖταί τι ἢ συνεπιθεωρεῖται κατ' οὐσίαν διάφορον, εἰδὼς διαπεσεῖσθαι πάντως αὐτῷ τὸν περὶ τοῦ ἀπείρου λόγον οὕτω φρονοῦντι. Τὸ γὰρ ἄπειρον κατὰ πάντα καὶ λόγον καὶ τρόπον ἐστὶν ἄπειρον, κατ' οὐσίαν, κατὰ δύναμιν, κατ' ἐνέργειαν, κατ' ἄμφω τὰ πέρατα, τὸ ἄνω τε λέγω καὶ τὸ κάτω, τουτέστι κατὰ τὴν ἀρχὴν καὶ τὸ τέλος. Ἀχώρητον γὰρ κατὰ τὴν οὐσίαν, καὶ ἀπερινόητον κατὰ τὴν δύναμιν, καὶ κατὰ τὴν ἐνέργειαν ἀπερίγραφον, καὶ ἄναρχον ἄνωθεν, καὶ ἀτελεύτητον κάτωθέν ἐστι τὸ ἄπειρον, καὶ ἁπλῶς εἰπεῖν ἀληθέστερον, καὶ πάντα ἀόριστον, ὡς οὐδενὸς τὸ παράπαν καθ' ἕνα τῶν ἀπηριθμημένων τρόπων συνεπινοηθῆναι αὐτῷ δυναμένου. Καθ' ὃν γὰρ ἂν εἴποιμεν λόγον ἢ τρόπον δύνασθαί τι ἕτερον αὐτῷ κατ' οὐσίαν διάφορον παραβάλλεσθαι, τὸν ὅλον τῆς ὅλης ἀπειρίας αὐτῷ συναφαιρούμεθα λόγον. Εἰ δὲ ἄπειρόν τι εἶναι οὐ δύναται, ᾧ ἐξ ἀϊδίου συνυπάρχει ἕτερόν τι κατ' οὐσίαν διάφορον, ἄπειρον εἶναι οὐδαμῶς ἐνδέχεται δυάδα. Αἱ γὰρ κατ' αὐτὴν μονάδες ἀλλήλαις κατὰ παράθεσιν συνυπάρχουσαι ἀλλήλας ὁρίζουσιν, οὐδετέρας

41. That every dyad is said to be a dyad in terms of numbers, and every monad that constitutes a part of a numerical dyad is said to be a monad, but not an absolute monad

For every dyad, and every monad that constitutes one of its parts, are constituted by number, so that the individual monads, which constitute the dyad, mutually impose limitation on it. Now no one with any intelligence would call "infinite" something that from eternity is seen to have or be marked by some essential difference, for if he thought about it he would recognize that this falls completely outside the definition of the infinite. For the infinite is infinite in every way and in all respects: according to substance, power, and activity, and in relation to the upper and lower limits of things, that is, the beginning and the end. For the infinite is incomprehensible in respect of its substance, inconceivable in respect of its power, and unlimited in respect of its [1185A] activity, having no beginning on the upper end of the scale, and no end on the lower, and, to put it simply and more accurately, it is in every way unbounded, since absolutely none of the limiting factors that we have mentioned can be thought of in conjunction with it. For if we were to say, in any way whatsoever, that anything essentially different could be placed alongside it, we would in the same breath negate the principle of its infinity. And if the definition of infinity excludes the presence of something else essentially different existing together with it from eternity, then the dyad cannot be infinite. For its constitutive monads, which exist one next to the other, are mutually 96

τὴν ἑτέραν ἀορίστως ὁρᾶσθαι συγχωρούσης παρακειμένην ἀλλ' οὐχ ὑπερβαίνουσαν ἐχούσης, καὶ τὸν τῆς ἀπειρίας εἰκότως ἀλλήλων συναφαιροῦνται λόγον.

97 Εἰ δὲ ἄπειρον, ὡς δέδεικται, μὴ ἐνδέχεται εἶναι δυάδα, οὔτε ἄναρχον δηλονότι, ἀρχὴ γὰρ πάσης δυάδος μονάς· εἰ δὲ μὴ ἄναρχον οὐδὲ ἀκίνητον, κινεῖται γὰρ τῷ ἀριθμῷ ἐκ μονάδων καθ' ἕνωσιν, καὶ εἰς αὐτὰς[83] κατὰ διαίρεσιν τὸ εἶναι λαμβάνουσα· εἰ δὲ μὴ ἀκίνητον, οὐδὲ ἄλλου τινὸς ἀρχὴν εἶναι. Τὸ γὰρ κινούμενον οὐκ ἀρχή, ἀλλ' ἐξ ἀρχῆς, δηλαδὴ τοῦ κινοῦντος. Μονὰς δὲ μόνη κυρίως ἀκίνητος, ὅτι μήτε ἀριθμός ἐστι, μήτε ἀριθμητὸν ἢ ἀριθμούμενον (οὔτε γὰρ μέρος ἢ ὅλον ἢ σχέσις ἐστὶν ἡ μονάς), καὶ κυρίως ἄναρχον,[84] ὅτι μηδέτερον ἑαυτῆς ἔχει πρεσβύτερον, ἐξ οὗ κινουμένη δέχεται τὸ εἶναι μονάς, καὶ ἄπειρον κυρίως, ὅτι μηδὲν ἔχει συνυπάρχον ἢ συναριθμούμενον, καὶ ἀρχὴ κυρίως, ὅτι παντὸς καὶ ἀριθμοῦ καὶ ἀριθμουμένου καὶ ἀριθμητοῦ αἰτία τυγχάνει, ὡς πάσης σχέσεως καὶ παντὸς μέρους καὶ ὅλου ἐξῃρημένη, καὶ κυρίως καὶ ἀληθῶς, πρώτως τε καὶ μόνως καὶ ἁπλῶς, ἀλλ' οὕπως, πρώτη τε μονὰς ὑπάρχουσα καὶ μόνη. Καὶ τοῦτο λέγοντες οὐκ αὐτήν, ὥς ἐστι, σημαίνομεν τὴν μακαρίαν θεότητα, ἀπείρως κατὰ πάντα καὶ λόγον καὶ τρόπον καὶ νῷ καὶ λόγῳ παντὶ καὶ ὀνόματι ἀπρόσιτον οὖσαν παντελῶς καὶ ἀπροσπέλαστον,

limiting, since neither (by virtue of their mutually inescapable juxtaposition) allows the other to be viewed as indefinite, with the logical result that the presence of the one [1185B] negates the principle of infinity of the other.

97 Now if, as we have demonstrated, the dyad is not infinite, it is obvious that it is not without a beginning, for the beginning of every dyad is the monad. And if it is not without a beginning, neither can it lack motion, for it moves, in fact, by means of numeration, beginning with the addition of individual monads, and then back to these again, through a process of division, and so receives its being. And if it is not unmoved, neither is it the beginning of something else. For that which is moved is not a beginning, but from a beginning, that is, from whatever set it in motion. Only *the* Monad is, properly speaking, without movement, because it is neither number, nor numerable, nor numbered (for the Monad is neither part, nor whole, nor relation), and thus by definition it is without beginning, since there is nothing prior to it that could have set it in motion and given it its being as Monad. And properly speaking the Monad is infinite, for there is nothing that coexists or is conumbered with it; and properly speaking it is a beginning,[72] for it is the cause of every number, and of all things numbered and numerable, [1185C] since it is beyond all relation, part, and whole; and so properly, and truly, and primarily, and uniquely, and simply—not in some particular way—the Monad exists as something primary and unique.[73] Yet in saying this we do not thereby signify the blessed Godhead itself, in its own existence, which is infinitely unapproachable and absolutely inaccessible to every principle, mode, intellect, and to all language and every name—but based on our faith in the Godhead, we

ἀλλ᾽ ἑαυτοῖς ὅρον τῆς εἰς αὐτὴν πίστεως παρέχομεν βάσιμον καὶ ἡμῖν ἐφικτόν τε καὶ πρόσφορον.

98 Οὐ γὰρ ὡς παραστατικὸν πάντως τοῦτο, φημὶ δὲ τὸ τῆς "μονάδος" ὄνομα, τῆς θείας καὶ μακαρίας οὐσίας ὁ θεῖος διαγορεύει λόγος, ἀλλ᾽ ὡς ἐνδεικτικὸν τῆς παντελοῦς αὐτῆς ἁπλότητος τῆς ἐπέκεινα πάσης ποσότητός τε καὶ ποιότητος, καὶ τῆς οἱασδήποτε σχέσεως, ἵνα γνῶμεν ὅτι μὴ ὅλον τί ἐστιν ὡς ἐκ μερῶν τινων, μηδέ τι μέρος ἐστὶν ἐξ ὅλου τινός. Ὑπεράνω γὰρ πάσης διαιρέσεώς τε καὶ συνθέσεως καὶ μέρους καὶ ὅλου ἡ θεότης, ὅτι ἄποσον, καὶ πάσης τῆς κατὰ θέσιν ὑπάρξεως καὶ τῆς πῶς εἶναι αὐτὴν ὁριζομένης ἐννοίας ἀπῳκισμένη, ὅτι ἄποιον, καὶ τῆς πρὸς ἄλλο πᾶν πάσης συναφείας τε καὶ οἰκειότητος ἐλευθέρα καὶ ἄφετος, ἄσχετον γὰρ τὸ πρὸ αὐτῆς ἢ μετ᾽ αὐτῆς ἢ μετ᾽ αὐτὴν οὐκ ἔχουσα, ὡς πάντων ἐπέκεινα καὶ μηδενὶ τῶν ὄντων κατ᾽ οὐδένα λόγον ἢ τρόπον συντεταγμένη.

99 Καὶ τοῦτο τυχὸν ἐννοήσας ὁ μέγας καὶ θεῖος Διονύσιός φησι· "Διὸ καὶ μονὰς ὑμνουμένη καὶ τριάς, ἡ ὑπὲρ πάντα θεότης, οὐκ ἔστιν οὔτε μονάς, οὔτε τριάς, ἢ πρὸς ἡμῶν ἢ ἄλλου τινὸς[85] διεγνωσμένη, ἀλλ᾽ ἵνα καὶ τὸ ὑπερηνωμένον αὐτῆς καὶ τὸ θεογόνον ἀληθῶς ὑμνήσωμεν, τῇ τριαδικῇ καὶ ἑνιαίᾳ θεωνυμίᾳ τὴν ὑπερώνυμον ὠνομάσαμεν καὶ τοῖς οὖσι τὴν ὑπερούσιον." Οὐδαμῶς οὖν τις δυάδα ἢ πλῆθος ἄναρχον, ἢ ἀρχὴν τὸ σύνολόν τινος εἶναι λέγειν δυνήσεται, ζῆν εὐσεβῶς δι᾽ ἀληθείας βεβουλημένος. Εἷς γὰρ διὰ πάσης τῆς κατὰ λόγον καὶ νοῦν θεωρητικῆς δυνάμεως καὶ ἐπιστήμης αὐτῷ Θεὸς ἀναφανήσεται, πάσης ἀπειρίας ὑπάρχων ἐπέκεινα, καὶ μηδενὶ καθόλου τῶν ὄντων καθ᾽

furnish ourselves with a definition of it, which is accessible to us and within our reach.[74]

For sacred discourse does not in any way speak of this—I mean the name of "monad"—as representative of the divine and blessed essence, but rather as indicative of its utter simplicity, which is beyond every quantity, quality, and relation, lest [1185D] we think that it is some whole composed of certain parts, or a part of some whole. For the Godhead is above and beyond all division, addition, and every part and whole (since it is devoid of quantity), and all existence according to place, and every concept that defines it in terms of how it exists (since it is devoid of qualities), and it is free and independent of all conjunction and proximity to anything else, for it transcends relatedness, and has nothing anterior, or present with, or subsequent to itself, for it is beyond everything, and is not ranked together with any being [1188A] according to any principle or mode whatsoever. 98

And this is perhaps what the great and divine Dionysios was thinking of when he said: "For this reason, even though the Godhead that transcends all things is hymned as Monad and Trinity, it is neither Monad nor Trinity, as understood by us or any other thing. But so that we might truly hymn its transcendent unity and divine fecundity, we have given the divine name of Trinity and Unity to that which is beyond all names, and the names of beings to that which is beyond all being."[75] Thus, in no way can anyone who wishes to live piously in the truth say that a dyad is a multitude without beginning or the beginning of some thing in general. For it will be evident to him, by virtue of his intellectual contemplation and comprehension, that there is only one God, who is beyond all infinity, and who cannot be known in any way 99

ὁτιοῦν, πλὴν τοῦ διὰ πίστεως μόνον γινώσκεσθαι, καὶ τοῦτο ἐκ τῶν αὐτοῦ ποιημάτων ὅτι ἔστιν, οὐχ ὅ τί ποτέ ἐστι διεγνωσμένος, καὶ παντὸς αἰῶνος καὶ χρόνου καὶ πάντων τῶν ἐν αἰῶνι καὶ χρόνῳ ποιητής τε καὶ δημιουργός, οὐδὲν τὸ παράπαν ἐξ ἀϊδίου καθ' ὁντιναοῦν τρόπον αὐτῷ συνεπινοῶν, εἰδὼς ὅτι μηδέτερον τῶν ἅμα κατὰ τὴν ὕπαρξιν ἀλλήλοις ἐξ ἀϊδίου συνόντων εἶναι δύναται τοῦ ἑτέρου ποιητικόν. Ἀσυλλόγιστον γὰρ τοῦτο παντάπασι καὶ ἀνένδεκτον καὶ τοῖς νοῦν ἔχουσι καταγέλαστον, ἐπὶ τῶν ἐχόντων ἅμα τὸ εἶναι ποιεῖσθαι ἄλλο ἄλλου ποιητικόν. Ἀλλ' ἐκ Θεοῦ τοῦ ἀεὶ ὄντος τὰ πάντα ἐκ τοῦ μὴ ὄντος γενέσθαι παντελῶς τε καὶ ὁλικῶς, ἀλλ' οὐ μερικῶς τε καὶ ἀτελῶς, "ὡς ἐξ αἰτίας" ἀπειρογνώστου καὶ ἀπειροδυνάμου σοφῶς "παρηγμένα," δέξηται, καὶ "ἐν αὐτῷ συνεστηκέναι τὰ πάντα, ὡς ἐν παντοκρατορικῷ πυθμένι φρουρούμενά τε καὶ διακρατούμενα, καὶ εἰς αὐτὸν τὰ πάντα ἐπιστρέφεσθαι, καθάπερ εἰς οἰκεῖον ἕκαστα πέρας," ὥς πού φησιν ὁ μέγας Ἀρεοπαγίτης Διονύσιος.

42. Θεωρία ἀποδεικτικὴ τοῦ εἶναι κατὰ φύσιν ἐπὶ πάντων τὴν τοῦ Θεοῦ πρόνοιαν

100 Καὶ προνοητὴν αὐτὸν εἶναι πεισθήσεται τῶν ὄντων, δι' ὧν ὅτι καὶ Θεός ἐστιν ἐδιδάχθη, δίκαιον εἶναι κρίνων καὶ εὔλογον, μὴ ἄλλον εἶναι φύλακα καὶ ἐπιμελητὴν τῶν ὄντων ἢ μόνον τὸν τῶν ὄντων δημιουργόν. Αὐτὴ γὰρ ἡ τῶν ὄντων διαμονὴ καὶ ἡ τάξις καὶ ἡ θέσις καὶ ἡ κίνησις, καὶ

whatsoever by any beings, except through faith, [1188B] yet even this knowledge, which is derived from God's creations, reveals to us the fact that God exists, but not what He is, and that He is the creator and fashioner of every age and time along with everything that exists in them. Yet he will not conclude from this that any of these things has in any way existed together with God from eternity, for he knows that it is impossible for either of two eternally coexisting principles to be the cause of the other. Such a notion is logically invalid and inadmissible, and it would be rather ridiculous for anyone with intelligence in these matters to make one of two identically existing beings the cause of the other. It must be accepted that the eternally existing God has created all things out of nothing, not partially and incompletely, but completely and wholly, "for they have been brought" into being with great wisdom "by" an infinitely intelligent and infinitely powerful "Cause, in which all things are efficiently held together, [1188C] guarded and governed in an all-powerful foundation; and to which all things are turned, as to their own proper end," as the great Dionysios the Areopagite has said somewhere.[76]

42. Contemplation demonstrating that by nature all things come under divine providence[77]

And from the same beings from which he learned of God's existence, [1188D] he will also be persuaded that God exercises providence over them, for he judges it right and reasonable that none but the Creator of beings should be their protector and overseer. For it is quite clear that the permanence of beings, and their order, position, and 100

ἡ ἐν ἀλλήλοις τῶν ἄκρων διὰ τῶν μέσων συνοχή, μηδὲν κατὰ τὴν ἐναντιότητα λυμαινομένων ἀλλήλοις, ἥ τε τῶν μερῶν πρὸς τὰ ὅλα σύννευσις, καὶ τῶν ὅλων πρὸς τὰ μέρη δι᾽ ὅλου ἕνωσις, καὶ αὐτῶν πρὸς ἄλληλα τῶν μερῶν ἡ ἄμικτος διάκρισις κατὰ τὴν ἰδιάζουσαν ἑκάστου διαφοράν, καὶ ἀσύγχυτος ἕνωσις κατὰ τὴν ἀπαράλλακτον ἐν ὅλοις ταὐτότητα, καὶ ἡ πάντων πρὸς πάντα, ἵνα μὴ τὰ καθ᾽ ἕκαστον λέγω, σύγκρισίς τε καὶ διάκρισις, καὶ ἡ πάντων καὶ ἑκάστου κατ᾽ εἶδος διαδοχὴ ἀεὶ φυλαττομένη, μηδενὸς τὸ παράπαν τοῦ οἰκείου τῆς φύσεως λόγου παραφθειρομένου καὶ πρὸς ἄλλο συγχεομένου τε καὶ συγχέοντος, δείκνυσι σαφῶς τὰ πάντα τῇ προνοίᾳ συνέχεσθαι τοῦ πεποιηκότος Θεοῦ. Οὐ γὰρ οἷόν τέ ἐστιν "ἀγαθὸν ὄντα τὸν Θεὸν μὴ καὶ εὐεργετικὸν πάντως εἶναι, μηδὲ εὐεργετικὸν ὄντα μὴ καὶ προνοητικὸν πάντως εἶναι," καὶ διὰ τοῦτο τῶν ὄντων θεοπρεπῶς ἐπιμελούμενον σοφῶς αὐτοῖς, ὥσπερ τὸ εἶναι, καὶ τὴν κηδεμονίαν χαρίζεσθαι. "Πρόνοια γάρ ἐστι," κατὰ τοὺς θεοφόρους πατέρας, "ἡ ἐκ Θεοῦ εἰς τὰ ὄντα γινομένη ἐπιμέλεια. Ὁρίζονται δὲ αὐτὴν καὶ οὕτως, πρόνοιά ἐστι βούλησις Θεοῦ δι᾽ ἣν πάντα τὰ ὄντα τὴν πρόσφορον διεξαγωγὴν λαμβάνει. Εἰ δὲ Θεοῦ βούλησίς ἐστιν," ἵνα αὐτοῖς τῶν διδασκάλων χρήσωμαι τοῖς λόγοις, "πᾶσα ἀνάγκη κατὰ τὸν ὀρθὸν λόγον γίνεσθαι τὰ γινόμενα, τὴν κρείττω μὴ ἐπιδεχόμενα τάξιν," αὐτὸν οὖν εἶναι προνοητὴν ἐκ παντὸς τρόπου εἰπεῖν ἐναχθήσεται ὁ τὴν ἀλήθειαν ὁδηγὸν ἔχειν ἑλόμενος, ὃν καὶ ποιητὴν ἔγνω τῶν ὄντων· οὐ γὰρ

motion; the harmonious conjunction of extremes through intermediaries (which comes about without any damage to them resulting from their polarity); the agreement of the parts with wholes, and the comprehensive unity of wholes with parts; and the clear distinction of the parts from one another [1189A] in accordance with their individuating differences; as well as their unconfused union in accordance with the unchanging identity in the whole of each of them, and—so as to not speak of particulars—the combination and distinction of everything with everything else, and the succession of everything and each thing by specific kind, which is perpetually preserved in such a way that the principle of each nature remains inviolate, without being confused with or confusing any other nature—all of this, I say, clearly shows that all things are efficiently held together by the providence of God who created them. For it is hardly possible "that God, being good, should not also be beneficent, or that He should be beneficent without exercising providence,"[78] and thus in providing wisely for beings, in a matter befitting Him, insofar as He endows them with being, He also bestows on them His care. "For providence," according to our God-bearing fathers, "is [1189B] God's attentive care for all things, and they also define it as follows: Providence is that purpose of God whereby all beings receive their most favorable assistance and direction. If, then, providence is God's purpose," to use the language of our teachers, "then it necessarily follows that whatever happens happens for the right reason, and could not have been better arranged."[79] Thus whoever wishes to have the truth for his guide, will in every way be led to say that the provider is the same One whom he knows as the true creator of beings, for truly it

ἄλλου τινὸς τὸ προνοεῖν ἔστι τῶν ὄντων[86] ἀληθῶς, ἢ τοῦ πεποιηκότος τὰ ὄντα Θεοῦ,[87] εἴπερ κἂν τοῖς ζῴοις, ὅταν ταῖς κατὰ λόγον ἐφόδοις τοῖς οὖσιν ἐμβαλόντες ἡμῶν τὸ νοερὸν εὑρίσκομεν ἔμφασιν, οὐκ ἀγενῶς τὰ ὑπὲρ λόγον εἰκάζουσαν.

101 Ἐκεῖνά τε γὰρ ὁρῶντες κατὰ γένος τῶν ἐξ αὐτῶν φυσικῶς ἐπιμελούμενα, θαῤῥοῦντες καὶ ἡμεῖς τὸν περὶ τοῦ προνοητὴν μονώτατον εἶναι τὸν Θεὸν πάντων τῶν ὄντων μετ᾽ εὐσεβοῦς παῤῥησίας εὐσεβῶς ἑαυτοῖς λόγον διοριζόμεθα, καὶ οὐ τῶν μέν, τῶν δὲ οὔ, καθάπερ τινὲς τῶν τὰ ἔξω φιλοσοφησάντων, ἀλλὰ πάντων ὁμοῦ, κατὰ μίαν τῆς ἀγαθότητος καὶ ἀπαράλλακτον βούλησιν, τῶν τε καθόλου καὶ τῶν καθ᾽ ἕκαστον, εἰδότες "ὡς τῶν κατὰ μέρος πάντων" τῷ μὴ προνοίας τυγχάνειν καὶ φυλακῆς τῆς πρεπούσης "διαφθειρομένων καὶ τὰ καθόλου συνδιαφθαρήσεται (ἐκ γὰρ τῶν κατὰ μέρος τὰ καθόλου συνίστασθαι πέφυκε)," τὴν περὶ τούτου λογικὴν ἀπόδειξιν, διὰ τῆς εὐλόγου ἀντιστροφῆς πρὸς τὴν ἀλήθειαν ὀρθῶς ποδηγοῦσαν, ἑαυτοῖς προβαλλόμενοι. Εἰ γὰρ τὰ καθόλου ἐν τοῖς κατὰ μέρος ὑφέστηκεν, οὐδαμῶς τὸ παράπαν τὸν τοῦ καθ᾽ αὑτὰ εἶναί τε καὶ ὑφεστάναι λόγον ἐπιδεχόμενα τῶν κατὰ μέρος διαφθειρομένων παντί που δῆλόν ἐστιν ὡς οὐδὲ τὰ καθόλου στήσεται. Τὰ μέρη γὰρ ἐν ταῖς ὁλότησι καὶ αἱ ὁλότητες ἐν τοῖς μέρεσι καὶ εἰσὶ καὶ ὑφεστήκασι. Καὶ οὐδεὶς ἀντερεῖ λόγος· πλὴν ὅτι ὑπὸ τῆς ἀληθείας ὥσπερ δεσμούμενοι ἄκοντες καὶ αὐτοὶ τῆς προνοίας τὴν δύναμιν ἐξαγγέλλουσι καὶ διὰ πάντων διήκειν κατασκευάζουσι δι᾽ ὧν αὐτοῖς κατεσπούδασαν. Λέγοντες γὰρ ὑπὸ τῆς

belongs to no one else to provide for beings other than the creator of beings, who is God; or because beings reflect their Creator, for when we apply the power of our intellect even to animals, we find within them a reflection that does not unworthily image what is beyond reason.

For seeing them, each according to its kind, [1189C] naturally caring for their offspring, we are encouraged to affirm with reverence, and with a reverent boldness, that God alone exercises providence over all beings, and not simply over some beings but not others, as certain secular philosophers have taught,[80] but absolutely over all things, including universals and particulars, according to the single and unchanging purpose of His goodness. Knowing that without the care and protection of providence "all the particulars would be destroyed, and that together with them the universals would also be destroyed (since universals naturally consist of particulars),"[81] we propound for ourselves a logical demonstration of this by means of a reasonable correspondence leading to the truth. For if the universals subsist in the particulars, and do not [1189D] in any way possess their principle of being and existence by themselves, then it is quite clear that, if the particulars were to disappear, the corresponding universals would cease to exist. For the parts exist and subsist in the wholes, and the wholes in the parts, and no argument can refute this. As for the philosophers, they are unwillingly bound, as it were, by the truth, for they unwittingly affirm the very thing they seek to deny. For when they say that only universals are governed by

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προνοίας ἄγεσθαι μόνα τὰ καθόλου, λελήθασιν ἑαυτοὺς καὶ τῶν κατὰ μέρος εἶναι πρόνοιαν λέγοντες, ἐξ ἀνάγκης πρὸς τὴν ἀλήθειαν, ἣν φεύγειν σπουδάζουσιν, ὑπαγόμενοι. Εἰ γὰρ χάριν διαμονῆς τὰ καθόλου προνοίας ἀξιοῦσθαί φασι, ταύτης πολλῷ πρότερον ἀξιοῦσθαι τὰ κατὰ μέρος εἰσάγουσιν, ἐν οἷς ἡ τῶν καθόλου διαμονὴ καὶ ὑπόστασις. Συνεισάγεται γὰρ ἀλλήλοις ταῦτα διὰ τὴν κατὰ φύσιν ἀδιάλυτον πρὸς ἄλληλα σχέσιν, καὶ θατέρου πρὸς διαμονὴν συντηρουμένου, μηδὲ τὸ ἕτερον ταύτης εἶναι τῆς φυλακῆς ἀλλότριον, καὶ ἑνὸς πάλιν τῆς πρὸς διαμονὴν φυλακῆς διαπίπτοντος[88] μηδὲ τὸ ἄλλο ταύτης τυγχάνειν λέγει ἀκόλουθον.

102 Ἄλλως τε δὲ κατὰ τρεῖς τρόπους τὸ μὴ πάντων τῶν ὄντων προνοεῖν τὸν Θεὸν λέγεται. Ἢ γὰρ ἀγνοεῖν αὐτὸν λέγουσι τῆς προνοίας τὴν μέθοδον, ἢ μὴ βούλεσθαι, ἢ μὴ δύνασθαι. Ἀλλὰ μὴν κατὰ τὰς κοινὰς πάντων ἐννοίας ἀγαθὸς ὢν καὶ ὑπεράγαθος ὁ Θεὸς ἀεὶ πάντως τὰ καλὰ βούλεται καὶ πᾶσι, καὶ σοφὸς ὑπάρχων καὶ ὑπέρσοφος, μᾶλλον δὲ πάσης σοφίας πηγή, γινώσκει πάντως τὰ συμφέροντα, καὶ δυνατὸς ὤν, μᾶλλον δὲ ἀπειροδύναμος, ἐνεργεῖ πάντως θεοπρεπῶς ἐν πᾶσι τὰ ἐγνωσμένα αὐτῷ καὶ βεβουλημένα καλῶς καὶ συμφέροντα, ὡς ἀγαθὸς καὶ σοφὸς καὶ δυνατός, διϊκνούμενος διὰ πάντων τῶν τε ὁρατῶν καὶ τῶν ἀοράτων, καὶ τῶν καθόλου καὶ τῶν μερικῶν, καὶ τῶν μικρῶν καὶ τῶν μεγάλων, καὶ πάντων τῶν κατὰ πᾶσαν τὴν οἱανοῦν οὐσίαν τὸ εἶναι ἐχόντων, μηδὲν ὑφιεὶς τῆς κατὰ

providence, they are oblivious of the fact that in the same breath they affirm that particulars are likewise governed by providence, and thus by logical necessity they are led to the very truth they are so anxious to avoid.[82] For if they [1192A] deem that universals are worthy of providential care on account of the permanence they observe in nature, they admit that particulars are even more worthy of such care, for it is in them that the universals have their permanence and subsistence. Because universals and particulars, owing to the natural, indissoluble relation that unites them, make their appearance together, so that when one achieves permanence through the other, the other does not remain outside of this condition, and, again, if the one were to fall outside of the condition that maintains its permanence, it would be inconsistent to say that the other continues to remain within it.

102 Apart from this there are three modes whereby God is said not to exercise providence over all beings. Some say that God is simply ignorant of the means and methods of providence, or that He does not wish to employ them, or has not the power to do so.[83] But consistent with the common views of all men, God is good and beyond goodness, and always wills what is good for all; and He is wise and beyond wisdom,[84] [1192B] or rather He is the source of all wisdom, and surely knows what is in the best interests of all; and insofar as He is powerful, or rather infinitely powerful, He works in a divinely fitting manner to actualize in all things the good and beneficial things that He has foreknown and determined—for He is good and wise and powerful, and penetrates through all things visible and invisible, both universals and particulars, both small and great, regardless of the form their being takes (without suffering any

τὴν ἀγαθότητα καὶ τὴν σοφίαν καὶ τὴν δύναμιν ἀπειρίας, καὶ πάντα κατὰ τὸν ἑκάστων τοῦ εἶναι λόγον πρός τε ἑαυτὰ καὶ ἄλληλα κατὰ τὴν ἀδιάλυτον πάντων σχετικὴν ἁρμονίαν τε καὶ διαμονὴν συντηρῶν.

103 Τί δὲ αὐτὴν καθ' ἑαυτὴν οὐ κατανοοῦμεν τὴν φύσιν περὶ τοῦ εἶναι τὴν ἐπὶ πάντα τοῦ Θεοῦ πρόνοιαν σαφῶς οὖσαν διδάσκαλον; "Τεκμήριον γὰρ οὐ σμικρὸν[89] τοῦ φυσικῶς ἡμῖν ἐνεσπάρθαι τὴν τῆς προνοίας γνῶσιν ἡ φύσις αὐτὴ" δίδωσιν, ὁπηνίκα ἂν ἡμᾶς ἀδιδάκτως ὥσπερ ὠθοῦσα πρὸς τὸν Θεὸν διὰ τῶν εὐχῶν ἐν ταῖς ἐξαίφνης περιστάσεσιν ἐκεῖθεν ζητεῖν τὴν σωτηρίαν παρασκευάζει. "Ὑπ' ἀνάγκης γὰρ ἄφνω συλληφθέντες ἀπροαιρέτως, πρίν τινα καὶ σκέψασθαι, τὸν Θεὸν ἐπιβοώμεθα," ὡς ἂν τῆς προνοίας αὐτῆς πρὸς ἑαυτὴν καὶ λογισμῶν χωρὶς ἑλκούσης ἡμᾶς, καὶ τὸ τάχος τῆς ἐν ἡμῖν νοερᾶς νικώσης δυνάμεως, καὶ πάντων ἰσχυροτέραν τὴν θείαν προδεικνυούσης βοήθειαν. Οὐκ ἂν δὲ ἡμᾶς ἦγεν ἀπροαιρέτως ἡ φύσις ἐπὶ τὸ μὴ φύσιν ἔχον γίνεσθαι. "Πᾶν δὲ τὸ ὁτῳοῦν φυσικῶς ἑπόμενον," ὡς πᾶσιν εὔδηλον,[90] "ἰσχυρὰν ἔχει" καὶ ἀκαταμάχητον κατὰ "τὴν ἀπόδειξιν" τῆς ἀληθείας τὴν δύναμιν. "Εἰ δὲ ὅτι ἀκατάληπτος ἡμῖν τῆς τῶν κατὰ μέρος προνοίας ὁ λόγος, ὥσπερ οὖν καὶ ἔστι κατὰ τό, *Ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ* [Rom 11:33], διὰ τοῦτο φαῖεν μηδὲ πρόνοιαν εἶναι," οὐκ ὀρθῶς ἐροῦσι κατὰ τὸν ἐμὸν λόγον.

104 Εἰ γὰρ πολλή τίς ἐστιν ἡ διαφορὰ καὶ ἀκατάληπτος τῶν ἀνθρώπων ἑκάστου πρὸς ἕκαστον καὶ ἡ πρὸς ἑαυτὸν

diminution in His infinite goodness, wisdom, or power), and He maintains all things in a manner consistent with each one's principle of being, both in relation to themselves and to others, in an indissoluble harmony of mutual relation and individual permanence.

103 What, then? Do we not [1192C] understand that nature itself clearly teaches that the providence of God encompasses everything? "For nature itself provides us with no small proof that the knowledge of providence has been naturally implanted within us,"[85] and it does this without any prior instruction, as if it were pushing us toward God, whenever it leads us to seek salvation through prayer when we are beset by sudden, unforeseen emergencies and crises. "For when we are suddenly overtaken by adversities, before thinking of anything else we involuntarily call upon God."[86] It is as if providence itself, without any conscious thought on our part, were drawing us to itself, outstripping the speed of all our mental powers, and showing us in advance that divine assistance is stronger than anything else. To be sure, nature would not lead us purposelessly to something that did not naturally exist. [1192D] "Whatever follows naturally upon something else," since it is obvious to all, "has the strong" and invincible power for "the demonstration" of the truth.[87] "But if the idea that providence extends to particulars is incomprehensible to us—as it certainly is, in accordance with the verse, *His judgments are unsearchable and His ways are inscrutable*—and if for this reason they say there is no providence,"[88] they do not speak properly, according to my view of the matter.

104 For if the differences and variations among human beings are great and indeed incomprehensible, as are the differences

ἑκάστου ἐναλλαγή, ἔν τε βίοις καὶ ἤθεσι καὶ γνώμαις καὶ προαιρέσεσι καὶ ἐπιθυμίαις, ἐπιστήμαις τε καὶ χρείαις καὶ ἐπιτηδεύμασι καὶ αὐτοῖς τοῖς κατὰ ψυχὴν λογισμοῖς ἀπείροις οὖσι σχεδόν, καὶ πᾶσι τοῖς καθ' ἑκάστην ἡμέραν καὶ ὥραν ἐπισυμβαίνουσι συμμεταβαλλομένου (ἀγχίστροφον γὰρ τοῦτο τὸ ζῷον ὁ ἄνθρωπος, ὀξέως τοῖς καιροῖς καὶ ταῖς χρείαις συμμεταβαλλόμενον), ἀνάγκη πᾶσα καὶ τὴν πρόνοιαν, προγνωστικῶς πάντα συνειληφυῖαν κατὰ περιγραφὴν τὰ καθ' ἕκαστα, διάφορόν τε καὶ ποικίλην φαίνεσθαι καὶ πολυσχιδῆ, καὶ τῇ τῶν πεπληθυσμένων ἀκαταληψίᾳ συνεκτεινομένην ἑκάστῳ προσφόρως καθ' ἕκαστον καὶ πρᾶγμα καὶ νόημα, μέχρι καὶ τῶν ψιλῶν κινημάτων τῶν κατὰ ψυχὴν καὶ σῶμα συνισταμένων, ἁρμόζεσθαι. Εἰ οὖν τῶν κατὰ μέρος ἀκατάληπτός ἐστιν ἡ διαφορά, καὶ τῆς ἁρμοζούσης αὐτοῖς εἰκότως προνοίας ἄπειρος ὁ λόγος, ἀλλ' οὐκ, ἐπειδὴ ἄπειρός τε καὶ ἄγνωστος ἡμῖν τῆς τῶν κατὰ μέρος προνοίας ὁ λόγος τυγχάνει, τὴν ἰδίαν ἄγνοιαν ἀναίρεσιν ποιεῖσθαι τῆς πανσόφου τῶν ὄντων κηδεμονίας ὀφείλομεν, πάντα δὲ ἁπλῶς καὶ ἀνεξετάστως, θεοπρεπῶς τε καὶ συμφερόντως, τὰ τῆς προνοίας ἐφυμνεῖν ἔργα καὶ ἀποδέχεσθαι, καὶ καλῶς γίνεσθαι τὰ γινόμενα πιστεύειν, κἂν ἡμῖν ὁ λόγος ἐστὶν ἀνέφικτος. "Πάντα" δὲ λέγων, τὰ τῆς προνοίας φημί, οὐ γὰρ τὰ κακῶς ὑφ' ἡμῶν κατὰ τὸν τοῦ ἐφ' ἡμῖν λόγον γινόμενα· ταῦτα γὰρ τοῦ κατὰ τὴν πρόνοιαν λόγου παντελῶς ἀλλότρια.

105 Τὸν μὲν οὖν σημαινόμενον τρόπον περὶ τῆς τῶν ἁγίων κατὰ τὸν λόγον καὶ τὴν θεωρίαν δυνάμεώς τε καὶ χάριτος

between one man and another, and even between a man and himself,[89] in ways of life and customs, in opinions, choices, and desires, [1193A] in their needs, their skills, their knowledge, and pursuits, in the virtually infinite thoughts of their minds, and in all the changes they undergo in all that happens to them in each day and hour (for man is a capricious animal, and rapidly changes according to his needs or the circumstances), then it follows of necessity that providence, which by precognition has comprehended all particulars in their individuality, will appear to be different, manifold, and complex, and adapt itself to all the teeming details that exceed the comprehension of man's mind, extending itself to fit each particular thing or thought, down to the most minute movements that occur in the soul and the body. If, then, the vast number of differences among particular things is inconceivable, then surely the resources of a providence that is able to adapt itself to them must be infinite, yet if [1193B] the resources of providence in relation to particulars happen to be boundless and beyond our knowledge, we should not make our own ignorance a cause for ruling out divine care for all things.[90] To the contrary, we should accept and praise all the works of providence simply and without prying into them, in a manner both befitting God and profitable to us, believing that whatever happens is for the best of reasons, even if these reasons are beyond our ability to comprehend. But note that when I say "all things" I mean the works of providence, and not the evil things we do by means of our free will, for these are completely alien to the principle of providence.

105 Concerning the manner in which this great teacher speaks of the power and the grace manifested by the saints

ὑπὸ τοῦ μεγάλου τούτου διδασκάλου κατὰ τὸ δυνατὸν στοχαστικῶς, ἀλλ' οὐκ ἀποφαντικῶς (πολλῷ γὰρ ἀπολείπεται τῷ μέτρῳ τῆς κατ' αὐτὸν ἀληθείας ὁ ἡμέτερος νοῦς), διὰ τῶν εἰρημένων ὑποδραμὼν τῷ λόγῳ, καὶ ὥσπερ ἰχνηλατήσας, τοιόνδε καθ' ὑπόνοιαν μόνον φημί.

43. Θεωρία διάφορος τῆς διαβαθείσης ὑπὸ τῶν ἁγίων ὑλικῆς δυάδος, καὶ τίς ἡ ἐν τῇ Τριάδι νοουμένη ἑνότης

106 Διὰ δὲ τοῦ "ὑπὲρ τὴν ὑλικὴν δυάδα γενέσθαι, διὰ τὴν ἐν τῇ Τριάδι νοουμένην ἑνότητα," τὸ "ὑπὲρ τὴν ὕλην γενέσθαι καὶ τὸ εἶδος, ἐξ ὧν τὰ σώματα," τοὺς ἁγίους λέγειν ὑπονοῶ αὐτόν, ἢ "τὴν σάρκα καὶ τὴν ὕλην, ἅσπερ διασχόντας," ἔφη, "Θεῷ συγγενέσθαι καὶ τῷ ἀκραιφνεστάτῳ κραθῆναι φωτὶ καταξιωθῆναι," τουτέστι τὴν πρὸς τὴν σάρκα τῆς ψυχῆς σχέσιν, καὶ διὰ τῆς σαρκὸς πρὸς τὴν ὕλην, ἢ καθόλου εἰπεῖν, πάσης τῆς αἰσθητικῆς οὐσίας πρὸς τὴν αἰσθητὴν ἀποθεμένους φυσικὴν οἰκειότητα, τῆς δὲ θείας μόνης γνησίως ἐπιλαβομένους ἐφέσεως, διὰ "τήν," ὡς ἔφην, "νοουμένην ἐν τῇ Τριάδι ἑνότητα." Μέσην γὰρ κειμένην Θεοῦ καὶ ὕλης τὴν ψυχὴν ἐγνωκότες καὶ τὰς πρὸς ἄμφω ἑνοποιοὺς δυνάμεις ἔχουσαν, τὸν νοῦν λέγω πρὸς τὸν Θεὸν καὶ πρὸς τὴν ὕλην τὴν αἴσθησιν, τὴν μὲν αἴσθησιν μετὰ τῶν αἰσθητῶν παντελῶς ἀπετινάξαντο, κατὰ τὴν ἐν διαθέσει σχετικὴν ἐνέργειαν, κατὰ δὲ τὸν νοῦν μονώτατον ἀῤῥήτως αὐτὴν τῷ Θεῷ προσῳκείωσαν, πρὸς ὃν ὅλον ἀγνώστως ἑνωθεῖσαν ὅλην ὡς ἀρχετύπου εἰκόνα κατὰ

in their reason and contemplation, I have done what I could, in what I have written above, to follow the course of his argument, conjecturally rather than categorically (for my intellect falls considerably short of the height [1193C] of his truth), and, like someone tracking footprints, all that I have said constitutes but a trail of surmises.

43. A different contemplation of the material dyad traversed by the saints, and on the unity perceived in the Trinity

106 In saying that the saints "passed beyond the material dyad on account of the unity perceived in the Trinity," I take it that Gregory means that they "passed beyond matter and form, out of which bodies are made,"[91] or that they "passed through flesh and matter," as he says, "and were united with God and mingled with that most pure light," [1193D] by which he means that they set aside the soul's relationship to the flesh, and through the flesh to matter—or to speak more generally, in setting aside the natural bond that sensation has with sensible objects, they nobly took hold of desire for the divine alone, "on account of the unity," as I said, "perceived in the Trinity." Knowing that the soul lies between God and matter, with the potentialities to be united to either—I mean the intellect's potential for union with God, and sense perception's potential to unite with matter—they completely swept aside sense perception along with what is perceived through it, by means of the relevant activity of their disposition, while by means of the intellect alone they [1196A] ineffably assimilated the soul to God, and seeing the whole soul wholly united to God in a manner beyond

νοῦν καὶ λόγον καὶ πνεῦμα, ὡς ἐφικτὸν καθ' ὁμοίωσιν ἔχουσαν τὸ ἐμφερὲς θεασάμενοι, "τὴν ἐν τῇ Τριάδι νοουμένην ἑνότητα" μυστικῶς ἐδιδάχθησαν.

107 Τυχὸν δὲ καὶ τὸν θυμὸν καὶ τὴν ἐπιθυμίαν "ὑλικὴν δυάδα" προσηγόρευσεν ὁ διδάσκαλος, διὰ τὸ προσύλους καὶ τοῦ παθητικοῦ τῆς ψυχῆς μέρους αὐτὰς εἶναι δυνάμεις, καὶ πρὸς τὸν λόγον στασιαζούσας, καὶ εἰς πολλὰ σκεδάσαι τὸν νοῦν δυναμένας, εἰ μὴ ἐξ ἀρχῆς ἐπιστημόνως ἄγχων ἑαυτῷ ὑποζεύξειεν. Ὧν εἴ τις κρατήσειε καὶ ἐφ' ἃ δεῖ πρεπόντως φέρεσθαι πείσειε, δουλικῶς ὑποζευγμένας τῇ δυναστείᾳ τοῦ λόγου, ἢ καὶ παντελῶς αὐτὰς ἀπολιπὼν ἀπολίποι, καὶ μόνης[91] τῆς ἀῤῥεποῦς κατ' ἀγάπην γνωστικῆς διὰ λόγου καὶ θεωρίας ἔχεται θέλξεως, καὶ πρὸς μίαν καὶ μόνην ἐκ τῶν πολλῶν καθαράν τε καὶ ἁπλῆν καὶ ἀδιαίρετον τῆς κατ' ἔφεσιν ἀῤῥενωτάτης δυνάμεως κίνησιν συνεστάλη, καθ' ἣν περὶ Θεὸν ἀκαταλήκτως ἐν ταὐτότητι τῆς κατ' ἔφεσιν ἀεικινησίας ἑαυτῷ φιλοσόφως ἐπήξατο τὴν μονιμότητα, μακάριος ὄντως ἐστὶ τῆς ἀληθοῦς τε καὶ μακαρίας τυχὼν οὐ μόνον ἑνώσεως τῆς πρὸς τὴν ἁγίαν Τριάδα, ἀλλὰ καὶ ἑνότητος "τῆς ἐν τῇ ἁγίᾳ Τριάδι νοουμένης," ὡς ἁπλοῦς καὶ ἀδιαίρετος καὶ μονοειδὴς κατὰ τὴν δύναμιν πρὸς τὴν ἁπλῆν καὶ ἀδιαίρετον κατὰ τὴν οὐσίαν γεγενημένος, καὶ κατὰ τὴν ἕξιν τῶν ἀρετῶν τὴν ὡσαύτως ἔχουσαν ἀγαθότητα κατὰ τὸ ἐφικτὸν ἐκμιμούμενος, καὶ τὴν ἰδιότητα τῶν κατὰ φύσιν μεριστῶν δυνάμεων διὰ τὴν τοῦ ἑνωθέντος Θεοῦ χάριν ἀποθέμενος.

knowing, like an image to its archetype, and corresponding (to the extent that this is possible) to its likeness in mind, word, and spirit, they were secretly taught "the unity perceived in the Trinity."

107 But perhaps by the "material dyad" the teacher was referring to anger and desire, since they both incline toward matter and are the powers of the passive part of the soul that rebel against reason, which they are able to divide and scatter into multiplicity, unless from the beginning one has yoked them with knowledge and placed them under his command. Indeed, if someone is able to prevail over these powers, and compel them, as one ought, to move in the proper direction, yoking them like slaves to the power of reason—or if someone is able to abandon them completely, and through reason and contemplation [1196B] surrender solely to that cognitive delight which remains unwavering in love, and from the many confine himself to one, sole, pure, simple, and indivisible movement of the most virile power of desire, by which he might philosophically ground his permanence in an unbroken relation to God through the identity of unfailing desire—such a person, I say, is truly blessed, since he has attained not only true and blessed union with the Holy Trinity, but also the "unity perceived in the Holy Trinity," insofar as he has become simple, indivisible, and of a single form as much as is possible in relation to simple and indivisible being, imitating the simple and indivisible Goodness through his habitual exercise of the virtues, and laying aside the condition of his naturally divided faculties thanks to the grace of God, with whom he has become one. [1196C]

44. Ἐξήγησις περὶ τοῦ παθητικοῦ τῆς ψυχῆς, καὶ τῶν αὐτοῦ καθολικῶν διαιρέσεών τε καὶ ὑποδιαιρέσεων[92]

108 Διαιρεῖται γάρ, ὥς φασι, τὸ παθητικὸν τῆς ψυχῆς εἴς τε τὸ ἐπιπειθὲς λόγῳ καὶ τὸ μὴ πειθόμενον λόγῳ. Καὶ τὸ μὲν λόγῳ μὴ πειθόμενον διαιροῦσιν εἰς τὸ θρεπτικόν, ὃ καλοῦσι "φυσικόν," καὶ εἰς τὸ σφυγμικόν,[93] ὃ καλοῦσι "ζωτικόν," ὧν οὐδέτερον λόγῳ πειθόμενον ἄγεται· οὐκ ἐπιπειθὲς δὲ λόγῳ καλεῖται, ἐπειδὴ μὴ πέφυκεν ἄγεσθαι λόγῳ. Τὸ γὰρ αὔξάνειν ἢ ὑγιαίνειν ἢ ζῆν οὐκ ἔστιν ἐν ἡμῖν.[94] Τὸ δὲ ἐπιπειθὲς λόγῳ διαιρεῖται εἰς δύο, τό τε ἐπιθυμητικὸν καὶ τὸ θυμικόν. Ἐπιπειθὲς δὲ λόγῳ καλοῦσιν αὐτό, διότι λόγῳ πέφυκεν ἐν τοῖς σπουδαίοις ἄγεσθαί τε καὶ ὑποτάσσεσθαι. Πάλιν δὲ τὸ ἐπιθυμητικὸν διαιροῦσιν εἰς ἡδονὴν καὶ λύπην. Ἐπιτυγχάνουσα γὰρ ἡ[95] ἐπιθυμία ἡδονὴν ἐργάζεται, ἀποτυγχάνουσα δὲ λύπην. Καὶ πάλιν καθ' ἕτερον τρόπον φασὶ τὴν ἐπιθυμίαν διαιρουμένην τέσσαρα σὺν ἑαυτῇ τὰ πάντα εἴδη ποιεῖν, ἐπιθυμίαν, ἡδονήν, φόβον, καὶ λύπην. Καὶ ἐπειδὴ τῶν ὄντων τὰ μέν ἐστιν ἀγαθά, τὰ δὲ φαῦλα, ταῦτα δὲ ἢ παρόντα ἢ μέλλοντά ἐστι, προσδοκώμενον μὲν ἀγαθὸν "ἐπιθυμίαν" ἐκάλεσαν,[96] παρὸν δὲ "ἡδονήν," καὶ πάλιν προσδοκώμενον κακὸν "φόβον," παρὸν δὲ "λύπην," ὡς εἶναί τε καὶ θεωρεῖσθαι περὶ μὲν τὰ καλά, εἴτε τὰ ὄντως ὄντα, εἴτε τὰ νομιζόμενα, τὴν ἡδονὴν καὶ τὴν ἐπιθυμίαν, περὶ δὲ τὰ φαῦλα τὴν λύπην καὶ τὸν φόβον.

109 Πάλιν δὲ τὴν λύπην διαιροῦσιν εἰς τέσσαρα, εἰς ἄχος, εἰς ἄχθος, εἰς φθόνον, εἰς ἔλεον. Καὶ τὸ μὲν ἄχος εἶναί

44. Exposition of the passionate part of the soul, and of its general divisions and subdivisions

The passionate part of the soul is divided, as they say, into two parts: that which is obedient to reason, and that which is not. The part that is not obedient to reason is further divided into the nutritive part (which they call the "natural" part), and the pulsative part (which they call the "vivifying" part), neither of which is said to be obedient to reason, by which they are not naturally controlled, because to grow, and to be in health, and to live, are not things that fall under our control. The part that is obedient to reason is likewise divided into two: the desiring and the irascible. These are said to be obedient to reason, for among the diligent [1196D] they are of such a nature as to be directed and placed under control. The desiring part is further divided into pleasure and grief. Desire that attains its object produces pleasure, but when it fails in this it produces grief. And, again, from another point of view, they say that desire can be divided into four different kinds, inclusive of desire itself: desire, pleasure, fear, and grief. For seeing that all existing things are either good or bad, and that some of them are present, and others yet to come, they called the anticipation of good by the name of "desire," but when present "pleasure," and the anticipation of evil they call "fear," but when present "grief," so that pleasure and desire exist and are associated with good things [1197A] (either truly good or merely perceived as such), and grief and fear with evil things.[92] 108

And again they divide grief into four: distress, dejection, envy, and sorrow. They say that distress is a form of grief that 109

φασι λύπην ἀφωνίαν ἐμποιοῦσαν οἷς ἂν ἐγγένηται, διὰ τὴν εἰς βάθος πάροδον τοῦ λογιστικοῦ· τὸ δὲ ἄχθος λύπην βαροῦσάν τε καὶ διοχλοῦσαν ἐπ' ἀβουλήτοις συμβάσεσι· τὸν δὲ φθόνον λύπην ἐπ' ἀλλοτρίοις ἀγαθοῖς· τὸ δὲ ἔλεος λύπην ἐπ' ἀλλοτρίοις κακοῖς. Κακὸν δὲ πᾶσαν λύπην ἔφασαν τῇ ἑαυτῆς φύσει. Κἂν γὰρ ὁ σπουδαῖος ἐπ' ἀλλοτρίοις λυπῆται κακοῖς, ὡς ἐλεήμων, ἀλλ' οὐ προηγουμένως κατὰ πρόθεσιν, ἀλλ' ἐφεπομένως κατὰ περίστασιν. Ὁ δὲ θεωρητικὸς κἀν τούτοις ἀπαθὴς διαμένει, συνάψας ἑαυτὸν τῷ Θεῷ, καὶ τῶν τῇδε παρόντων ἀλλοτριώσας.

110 Τὸν δὲ φόβον πάλιν διαιροῦσιν εἰς ἕξ, εἰς ὄκνον, εἰς αἰδώ, εἰς αἰσχύνην, εἰς κατάπληξιν, εἰς ἔκπληξιν, εἰς ἀγωνίαν. Καὶ τὸν μὲν ὄκνον εἶναί φασι φόβον μελλούσης ἐνεργείας, τὴν αἰδὼ δὲ φόβον ἐπὶ προσδοκίᾳ ψόγου, τὴν δὲ αἰσχύνην φόβον ἐπ' αἰσχρῷ πεπραγμένῳ, τὴν δὲ κατάπληξιν φόβον μεγάλης φαντασίας, τὴν δὲ ἔκπληξιν φόβον ἐκ μεγάλων ἀκουσμάτων τὴν αἴσθησιν ἀφαιρούμενον, τὴν ἀγωνίαν δὲ φόβον διαπτώσεως, τουτέστιν ἀποτυχίας. Φοβούμενοι γὰρ ἀποτυχεῖν ἀγωνιῶμεν. Καλοῦσι δέ τινες αὐτὴν καὶ δειλίαν.

111 Τὸν δὲ θυμὸν πάλιν εἶναι λέγουσι ζέσιν τοῦ περὶ καρδίαν[97] αἵματος δι' ὄρεξιν ἀντιλυπήσεως. Διαιροῦσι δὲ καὶ τοῦτον εἰς τρία, εἰς ὀργήν, ἥν τινες ἐκάλεσαν "χολὴν" καὶ "χόλον," καὶ εἰς μῆνιν καὶ εἰς κότον. Καὶ τὴν μὲν ὀργὴν εἶναί φασι θυμὸν πρὸς ἐνέργειαν ἀρχὴν καὶ κίνησιν ἔχοντα, ἢ θυμὸν ἐνεργούμενον· τὴν δὲ χολὴν τὴν δι' ἄλλου ἄμυναν τοῦ λυπήσαντος· τὸν δὲ χόλον τὴν δι' ἑαυτοῦ τοῦ

reduces a man to speechlessness, since it plunges the mind into an abyss. Dejection is a grief that weighs one down and troubles him owing to circumstances beyond his control. Envy is grief provoked by the prosperity of others, whereas sorrow is provoked by their misfortunes. They have said, too, that every form of grief, in and of itself, is evil. For even if a man who is diligent in virtue, should, from a sense of compassion, be moved to grief by the misfortunes of others, this was not his deliberate intention, but rather a reaction to a particular circumstance. The man of contemplation, however, remains dispassionate even when confronted with the same misfortunes, cleaving [1197B] to God and severing himself from this present life.[93]

110 Fear, they say, is divided into six kinds: apprehensiveness, diffidence, shame, consternation, panic, and anxiety. Apprehensiveness, they say, is fear of taking action. Diffidence is fear of incurring criticism. Shame is fear that springs from having done some disgraceful deed. Consternation is fear generated by some strong foreboding, whereas panic is fear caused by ominous tidings that leave us feeling helpless, and anxiety, finally, is the fear of making a mistake, that is, the fear of failure. For fearing that we may fail in something, we find ourselves caught in the grip of anxiety, but some call this simply cowardice.[94]

111 And again they say that anger is the seething of the blood around the heart caused by the desire for revenge, and they divide it into three forms: wrath (which some have called "bile" and "gall"), vindictiveness, and rancor. [1197C] As for wrath, they say it is anger stirred up into activity, having a beginning and movement; and bile is the aversion felt toward another who is causing grief, whereas gall is the revenge

λυπηθέντος ἐπεξέλευσιν εἰς τὸν λυπήσαντα· τὴν δὲ μῆνιν θυμὸν εἰς παλαίωσιν (εἴρηται δὲ παρὰ τὸ "μένειν" καὶ τῇ μνήμῃ παρακατέχεσθαι), τὸν δὲ κότον θυμὸν ἐπιτηροῦντα καιρὸν εἰς τιμωρίαν· εἴρηται δὲ παρὰ τὸ "κεῖσθαι" καὶ οὗτος. Διαιροῦσι δὲ καὶ τούτων ἕκαστον εἰς ἄλλα πολλά, ἅπερ εἰ βουληθείη τις δι' ἀκριβοῦς ἐξετάσεως παραδοῦναι γραφῇ, πολὺν ἀθροίσει λόγον καὶ χρόνον δαπανήσει, ὡς μηδὲ ἀνεκτὸν εἶναι τοῖς ἐντυγχάνουσι διὰ τὸ πλῆθος. Μέγα οὖν καὶ θαυμαστὸν ὄντως ἐστὶ καὶ πολλῆς δεόμενον προσοχῆς τε καὶ σπουδῆς, καὶ πρὸ τούτων τῆς θείας ἐπικουρίας, τὸ δυνηθῆναι πρῶτον μὲν τῆς ὑλικῆς δυάδος τῶν ἐμφύτων κρατῆσαι δυνάμεων, θυμοῦ λέγω καὶ ἐπιθυμίας, καὶ τοῦ κατ' αὐτὰς μερισμοῦ, καὶ μακάριος ὅστις[98] ἄγειν ἑτοίμως ταύτας ὅποι τῷ λόγῳ δοκεῖ δεδύνηται, μέχρις ἂν τοῖς πρακτικοῖς διὰ τῆς ἠθικῆς φιλοσοφίας τῶν προτέρων καθαίρηται μολυσμῶν.[99]

45. Θεωρία ἐκ τῆς Γραφῆς περὶ τοῦ μὴ δεῖν τὸν γνωστικὸν τῷ τῆς φύσεως νόμῳ τὸν τῆς σοφίας λόγον συνάπτειν, καὶ τίς ἡ προσθήκη τοῦ "ἄλφα" στοιχείου εἰς τὸ ὄνομα τοῦ Ἀβραάμ

112 Ἔπειτα δὲ καὶ ὑπὲρ αὐτὰς γενέσθαι καὶ παντελῶς ἀπώσασθαι, ὡς τὴν Ἄγαρ καὶ τὸν Ἰσμαήλ [see Gen 21:14], ὁ Ἀβραὰμ ἐκεῖνος ὁ μέγας, τοῦ λογιστικοῦ ἤδη περὶ τὰ θεῖα κατὰ τὸν Ἰσαὰκ ἐκεῖνον γυμνασθῆναι δυναμένου

of the aggrieved on the one who caused him grief. Vindictiveness is anger that has become chronic (being so named from the *vinculum* or "bond" that holds injuries in the memory). Rancor, again, is anger that bides its time to execute vengeance (derived from the word "rancid," for it is something that through lying around for a long time has grown vile).[95] And they divide each of these into many other aspects, and if anyone wanted to write them all down in detail, he would amass a great many words and expend a good deal of time, but on account of its excessive length the final product would be more than its readers could endure. But what would be truly great and wondrous, presupposing much attention and zeal—and above all the help of God—would [1197D] be for someone first to acquire mastery over the natural powers of the material dyad, by which I mean anger and desire, and their various manifestations; and blessed is the man who has acquired the facility to move them to whatever direction seems appropriate to reason, until he is purged of his former defilements by means of ascetic practices governed by ethical philosophy. [1200A]

45. Contemplation from Scripture to the effect that the man of knowledge must not join the principle of wisdom to the law of nature; and on the addition of the letter "a" to the name of Abraham

112 So that the great Abraham might set these things aside and rise above them, as he did with Hagar and Ishmael (for the rational part of his soul had already been exercised in divine visions, owing to the episode with Isaac), the divine

θεάματα [see Gen 22:1–13], ὑπὸ τῆς κατὰ τὴν γνῶσιν φερομένης θείας φωνῆς διδασκόμενος, μὴ δύνασθαι τὸ κατὰ νοῦν θεῖον τῆς ἐλευθέρας κατὰ πνεῦμα γνώσεως γέννημα, τῷ δουλικῷ τῆς σαρκὸς ἐπισυνημμένον σπέρματι, τῆς μακαρίας τυχεῖν ἐπαγγελίας, ἥτις ἐστὶν ἡ κατ' ἐλπίδας προκειμένη τοῖς ἀγαπῶσι τὸν Κύριον τῆς θεώσεως χάρις, ἣν ἤδη τυπικῶς ὑπῆρχε προειληφώς, τῷ περὶ μονάδος λόγῳ διὰ πίστεως μυστικῶς συναφθείς, καθ' ὃν ἑνοειδὴς γενόμενος, μᾶλλον δὲ ἐκ πολλῶν εἷς, μόνος πρὸς μόνον δι' ὅλου τὸν Θεὸν μεγαλοπρεπῶς συνήχθη, μηδένα τὸ παράπαν τῆς οἱασοῦν περί τι ἄλλο τῶν σκεδαστῶν γνώσεως τύπον ἑαυτῷ συνεπιφερόμενος, ὅπερ οἶμαι δηλοῦν τὴν τοῦ δοθέντος εἰς προσθήκην τοῦ ὀνόματος "ἄλφα" γράμματος δύναμιν [see Gen 17:5]. Διὸ καὶ πατὴρ τῶν διὰ πίστεως προσαγομένων Θεῷ [see Rom 4:11–12, 18] κατὰ στέρησιν πάντων τῶν μετὰ Θεὸν ἐχρημάτισεν, ὡς τοὺς αὐτοὺς κατὰ πίστιν ἐν πνεύματι τύπους τῷ πατρὶ τῶν τέκνων ἐμφερῶς ἔχειν δυναμένων.

46. Θεωρία εἰς τὸν Μωϋσῆν περὶ τῶν ἀφαιρουμένων ὑποδημάτων

113 Τοῦτο τυχὸν ἐν ἀρχῇ τῆς γνωστικῆς ἀγωγῆς καὶ ὁ μέγας Μωϋσῆς ἐκεῖνος διδασκόμενος ὑπὸ τῆς θείας φωνῆς ἐπαιδεύετο, ἡνίκα προσῆγεν ἰδεῖν τὸ ἐν τῇ βάτῳ μυστικῶς φανταζόμενον φῶς φασκούσης, *λῦσον τὰ ὑποδήματα ἀπὸ τῶν ποδῶν σου, ὁ γὰρ τόπος ἐν ᾧ ἕστηκας γῆ ἁγία ἐστί* [Ex 3:5], τὸ δεινῶς, οἶμαι, τῶν σωματικῶν ἁπάντων

voice, resounding in his mind, taught him that if the divine offspring of the intellect, which is born free by means of spiritual knowledge, is united with the enslaved seed of the flesh, it will not be able to inherit the blessed promise, which is the grace of divinization, set forth in hope to those who love the Lord. By way of prefiguration, [1200B] Abraham had already received this grace in advance, being secretly united through faith to the principle of the Monad, whereby he himself became simple and single, or rather out of many he became one. For he was wholly and magnificently gathered up alone to God alone, bearing with himself absolutely no trace of any type of knowledge relative to scattered, fragmented things, which makes clear, as I see it, the meaning of the letter "a" that was given in order to augment his name. Therefore he became the father of those who, deprived of all things after God, are led to God through faith, because the children are similarly able to possess in spirit the same features of faith as their father.[96]

46. Contemplation of Moses, concerning the removal of his sandals [1200C]

113 Perhaps what the great Moses learned at the beginning of his journey on the road to knowledge, when he drew near to see the light appearing mystically in the bush, and was instructed by the divine voice, which said: *Loose the sandals from your feet, for the place where you are standing is holy,* was this, namely, the awesome release—as I think—of his soul's

ἀπολελύσθαι κατὰ διάθεσιν τὴν ψυχήν, μέλλουσαν τὴν διὰ θεωρίας πρὸς τὴν τῶν ὑπερκοσμίων νόησιν γνωστικὴν ποιεῖσθαι πορείαν καὶ τελείαν τοῦ ἐν σχέσει σαρκὸς προτέρου βίου ἀλλοτρίωσιν διὰ τῆς τῶν ὑποδημάτων ἔχειν ἀποθέσεως.

47. Θεωρία εἰς μέρη τῶν θυσιῶν

114 Τοῦτο πάλιν ἴσως ὁ αὐτὸς θειότατος Μωϋσῆς ἐν ταῖς τῶν θυσιῶν διατάξεσι παρεδήλου τῶν ἱερείων ἀφαιρεῖν τὸ στέαρ, καὶ τοὺς νεφρούς, καὶ τὸ στηθύνιον, καὶ τὸν λοβὸν τοῦ ἥπατος, ἐπιτάσσων [see Lv 6:33–34, 7:20], τὸ δεῖν αὐτάς τε τὰς γενικὰς τῶν ἐν ἡμῖν παθῶν δυνάμεις, τὸν θυμὸν λέγω καὶ τὴν ἐπιθυμίαν, τὴν ὄντως "ὑλικὴν δυάδα," καὶ τὰς ἐνεργείας αὐτῶν ἀφαιρεῖν, καὶ τῷ θείῳ πυρὶ τῆς κατὰ γνῶσιν μυστικῆς ἐκτῆξαι δυνάμεως, τῆς μὲν ἐπιθυμίας διὰ τῶν νεφρῶν, τῆς δὲ ἐνεργείας αὐτῆς, τουτέστι τῆς ἡδονῆς, διὰ τοῦ λίπους, ἤτοι τοῦ στέατος δηλουμένης, καὶ τοῦ θυμοῦ διὰ τοῦ στηθυνίου, τῆς δὲ κατ᾽ αὐτὸν ἐνεργείας, διὰ τοῦ λοβοῦ τοῦ ἥπατος, ἐν ᾧ ἡ πικρὰ καὶ δριμυτάτη πέπηγε χολή, σημαινομένων.

48. Θεωρία σύντομος εἰς τὴν κατὰ νόμον διάφορον λέπραν

115 Τοῦτο πάλιν κἀν τῷ περὶ λέπρας τόπῳ σοφῶς οἶμαι παρεμφαίνειν δι᾽ αἰνιγμάτων συμβολικῶν, τὴν ἀφὴν τῆς λέπρας [see Lv 13] εἰς τέσσαρα γένη μερίσαντα, εἰς λευκὸν καὶ χλωρὸν καὶ ξανθὸν καὶ ἀμαυρόν, δι᾽ ὧν τό τε θυμικὸν

disposition from all bodily things, for through contemplation it was about to embark on the intelligible journey to the understanding of realities beyond the world and arrive at the complete estrangement of its previous life, which was tied to the flesh, signified by the setting aside of the sandals.[97]

47. Contemplation of the sacrifices into parts

114 And this, again, is perhaps what the most divine Moses [1200D] wished to indicate in his instructions for the sacrifices, which call for the removal of the fat, kidneys, breast, and the lobe of the liver, directing us to remove from ourselves the principal powers of the passions, by which I mean anger and desire, which is the truly "material dyad," along with its activities, and to melt them in the divine fire of the hidden strength that resides in knowledge. Desire is signified by the kidneys, whereas its activity, which is pleasure, is signified by the fat. Anger [1201A] is signified by the breast, and its activity by the lobe of the liver, in which the most acrid and bitter bile has collected and hardened.

48. Concise contemplation of the different forms of leprosy according to the law

115 And this, again, I think, is what is wisely adumbrated through obscure symbols in the passage concerning leprosy. The leprous infection is divided by color into four genera: white, green, yellow, and black, and these point to the

καὶ τὸ ἐπιθυμητικὸν εἰς τὰ ὑπ' αὐτὰ εἴδη διαιρούμενα δείκνυται, τῆς μὲν ἐπιθυμίας διὰ τοῦ λευκοῦ καὶ χλωροῦ, εἰς ἡδονὴν καὶ λύπην μερίζεσθαι δηλουμένης, τοῦ δὲ θυμοῦ διὰ τοῦ ξανθοῦ καὶ τοῦ ἀμαυροῦ εἰς ὀργὴν καὶ μῆνιν καὶ τὴν κεκρυμμένην κακουργίαν τῆς ὑποκρίσεως τεμνομένου. Ταῦτα γὰρ πρῶτα γένη τῶν ὑπ' αὐτὰ παθῶν, ὥς φασι, καὶ πάντων ἀρχηγικώτερα τῶν τοῦ θυμοῦ καὶ τῆς ἐπιθυμίας γεννήματα, οἷς τὴν νοσηλευομένην ψυχὴν οὐχ οἷόν τε, ἕως ὑπὸ τούτων κατέστικται, τοῖς τῆς θείας ἠξιωμένοις παρεμβολῆς ἐναρίθμιον εἶναι.

49. Θεωρία εἰς τὸν Φινεὲς καὶ τοὺς ἀναιρεθέντας ὑπ' αὐτοῦ

116 Τοῦτο καὶ τὸν θαυμαστὸν οἶμαι Φινεὲς ἐκεῖνον τῷ καθ' ἑαυτὸν ζήλῳ παραινίττεσθαι [see Num 25:6–9]. Τὴν γὰρ Μαδιανίτην τῷ Ἰσραηλίτῃ συγκαταιχμάσας, μυστικῶς διὰ τοῦ δόρατος τὴν ὕλην τῷ εἴδει, καὶ τῷ θυμῷ τὴν ἐπιθυμίαν, καὶ τὴν ἀλλόφυλον ἡδονήν τῷ ἐμπαθεῖ λογισμῷ διὰ τῆς τοῦ ἀρχιερέως λόγου δυνάμεως συναπωθεῖσθαι χρῆν παντάπασι τῆς ψυχῆς ἐνέφαινεν. Εἴδους[100] γὰρ πρὸς ὕλην τρόπον ἐπέχει, ὅ τε θυμὸς πρὸς τὴν ἐπιθυμίαν, τῷ προσεγγισμῷ διδοὺς αὐτῇ κίνησιν, καθ' ἑαυτὴν οὖσαν ἀκίνητον, ὅ τε λογισμὸς πρὸς τὴν ἡδονήν, εἰδοποιεῖν αὐτὴν πεφυκώς, ἀνείδεον καὶ ἄμορφον κατὰ τὸν ἴδιον λόγον ὑπάρχουσαν. Δηλοῖ δὲ τοῦτο καὶ αὐτὴ τῶν ὀνομάτων ἡ δύναμις. *Χασβὴ γὰρ ἡ Μαδιανίτις ὀνομάζεται*, ὅπερ ἐστὶ "γαργαλισμός μου," καὶ *Ζαμβρὶ ὁ Ἰσραηλίτης* [Num 25:14–

irascible and desiring parts of the soul, along with their respective subspecies. Desire is indicated by the white and the green, which clearly is a division between pleasure and grief. Anger is indicated by the yellow and the black, divided between wrath and vindictiveness, on the one hand, and the malice of hypocrisy on the other, [1201B] which has no color since it is always hidden. These are the primary genera of the passions and their foremost offspring, they say, that are classified under anger and desire. As long as the ailing soul is spotted by any of these, it cannot be numbered among those who have been made worthy of the divine encampment.

49. Contemplation of Phinehas and those slain by him

116 And this is what I think that amazing Phinehas is hinting at by means of his zeal. For in striking down both the Midianite woman and the Israelite man by means of a single blow from his spear, he showed in a figure that matter along with form, desire along with anger, and foreign pleasure along with impassioned thinking must be [1201C] completely expelled from the soul by the force of reason, the high priest. To be sure, form stands in the same relation to matter as anger does to desire, the approach of the former endowing the latter with motion, without which it remains inert. Vitiated thinking stands in the same relation to pleasure, which it naturally endows with a particular form, since in its own principle of existence it lacks form and shape. And this is also made clear by the meaning of their names. For *the name of the Midianite woman is Cozbi,* which means "my titillation,"[98] and that *of the Israelite is Zimri,* which means "my

15], ὅπερ ἐστὶν "ᾆσμά μου," τουτέστι "μετεωρισμός μου." Ἐπειδὰν οὖν τῆς θείας ἀπονεῦσαν μελέτης τε καὶ ἐνατενίσεως τὸ λογιστικὸν τῆς ψυχῆς καὶ μετεωρισθὲν τῷ ὑλικῷ τῆς σαρκὸς γαργαλισμῷ συμπλακῇ κατὰ *τὴν κάμινον* [Num 25:8] τῆς ἁμαρτίας, τοῦ ζηλωτοῦ πάντως δεῖται ἀρχιερέως λόγου, πρὸς ἀναίρεσιν μὲν τῶν οὕτω κακῶς ἀλλήλοις συμπεπλεγμένων, ἀποστροφὴν δὲ τῆς φερομένης θείας ἀγανακτήσεως.

50. Θεωρία εἰς τό· *Μὴ δῶτε τὸ ἅγιον*[101] *τοῖς κυσί* [Mt 7:6], καὶ εἰς τό μήτε ῥάβδον μήτε πήραν μήτε ὑποδήματα χρῆναι τοὺς ἀποστόλους βαστάζειν [see Lk 9:3, 15:22]

117 Τοῦτο καὶ ὁ Κύριος αὐτός, ὡς ἔμοιγε δοκεῖ, τυχὸν παρεδήλου, τοῦτο μὲν ἐν οἷς φησι, *μὴ δῶτε τὸ ἅγιον τοῖς κυσί, μηδὲ βάλλετε τοὺς μαργαρίτας ἔμπροσθεν τῶν χοίρων* [Mt 7:6], "ἅγιον" ἴσως καλῶν τὸ ἐν ἡμῖν νοερόν, ὡς θείας ἀπεικόνισμα δόξης, ὅπερ μὴ κακῶς ἐᾷν ὑπὸ τῶν θυμικῶν κινημάτων καθυλακτούμενον ἐκταράσσεσθαι παρηγγύησε, "μαργαρίτας" δὲ τὰ θεῖα καὶ λαμπρὰ τούτου νοήματα, οἷς τίμιον ἅπαν κοσμεῖσθαι πέφυκεν, ἅπερ διαφυλάττειν ἀμόλυντα καὶ τῶν ἀκαθάρτων τῆς ὑλικῆς ἐπιθυμίας παθῶν ἐλεύθερα δεῖν παρεκελεύσατο· τοῦτο δὲ ἐν οἷς πρὸς τοὺς ἁγίους αὐτοῦ μαθητὰς ἀποστελλομένους ἐπὶ τὸ κήρυγμα περὶ τοῦ πῶς εὐσταλεῖς αὐτοὺς εἶναι καὶ ἀπερίττους διατυπῶν καὶ τοῦτο πρὸς τοῖς ἄλλοις φησί, *μὴ δὲ πήραν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον* [Lk 9:3], *μήτε ὑποδήματα εἰς τοὺς*

song," that is, "my arousal." For when the rational part of the soul turns away from its concentration on divine meditation and is aroused by the material titillations of the flesh, coupling with it in *the alcove*[99] of sin, then by all means it has need of the zealous high priest, reason, to slay [1201D] what has coupled in wickedness, and so to turn aside the impending threat of divine indignation.

50. Contemplation of the phrase: *Do not give dogs what is holy,* and on the notion that the apostles must not carry a staff, nor a bag, nor sandals

117 And it seems to me that this could be what the Lord Himself meant when He said: *Do not give* [1204A] *dogs what is holy, and do not throw pearls before swine,* calling our power of intellection "holy," since it is an image of the divine glory; and He exhorted us not to allow this glory to be troubled by the barks and bites of anger. The divine and shining thoughts of the mind he calls "pearls," which we typically use to adorn whatever is precious, and He commands us to keep them undefiled and free from the impure passions of material desire. He seems to have meant something similar when, in sending His holy disciples to preach, He told them how they should be equipped only with what is essential, saying: *Take no bag for your journey, nor a staff, nor sandals for your feet*—

πόδας ὑμῶν [Lk 15:22; see Mt 10:10; Lk 10:4, 22:35], ὡς δέον τὸν τῆς ὑψηλῆς κατὰ τὴν γνῶσιν πορείας ἐπειλημμένον παντὸς μὲν ὑλικοῦ βάρους ἐλεύθερον εἶναι, πάσης δὲ τῆς κατ' ἐπιθυμίαν καὶ θυμὸν ἐμπαθοῦς διαθέσεως καθαρόν, ὡς δηλοῖ ἥ τε πήρα καὶ ἡ ῥάβδος, ἡ μὲν τὴν ἐπιθυμίαν, ἡ δὲ τὸν θυμὸν ἐπισημαίνουσα, μάλιστα δὲ τῆς καθ' ὑπόκρισιν γυμνὸν κακουργίας, τῆς οἷον ὑποδήματος δίκην τοῦ βίου τὸ ἴχνος ἐπικαλυπτούσης καὶ τὸ ἐμπαθὲς τῆς ψυχῆς ἐπικρυπτούσης ἐπιεικείας πλάσματι· ἣν ὑποδησάμενοι ἀφρόνως οἱ Φαρισαῖοι, μόρφωσιν εὐσεβείας, ἀλλ' οὐκ εὐσέβειαν ἔχοντες, καὶ εἰ λαθεῖν ἐνόμιζον, ὑπὸ τοῦ Λόγου ἐλεγχθέντες ἐδιδάχθησαν.

51. Θεωρία περὶ τοῦ σεληνιαζομένου

118 Ταύτης τῆς ὑλικῆς δυάδος, τῆς κατὰ θυμὸν λέγω καὶ ἐπιθυμίαν, πάλιν ὁ Κύριος ἐλευθέρωσεν, ὡς οἶμαι, τὸν σεληνιαζόμενον [Mt 17:14–18], μᾶλλον δὲ τοῦ πυρὶ τῷ θυμῷ καὶ ὕδατι τῇ ἐπιθυμίᾳ αὐτὸν βουληθέντος ἀπολέσαι πονηροῦ δαίμονος, ἐπέσχε τε καὶ κατήργησε τὴν μανιώδη λύσσαν (σελήνης γὰρ οὐδὲν διενήνοχεν ἡ πρὸς τὰ γινόμενα καὶ ἀπογινόμενα σχέσις τῶν ἡττημένων τοῖς ὑλικοῖς ἀνθρώπων), ἧς ἐπιλαβόμενος ὁ τὰ πάθη διεγείρων δαίμων ὥσπερ ὕδατι καὶ πυρὶ τῇ ἐπιθυμίᾳ καὶ τῷ θυμῷ ἐμβάλλων τὸν νοῦν καὶ ἐναποπνίγων οὐ παύεται, ἕως τοῦ Θεοῦ Λόγος παραγενόμενος τὸ μὲν ὑλικὸν καὶ πονηρὸν ἀπελάσει πνεῦμα (δι' οὗ *ὁ παλαιός τε καὶ χοϊκὸς* χαρακτηρίζεται *ἄνθρωπος* [see Rom 6:6; 1 Cor 15:47]), τὸν δὲ ἐνεργούμενον

since the one who sets out on the high road to knowledge [1204B] must be free of every material weight, and pure from every impassioned inclination of desire and anger, signified respectively by the bag and the staff, and above all to be naked of the malice of hypocrisy, which like a sandal covers the tracks of one's life, hiding the passions of the soul under a semblance of kindness. Such "sandals" were worn rather mindlessly by the Pharisees, who had the appearance of piety but not its substance. And if they thought this would escape notice, they learned otherwise from the reproaches of the Word.

51. Contemplation of the epileptic [1204C]

118 It was again, I think, from this material dyad—by which I mean anger and desire—that the Lord freed the epileptic, for whereas the evil demon wished to destroy him by the fire of anger and the water of desire, the Lord restrained his frenzied ravings. Now in those men who have been defeated by material things, their relation to generation and corruption differs in no way from the waxing and waning of the moon.[100] The demon, who arouses the passions, takes possession of this relation, and casts the mind into the fire of anger and the water of desire, seeking to drown it, and will not cease from this until the Word of God appears and drives away the wicked, material spirit (which characterizes *the old and earthly man*), and so frees the possessed man from

τῆς πονηρᾶς ἐλευθερώσει τυραννίδος, τὴν φυσικὴν αὐτῷ σωφροσύνην ἀποδοὺς καὶ χαρισάμενος, δι' ἧς ὁ νέος καὶ κατὰ Θεὸν κτιζόμενος ἄνθρωπος διαδείκνυται.

119 Οὕτω μὲν οὖν πάντες οἱ ἅγιοι τοῦ θείου καὶ ἀπλανοῦς Λόγου γνησίως ἐπειλημμένοι τὸν αἰῶνα τοῦτον διέβησαν, οὐδενὶ τῶν ἐν αὐτῷ τερπνῶν τὸ τῆς ψυχῆς ἴχνος ἐναπερείσαντες. Πρὸς γὰρ τοὺς ἄκρους τῶν ἀνθρώποις ἐφικτῶν περὶ Θεοῦ λόγους, τῆς ἀγαθότητός τέ φημι καὶ τῆς ἀγάπης, μάλα γε εἰκότως ἐνατενίσαντες, οἷς κινηθέντα τὸν Θεὸν τὸ εἶναί τε δοῦναι τοῖς οὖσι καὶ τὸ εὖ εἶναι χαρίσασθαι ἐπαιδεύθησαν (εἴπερ "κίνησιν" ἐπὶ Θεοῦ τοῦ μόνου[102] ἀκινήτου θέμις εἰπεῖν, ἀλλὰ μὴ μᾶλλον βούλησιν, τὴν πάντα κινοῦσάν τε καὶ εἰς τὸ εἶναι καὶ παράγουσαν καὶ συνέχουσαν, κινουμένην δὲ οὐδαμῶς οὐδέποτε), τούτοις καὶ αὐτοὶ σοφῶς ἑαυτοὺς ἀπετύπωσαν, τοῦ ἀφανοῦς καὶ ἀοράτου κάλλους τῆς θείας μεγαλοπρεπείας εὐμιμήτως φέροντες φαινομένην διὰ τῶν ἀρετῶν τὴν ἰδιότητα. Διὰ τοῦτο ἀγαθοὶ καὶ φιλόθεοι καὶ φιλάνθρωποι, εὔσπλαγχνοί τε καὶ οἰκτίρμονες γεγόνασι, καὶ μίαν πρὸς ἅπαν τὸ γένος διάθεσιν ἔχοντες ἀγάπης ἐδείχθησαν, ὑφ' ἧς τὸ πάντων ἐξαίρετον εἶδος τῶν ἀρετῶν, τὴν ταπείνωσιν λέγω, διὰ πάσης αὐτῶν τῆς ζωῆς βεβαίαν κατασχόντες τὴν φυλακτικὴν μὲν τῶν ἀγαθῶν, φθαρτικὴν δὲ τῶν ἐναντίων, οὐδενὶ τὸ παράπαν ἁλώσιμοι τῶν διοχλούντων γεγόνασι πειρασμῶν, τῶν τε ἑκουσίων καὶ τοῦ ἐφ' ἡμῖν λόγου, καὶ τῶν ἀκουσίων καὶ οὐκ ἐφ' ἡμῶν, τῷ τοῖς μὲν δι' ἐγκρατείας ἀπομαραίνειν

the evil tyranny, [1204D] restoring to him and granting him his natural soundness of mind, which is the mark of the new man created by God.

119 It was in this manner that all the saints, having genuinely received the divine and unerring Word, passed through this present age, without their souls leaving so much as a footprint in any of its pleasures. For it was on the highest attributes *(logoi)* accessible by man concerning God, namely, His goodness and love, that they rightly concentrated their vision, and it was from these that they learned that God was moved to give being to all the things that exist, and to grant them the grace of well-being—if it is permissible to speak of "movement" with respect to God, who alone is the Unmoved, [1205A] and not rather of His will, which moves all things, bringing them into, and sustaining them in, being, while never in any way being moved itself.[101] And it was with a view to these that the saints wisely modeled themselves, and owing to their expert imitation they now bear the distinguishing characteristic—manifest through the virtues—of the hidden and invisible beauty of the divine magnificence. Thus they themselves became good, and lovers of both God and their fellow men, full of compassion and mercy, and were proved to possess one single disposition of love for the whole of mankind, by means of which they held fast, throughout the whole of their earthly life, to the ultimate form of virtue, by which I mean humility, which is a firm safeguard of all that is good, and undermines everything that is opposed to it, and so they became impregnable to the temptations that besieged them, both those that fall within the power of our will [1205B] to control, and those that do not, for they wore down through continence the

τὰς ἐπαναστάσεις, τῶν δὲ δι' ὑπομονῆς τὰς προσβολὰς ἀποσείεσθαι.

120 Διχόθεν γὰρ βαλλόμενοι ὑπό τε δόξης καὶ ἀτιμίας διέμενον ἄσειστοι, πρὸς ἄμφω ἀκινήτως ἔχοντες, μήτε ὕβρεσι τιτρωσκόμενοι διὰ τὴν ἑκουσίαν ὕφεσιν, μήτε δόξαν προσιέμενοι δι' ὑπερβάλλουσαν πτωχείας οἰκείωσιν, ὅθεν οὐ θυμός, οὐ φθόνος, οὐκ ἔρις, οὐχ ὑπόκρισις, οὐ δόλος, οὐκ εἰρωνευτική τις καὶ ἐπίκλοπος τῷ φαινομένῳ πλάσματι δι' ἀπάτης ὑποσύρουσα πρὸς ἄλλο στοργή, τὸ πάντων παθῶν ὀλεθριώτατον, οὐκ ἐπιθυμία τῶν κατὰ τὸν βίον δοκούντων εἶναι λαμπρῶν, οὔτε τι ἕτερον τῆς πονηρᾶς τῶν παθῶν πληθύος, οὐκ ἀπειλαὶ παρ' ἐχθρῶν ἐπανατεινόμεναι, οὐδέ τις θανάτου τρόπος αὐτῶν ἐκυρίευσε. Διὸ καὶ μακάριοι δικαίως παρά τε Θεῷ καὶ ἀνθρώποις ἐκρίθησαν, ὅτι τῆς φανησομένης ἀῤῥήτου καὶ περιφανοῦς δόξης κατὰ τὴν χάριν τοῦ μεγαλοδώρου[103] Θεοῦ ἐμφανεῖς εἰκόνας ἑαυτοὺς κατέστησαν, ἵνα χαίροντες ὡς γνωρίμοις τοῖς λόγοις τῶν ἀρετῶν, μᾶλλον δὲ Θεῷ, ὑπὲρ οὗ καὶ καθ' ἑκάστην ἡμέραν ἀποθνήσκοντες διεκαρτέρησαν, ἑνωθῶσιν, ἐν ᾧ πάντων οἱ λόγοι τῶν ἀγαθῶν, ὥσπερ πηγῇ ἀειβλύστῳ, προϋφεστήκασί τε κατὰ μίαν, ἁπλῆν καὶ ἑνιαίαν τῶν πάντων περιοχήν, καὶ πρὸς ὃν ἕλκουσι πάντας τοὺς καλῶς καὶ κατὰ φύσιν ταῖς ἐπὶ τούτῳ δοθείσαις χρωμένους δυνάμεσι.

internal rebellions of the former, and by patient endurance they repelled the onslaughts of the latter.

For being attacked on two fronts, that is, by glory and dishonor, they remained unshaken and immovable in the face of both, being neither wounded by insults, thanks to their voluntary self-abnegation, nor succumbing to earthly glory, thanks to their extreme familiarity with poverty. And thus they were dominated neither by anger, nor envy, nor rivalry, nor hypocrisy, nor cunning, nor calculated pretenses of friendship aiming to deceive through appearances and manipulate things toward some other end (which is the most destructive of all the passions), nor desire for the seemingly splendid things of life, nor any other vice from the wicked swarm of the passions, nor threats directed at them from their enemies, nor any [1205C] form of death. Therefore they are rightly judged to be blessed both by God and by men, for by the grace of the bountiful God they made themselves shining images of the radiant, ineffable glory that is to come, so that, filled with joy, they might be united with the principles of those very virtues that they had come to know, or rather with God (for whose sake they, dying a daily death, patiently endured their life on earth), for in Him preexist the principles of all good things, as if from an ever-flowing spring, in a single, simple, unified embrace, and they draw to Him all those who rightly and naturally use the powers that have been given to them for this very purpose. [1205D] 120

Ambiguum 11

Ἐκ τοῦ αὐτοῦ λόγου[1] περὶ ὧν ἐμνήσθη τοῦ μακαρίου Ἰώβ, εἰς τό·

Τὰ δὲ ἑξῆς μικρά, καὶ μικρῶν ἕνεκεν οἰκονομηθέντα.

2 Τῇ γενομένῃ παρὰ τοῦ Θεοῦ τῷ Ἰὼβ ἀναῤῥήσει [see Job 8:7], ὡς οἶμαι, συγκρίνων τὰ μετὰ τοὺς ἀγῶνας τῶν πειρασμῶν δοθέντα σωματικὰ "μικρὰ" προσηγόρευσεν, ὡς κατ' οὐδένα τρόπον τοῖς αἰωνίοις δυνάμενα παραβάλλεσθαι. "Μικρῶν δὲ ἕνεκεν οἰκονομηθέντα" φησί, τῶν περὶ διάνοιαν γνωστικὴν δηλονότι μικρῶν τῶν εὐχερῶς ἐν τοῖς περὶ προνοίας καὶ κρίσεως λόγοις σκανδαλιζομένων καὶ περὶ αὐτὴν τὴν εὐσέβειαν σαλευομένων. Περὶ ὧν οἶμαι τὸν Κύριον ἐν τοῖς Εὐαγγελίοις φάναι, *ὁ σκανδαλίζων ἕνα τῶν μικρῶν τούτων* [Mt 18:6; Mk 9:42; Lk 17:2], οἵ, ὅταν ἴδωσι δίκαιον ἀσθενοῦντα ἢ πτωχεύοντα ἢ ἄλλως κακουχούμενον καὶ σχεδὸν οἵγε ἀσθενέστεροι ἀθεΐαν[2] τοῦ παντὸς κατακρίνουσι, πόσῳ μᾶλλον ἐν τῇ ἀθρόᾳ μεταβολῇ τοῦ Ἰώβ, ὁμολογουμένως[3] δικαίου[4] πᾶσιν ὑπειλημμένου, εἶχον τοῦτο παθεῖν, εἰ μὴ πρὸς τὸ ἀρχαῖον αὐτῷ σωματικῶς κατὰ τὸ διπλάσιον ἐπανῆλθε τὸ περιφανὲς καὶ ἐπίδοξον; Περὶ τούτων οὖν εἴρηται τῷ διδασκάλῳ, "μικρῶν ἕνεκεν οἰκονομηθέντα."

Ambiguum 11

From Saint Gregory's same oration on Saint Athanasios, concerning what he said about the blessed Job:

> The rest are but little things, and have been granted as a dispensation for the sake of little men.[1]

2 I take it that Saint Gregory, in view of God's response to Job, is speaking of the material goods that were restored to Job after his trials, which he says are "little," since they cannot in any way be compared to things that are eternal. And when he says that they "have been granted as a dispensation for the sake of little men," this is clearly a reference to those who are stunted in their powers of cognitive reasoning, and who are easily scandalized by the principles of providence and judgment, and consequently are shaken in their faith. [1208A] It was of men such as these, it seems to me, that the Lord spoke in the Gospels, when he said *whoever scandalizes any of these little ones* who would be scandalized upon seeing a righteous man fall ill or into poverty, or suffer some other affliction. And what would those even weaker have thought, who conclude from such events that God is absent from the universe, had they seen the sudden changes of circumstances surrounding Job—who was admittedly considered a righteous man by all—had not God restored to him twofold his former material abundance and glory? It was of these men, then, that the teacher spoke, when he said that these things "have been granted as a dispensation for the sake of little men."

Ambiguum 12

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Καθαίρει μὲν τὸ ἱερὸν τῶν θεοκαπήλων καὶ χριστεμπόρων, πλὴν ὅσον οὐ *φραγελλίῳ* πλεκτῷ [see John 2:15], λόγῳ δὲ πιθανῷ τοῦτο ἐργάζεται.

2 Οὔτε στυπτικώτερον ἐν τούτοις, ὥς τινες ὑπειλήφασι, τοῦ μακαρίου πατρὸς Ἀθανασίου τὸν Κύριον ἡμῶν καὶ Θεὸν ἀποδείκνυσιν ὁ ἀοίδιμος οὗτος διδάσκαλος, μὴ γένοιτο, οὔτε μὴν καταχαρίζεται τῷ ἁγίῳ Ἀθανασίῳ τῷ τὸν μὲν φραγελλίῳ, τὸν δὲ λόγῳ χρησάμενον, καθαίρειν τὸ ἱερὸν τῶν "θεοκαπήλων" εἰπεῖν [see John 2:14–16; Mt 21:12; Mk 11:15–17; Lk 19:45], ὡς ἀνάγκην ἐκ τούτων εἶναι, κατὰ τοὺς λέγοντας, δυοῖν θάτερον ὑποληφθῆναι, ἢ τὸν Κύριον ἡμῶν καὶ Θεὸν τὴν προσηνεστέραν ἠγνοηκέναι μέθοδον τῆς ἰατρείας, ἢ τὸν ἅγιον Ἀθανάσιον μὴ γινώσκοντα τῆς πνευματικῆς ἐπιμελείας τοὺς τρόπους φιλανθρωπίαν ἄκαιρον μετιέναι. Ἀλλ' ἐπειδὴ ὁ διαγνωστικός, ὧν πεπράχαμεν, λόγος ἐν ἡμῖν ἀνακινούμενος, οἷον ἱερῷ τινι ἐμψύχῳ τε καὶ ζῶντι, ἀναλογοῦσαν τοῖς πλημμεληθεῖσι μεταμέλειαν ἐργάζεται, δι' ἧς Χριστὸς ὁ Θεὸς καὶ Λόγος ἀεὶ τύπτει ἡμᾶς ἁμαρτάνοντας, πλεκτὸν ὥσπερ ἔχων φραγέλλιον, αὐτὴν ἡμῶν τὴν ἐξ ἀτόπων ἐννοιῶν συμπεπλεγμένην καὶ ἔργων συνείδησιν, ὁ δὲ ἅγιος Ἀθανάσιος ἠπίως τοὺς πταίοντας ἐνῆγε πρὸς διόρθωσιν, ὡς καὶ αὐτὸς ἀσθενείας

Ambiguum 12

From Saint Gregory's same oration on Saint Athanasios:

> He (i.e., Saint Athanasios) cleanses the temple of the God-hucksters and Christ-peddlers, [1208B] not however with a *whip* of woven cords, but with persuasive words.[1]

It is not the case, as some have supposed, that with these words the renowned teacher makes our Lord and God appear more severe than our blessed father Athanasios—perish the thought!—neither is he being partial to Saint Athanasios by saying that whereas the Lord cleansed the "God-hucksters" from the temple with a whip, the saint used only his words. Faced with these interpretations (according to those who understand the text in this way), we are of necessity left with only one of two alternatives: either our Lord and God was ignorant of a more gentle method of treatment, or Saint Athanasios, not being versed in the ways of spiritual discipline, was unduly lenient. However, inasmuch as the reason that judges whatever we have done is active within us, [1208C] as if in an ensouled, living temple, it stirs up repentance in proportion to our faults, through which Christ, the Divine Reason, ever strikes us when we sin, wielding our own troubled conscience, twisted like a whip by wicked thoughts and deeds. Saint Athanasios, on the other hand, led those who were at fault to correction by more gentle means, since like them he too was clothed in 2

σάρκα περικείμενος, τούτου χάριν τῷ τρόπῳ τούτῳ τῷ λόγῳ χρῆσθαι τὸν θεόφρονα τοῦτον οἶμαι διδάσκαλον.

Ambiguum 13

Τοῦ αὐτοῦ ἐκ τοῦ σχεδιασθέντος πρὸς Εὐνομιανοὺς λόγου, εἰς τό·

> Εἰσὶ γάρ, εἰσί τινες οἱ *τὴν ἀκοὴν κνηθόμενοι* [2 Tim 4:3] καὶ τὴν γλῶτταν.

2 Φασὶν οἱ περὶ λόγους ἐσχολακότες καὶ τὰς αὐτῶν ἀκριβεῖς σημασίας γινώσκειν κλέος οὐ τὸ τυχὸν ποιησάμενοι καὶ ἑκάστῳ πράγματι φωνὴν πρόσφορον δεῖν ἀπονέμεσθαι παραστατικὴν τῆς πρὸς ὁτιοῦν ἄλλο[1] τοῦ σημαινομένου, καθ' ὅντινα τρόπον τύχοι λεγόμενον, ἀμιγοῦς ἰδιότητος καλῶς ἔχειν ἀποφηνάμενοι, "κνηθομένους δὲ τὴν ἀκοὴν καὶ τὴν γλῶσσαν" εἶναι τοὺς *καινότερόν τι μανθάνειν ἢ λέγειν* ἐθέλοντας [see Act 17:21], καὶ ἀεὶ "ταῖς καινοτομίαις χαίροντας," καὶ *ὅρια μετατιθεμένους*, γραφικῶς εἰπεῖν, *ἃ ἔθεντο οἱ πατέρες αὐτῶν* [Prov 22:28, 23:10] καὶ τοῖς προσφάτοις καὶ ξένοις ἡδομένους, καὶ τῶν συνήθων καὶ πάλαι γνωρίμων καὶ ὡσαύτως ἐχόντων ὡς ἑώλων καὶ πεπατημένων καὶ μηδενὸς ἀξίων κατεξανισταμένους, καὶ μᾶλλον τὰ νεαρώτερα προσδεχομένους ἀσπασίως, κἂν

weak flesh, and it seems to me that this is why the God-minded teacher expressed himself in this way.

Ambiguum 13

From Saint Gregory's extemporaneous oration against the Eunomians:

> There are, you can be sure, people who not only have *itching ears* but also itching tongues.[1] [1208D]

2 Those who have devoted themselves to the study of words and consider the knowledge of their precise meanings a great achievement, say that one must assign an appropriate term to each thing, representing the unique characteristic of what is signified in relation to the meanings and verbal forms of all other things. These men say that those "who have itching ears and tongues" are those who wish only to hear or *tell of something new,* and who are always "delighted by innovations,"[2] and in *relocating the boundaries established by their fathers*—to use a biblical phrase—and who take pleasure in the ephemeral and the exotic, and who rise up against whatever is [1209A] well known, well established, and unchanging, as being dull, commonplace, and of no value. They would gladly embrace the latest fashion, even

ψευδῆ τύχοιεν ὄντα καὶ μηδεμίαν εἰς ψυχὴν διαβαίνουσαν ὠφέλειαν ἔχοντα.

3 Ὑπὲρ ἧς μάλιστα πᾶς εὐσεβὴς λόγος καὶ πόνος σωτήριος ᾄδεταί τε καὶ γράφεται καὶ ἐπιτηδεύεται, ὁ μὲν κατὰ τῆς ἀγνωσίας, ὁ δὲ κατὰ τῆς ἡδονῆς ὁπλιζόμενος, ὁ μὲν ἵνα τῆς ἀγνοίας ἐκτεμὼν τὰ πηρώματα τῆς ψυχῆς οἰκειώσῃ Θεῷ διὰ γνώσεως τὴν ἀλήθειαν ἔχοντας, τοὺς διὰ τοῦτο τοῖς μαθήμασι χαίροντας, καὶ τῶν ὁρωμένων τε καὶ νοουμένων ὑπεράνω τὸν νοῦν παραπέμψας θέλξῃ τῷ ἀρρήτῳ τῆς θείας καλλονῆς ἔρωτι καὶ προσηλώσῃ τῷ πόθῳ μηδαμοῦ φέρεσθαι δυνάμενον, μᾶλλον δὲ δυνηθῆναι μὴ ἀνεχόμενον· ὁ δὲ ἵνα τῆς καθ' ἡδονὴν σχέσεως τοὺς ἥλους ἐκκρούσηται, οἷς ὁ περὶ Θεὸν τῆς ψυχῆς πόθος τε καὶ τόνος ἐκ τῆς ἀρχαίας παρακοῆς πρὸς τὴν ὕλην ἐνεπάρη[2] καὶ τὰ φθειρόμενα, καὶ ἀπαλλάξῃ κακίας τοὺς ἐνισχημένους,[3] καὶ ἀρετῆς ποιήσειε φοιτητὰς γνησίους, καὶ ἄσειστον πρὸς πάντα τὰ κωλύειν δοκοῦντα τῆς ψυχῆς τὴν πρὸς τὸ καλὸν οἰκείωσιν ἀπεργάσηται, διδάξας πρὸς μὲν ἀποστροφὴν ἡδονῆς, διὰ τῶν ἐφ' ἡμῖν ἀτόπων ἀπατηλῶς σαινούσης καὶ μαλασσούσης τὸ στεῤῥὸν τῆς γνώμης καὶ πειθούσης προαιρεῖσθαι τὰ παρόντα τῶν μελλόντων, καὶ τὰ ὁρώμενα τῶν νοουμένων, ἐγκράτειαν, πρὸς δὲ φόβου καὶ δειλίας ἀπόθεσιν, διὰ τῶν[4] οὐκ ἐφ' ἡμῖν τὰ ἀνήκεστα

though it were demonstrably false and could bring no benefit to the soul.

3 Yet it is precisely for the soul's benefit that we exalt in song and commit to writing every devout word, and undertake the salvific labor of asceticism, the former to arm us against ignorance, and the latter against indulgence in pleasure. By cutting away the imperfections of the soul, the former aims to bring those who have the truth into greater intimacy with God through knowledge, and for this reason they take great delight in learning, so that when a devout word has directed their intellect beyond visible and intelligible things, it might captivate the intellect by the ineffable eros of divine beauty, and transfix it with longing, so that it will no longer be able to be carried anywhere else, or rather will no longer consent to be so carried, even though it is able to be.[3] The aim [1209B] of ascetic labor, on the other hand, is to extract the nails of desire, which fasten us to sensual pleasure (for it was through these that the soul, in the wake of that ancient disobedience, lost its longing and inclination for God, and became infixed within matter and corruptible things), and thus to wrest free those caught in the grip of vice, so that they might be genuine disciples of virtue, with souls unshakeable in the face of whatever might hinder them in their devotion to the Beautiful. Toward this end, ascetic labor teaches us, on the one hand, self-mastery, so that we might turn away from sensual pleasure, which, finding an opportunity in our wickedness, deceptively fawns on us and weakens the resolution of our will, persuading us to prefer what is at hand over what is to come, and to prefer visible realities over intelligible ones; on the other hand—so that we might set aside fear and timidity, which suggest to us

καὶ ἀνθρωπίνης εἶναι δοκοῦντα κρείττονα δυνάμεως ὑποτιθεμένων, καὶ βίᾳ κρατεῖν διὰ τῆς τῶν φοβερῶν ἐπαγωγῆς τοῦ σώφρονος λογισμοῦ μηχανωμένων, ὑπομονὴν καὶ τὴν ἐκ τούτων συμπληρουμένην ἀνδρείαν, τὴν πρὸς πᾶσαν ἡδονὴν τῶν ἐφ᾽ ἡμῖν καὶ ὀδύνην τῶν οὐκ ἐφ᾽ ἡμῖν ἀνένδοτον καὶ ἀήττητον ἕξιν.

4 "Κνηθομένους δὲ τὴν ἀκοὴν καὶ τὴν γλῶσσαν" ἐκάλεσεν ὁ διδάσκαλος τοὺς περὶ ὧν ὁ λόγος, ἐπειδὴ πᾶς λόγος διὰ γλώσσης λαλεῖσθαί[5] τε καὶ προφέρεσθαι καὶ δι᾽ ἀκοῆς ἀκούεσθαί τε καὶ μανθάνεσθαι πέφυκεν. Εἰ δὲ καὶ κατ᾽ ἄλλην ἐπιβολὴν ἐκδέχεσθαι θελήσομεν τὸ λεγόμενον, "κνηθόμενοι τὴν ἀκοὴν καὶ τὴν γλῶσσαν," τυχὸν οἱ μόνον πρὸς ψόγον καὶ τῆς κατ᾽ ἄλλων διαβολῆς ἢ λοιδορίας ἀκούειν τε καὶ λαλεῖν[6] προθυμούμενοι, καὶ τὸ κατὰ παντὸς ἀμαθῶς ἐπαίρεσθαι λόγου τε καὶ ἀνδρὸς σεμνολόγημα κρίνοντες, καὶ πρὸ τοῦ τι φάναι τὸν ὕποπτον αὐτοῖς καὶ φθονούμενον σφαδάζοντες τῷ πνεύματι καὶ οἷον τὴν ψυχὴν προωθοῦντες καὶ τὴν "ἀκοὴν" ἑτοιμάζοντες καὶ τὴν "γλῶσσαν" πρὸς θήραν τινὸς συλλαβῆς ἢ λέξεως, οὐχ ἵνα εὐθυμῶσιν, ἀλλ᾽ ἵνα κακίσωσι καὶ ὕλην ἔχωσι τῆς κατ᾽ αὐτοῦ γλωσσαλγίας.

5 Ὅπερ ἐποίουν[7] τῷ ἁγίῳ τούτῳ ἀνδρὶ οἱ κατ᾽ ἐκεῖνο καιροῦ τῆς ἀληθείας ἐχθροί, προπηδῶντες καὶ προεξανιστάμενοι, καὶ πρὶν λεχθῆναι, τῶν λεγομένων, καθάπερ τῶν ἵππων τοὺς πολεμιστηρίους τε καὶ ἁμιλλητηρίους, οἳ καὶ

that the gravity of the human condition is beyond the power of man to remedy, contriving to intimidate [1209C] the prudent mind with daunting, discouraging thoughts—it teaches patience, along with what is the fulfillment of the abovementioned virtues, namely, courage, which is the unyielding and invincible ability to reject the pleasures that fall within our power, as well as to endure every pain that does not.

4 With the words "itching ears and tongues," the teacher was referring to the audience to whom he delivered the oration, for words are of a nature to be spoken and pronounced by the tongue, and to be heard and ascertained through the ear. If, however, we wish to understand the words "itching ears and tongues" differently, we may take them as a reference to men who are bent solely on finding fault with others, and on spreading malicious statements or abusive criticisms about them, and who take pride in behaving boorishly in the presence of a dignified speech and speaker, so that, even before the object [1209D] of their cynicism and envy has had a chance to complete a sentence (for so greatly does their spirit chafe within them that one half expects their souls to come rushing out of their bodies), their "ears" and their "tongues" are poised to seize upon a particular word or even syllable, not of course in order to relish it, but to revile it, and so add another handful of slime to their torrent of abuse against him.

5 And this is exactly what the enemies of the truth did long ago to that holy man, when they jumped up from their seats and rushed forward because of the things that he said, even before he had said them—rather like cavalry horses, or those used for racing, which, even before the races and the

πρὸ τῶν ἀγώνων καὶ τῆς σάλπιγγος εὐθυτενῆ τὰ ὦτα ποιοῦσι, καὶ τοὺς πόδας τῇ γῇ προσαράσσουσι, καὶ προσκνήθονται ταύτην ταῖς ὁπλαῖς, καὶ πρὸς δρόμον ἑαυτοὺς διεγείρουσι, καὶ τὴν ὠθοῦσαν πολλάκις προλαμβάνοντες μάστιγα· πλὴν ὅτι τῶν ἵππων οὐδεὶς ἅπτεται ψόγος ὑπὸ τῆς φυσικῆς ἀλογίας, μὴ ἀναμενόντων τοὺς εὐθέτους τῶν ἀγώνων καιρούς, οὓς διασημαίνει ἥ τε φωνὴ τῆς σάλπιγγος καὶ ἡ τῆς μάστιγος πληγή, τοῖς δὲ τοιούτοις ἀνδράσιν οὐδείς ἐστιν ὁ πρὸς ἀξίαν τῆς αὐτῶν κακίας ἐπινοηθῆναι δυνάμενος ψόγος. Ἔργον ἔχουσι καὶ σπούδασμα τὴν μελέτην τοῦ ψεύδους καὶ τὴν κατὰ τῆς ἀληθείας ἔνστασιν. Εἰκότως οἱ τοιοῦτοι "κνηθόμενοι τὴν ἀκοὴν καὶ τὴν γλῶσσαν" λεγέσθωσαν, διότι καθάπερ τις χυμὸς δριμύτατός τε καὶ παχύτατος τῷ βάθει τοῦ σώματος ἐμφωλεύων πολλάκις διὰ τοῦ κνήθεσθαι πρὸς τὴν ἐπιφάνειαν ἐρεθιζόμενος ἐκδίδοται, οὕτως καὶ τοὺς ἐπηρεαστὰς τῶν καλῶς λεγομένων ἐρεθίζει λαβομένους ἀφορμῆς μάλιστα δημοσιεύειν τὴν κατὰ ψυχὴν κακουργίαν ἡ κεκρυμμένη διάθεσις, ἥτις τοσοῦτον τὸ βάθος κατέχειν πέφυκε μᾶλλον, ὅσον κενοῦσθαι τῇ προόδῳ κατὰ τὸ εἰκὸς ἔδοξεν. Οὐ γὰρ ἐξίσταται τοῦ βάθους προφερομένη διὰ τῶν ἔργων ἡ τῶν μοχθηρῶν ἀνθρώπων διάθεσις, ἀλλὰ καὶ τὰ ἐκτὸς πάντα μανικῶς ἐπινέμεται καὶ τῆς κατὰ ψυχὴν οὐδαμῶς ἐξίσταται χώρας.

blast of the trumpet, prick up their ears [1212A] and stamp their feet on the ground, scraping it with their hooves, rousing themselves for the race, and not infrequently breaking away from the gate and bolting forward before they have felt the sting of the starting whip. The difference of course is that horses are irrational beasts, and no one censures them for not waiting for the start of the race, whereas for those men who rose up against Saint Gregory no amount of censure would be commensurate with their wickedness. They are experts in the theory and practice of lying, and in obstructing the truth. Such men are rightly said to have "itching ears and tongues," for just like an extremely bitter and thick secretion that has accumulated deep within the body, and which through [1212B] scratching is often irritated and rises to the surface, so too does a concealed disposition irritate those who hate whatever is well spoken, who take the opportunity to spew forth the malignancy of their soul, and the more it spreads, the deeper it lodges within them. For the disposition of degenerate and depraved men does not leave them simply because it has been manifested in their deeds, but to the contrary, it unrestrainedly befouls and corrupts everything around them, without, as I said, ever departing from the cavity of their soul.[4]

Ambiguum 14

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Ὥσπερ ἄνθος ἐν χειμῶνι παντελῶς ἄωρον, καὶ γυναιξὶ κόσμος ἀνδρεῖος ἢ ἀνδράσι γυναικεῖος, ἢ πένθει γεωμετρία.

2 Τὴν ἐπὶ παντὸς λόγου τε καὶ πράγματος εὐταξίαν, καθ' ἣν τῆς ἑκάστου καὶ πάντων εὐπρεπείας ὁ λόγος ἀναφαίνεσθαι πέφυκεν ἀκραιφνής, διὰ τῆς τῶν ἀπεμφαινόντων ἀπαριθμήσεως εἰσηγούμενος, ταῦτά φησιν ὁ διδάσκαλος, ἵνα διὰ τούτων εὐτάκτους εἶναι καὶ εὐλαβεῖς τοὺς θρασεῖς καὶ ἀτάκτους καὶ μηδεμίαν τάξιν εἰδότας οὐδενὸς μέν, μάλιστα δὲ τῆς περὶ Θεοῦ διαλέξεως, ἀλλὰ πάντα τολμηρῶς ἀλλήλοις παμμιγῶς τὰ διεστῶτα φύροντάς τε καὶ συγχέοντας διδάξειεν. Εἰ γὰρ τῶν οὐκ ἐχόντων φύσιν ἐστί, καὶ διὰ τοῦτο οὐδὲ τάξιν, τό τε ἄνθος ἐν χειμῶνι ὁρώμενον, καὶ γυναιξὶ κόσμος ἀνδρεῖος ἐπιβεβλημένος καὶ ἀνδράσι γυναικεῖος, καὶ πένθει συνημμένην γεωμετρίαν λέγειν (τὸ μὲν γὰρ καινοτομεῖ τὸν χρόνον καὶ τῆς ἰδίας ἐξίσταται θέσεως, ὁ δὲ παραχαράττει τὴν φύσιν ἐναλλάξ, ἀνδρί τε καὶ γυναικὶ ἐπιφαινόμενος, καὶ τὴν αὐτοῖς προσοῦσαν ἐκ φύσεως τάξιν ἐξίστησιν, ἡ δὲ τὰ μηδέπω συνυπάρχειν ἀλλήλοις δυνάμενα, χαράν τέ φημι καὶ πένθος, εἰς ἓν ἀγαγεῖν βιαζομένη φύρει πάντως καὶ ἀφανίζει), οὐ πολλῷ μᾶλλον ὁ περὶ Θεοῦ λόγος, ὡς ἔτυχε καὶ ὑπὸ

Ambiguum 14

From Saint Gregory's same oration against the Eunomians:

> Just as a flower in winter is completely out of season, a man's clothing is out of place on a woman, a woman's on a man, and geometry during mourning.[1] [1212C]

2 Here the teacher speaks of the good order that belongs to every word and thing, according to which the unmixed principle of excellence in each and all things is naturally manifested. He does this by enumerating a series of incongruities, on the basis of which he aims to teach propriety and piety to the insolent and disorderly, who know no order in general, but especially when it comes to speaking about God, for they brazenly mix up and confuse unrelated things and make a complete muddle of them. For if it is not natural, and therefore a mark of disorder, for a flower to be seen in the winter, or for women to wear men's clothing, or for men to wear the clothing of women, or to combine geometry with mourning—since the untimely flower [1212D] disturbs time and departs from its proper place; and for a man and a woman to wear one another's clothing perverts nature and disturbs their natural order; and the third example is of two things that can never be brought together, by which I mean joy and mourning, and any attempt to force them into one will only confuse them and bring an end to both—then how much more awkward and ill-fitting will a word about God be, when it is casually uttered by some chance

τοῦ τυχόντος, καὶ ἡνίκα καὶ οὗ μὴ καθῆκον ἔτι προφερόμενος, ἀειδὴς ἔσται καὶ ἀπρεπὴς καὶ οὐδ' ὅλως ἀκουσθῆναι περὶ Θεοῦ ἄξιος, ἐφ' οὗ μᾶλλον τοσοῦτον τιθέναι δεῖν οἶμαι τὸ εὔκαιρον τοὺς νοῦν ἔχοντας, ὅσον πάντων ἀσυγκρίτως ὑπερέχει τῶν ὑπ' αὐτοῦ γεγενημένων τε καὶ εὐτάκτως[1] προβεβλημένων.

3 "Πένθει δὲ γεωμετρίαν" ἀνάρμοστόν φησιν ὁ διδάσκαλος, ὃ καὶ[2] μᾶλλον ἀπορεῖν ὑμᾶς πεποίηκεν, ὡς οἶμαι, κατὰ τοιούσδε τρόπους, ἢ ὅτιπερ οἱ χώρας τινὸς διὰ στρατιωτικῆς κρατήσαντες χειρὸς γεωμετρίᾳ ταύτην καταδιαιροῦνται, ἡνίκα βασιλείας νόμῳ κρατεῖν ἐθέλωσι, χαρᾶς δέ (καὶ χρῆμα μέγιστον χαρᾶς τοῖς μόνα τὰ παρόντα μεταδιώκουσιν ἀγαθά), καὶ τὸ νικητὰς αὐτοὺς γενέσθαι καὶ πλοῦτον ἀθρόον κτήσασθαι, οἷς τὸ οἱονοῦν πένθος συνεῖναι ἀμήχανον· ἢ ἐπειδή φασιν οἱ περὶ ταῦτα δεινοὶ τοὺς ἀναγκαστικοὺς ἰδίως συλλογισμοὺς ἀνῆφθαι τῇ γεωμετρίᾳ, φορτικός τις εἰκότως ὀφθήσεται, καὶ τὸ καθῆκον μὴ συνορῶν, τὸν πενθοῦντα συλλογιζόμενος καὶ ἀλόγως αὐτὸν πενθοῦντα δεῖξαι πειρώμενος· ἢ τυχὸν καὶ αὐτῷ τῷ πενθοῦντι φαίη τις ἀνάρμοστον εἶναι τὸ συλλογίζεσθαι, πιθανότητι λόγων ἑαυτὸν μηχανωμένῳ[3] πείθειν ὡς οὐ πέπονθε τὴν ἔργῳ καὶ πράγματι συμβᾶσαν αὐτῷ συμφοράν, ἢ καὶ αὐτῷ τῷ πένθει, ἤτοι τῇ τούτου φύσει, παντελῶς ἐναντίον. Ἐκκρούεται γὰρ ὥσπερ τὸ πένθος ὁ πενθῶν συλλογιζόμενος, οὕτω καὶ τὸ πένθος τοῦ εἶναι πένθος ἐκπίπτει, πρὸς συλλογισμὸν μετατιθέμενον. Ἀποβαλὼν γάρ τις τὸν εἰς ὃν τὰς ἐλπίδας εἶχε τῆς διαδοχῆς, περιττὰ λοιπὸν ἡγεῖται τὰ τῇδε πάντα. Καὶ κατὰ τοῦτον ἴσως τὸν

individual, at a time and place where it is inappropriate, and when the word itself is not in any way worthy of God, with respect to whom speakers of any intelligence will take into account the right moment to the degree that God incomparably transcends the things He has created and brought into being in an orderly manner.[2]

3 "Geometry is" incongruous "with mourning," [1213A] the teacher says, and this, I think, was what constituted your principal difficulty, for which we ventured the following propositions. When the leaders of an army have conquered a country, and wish to rule over it according to royal law, they use geometry to survey the land and distribute it among themselves; and it is an occasion of great joy—and the greatest joy for those who pursue the good things of this life alone—for them to be the victors, and to acquire great wealth, so that all mourning is banished from their midst. Or, since those who are experts in these matters say that necessary syllogisms are particularly germane to geometry,[3] a man would likely be perceived as tiresome and negligent in his social obligations, if at a funeral he endeavored by syllogisms to convince a man in mourning that his grieving was illogical. Or, if someone should say that it was inappropriate for the mourner [1213B] to devise syllogisms calculated to persuade himself that he had not suffered the loss that he actually did. Or, because such calculations are utterly opposed to the very nature of mourning itself, for in the same way that a syllogizing mourner drives mourning away from himself, so too does mourning itself cease to be mourning when it is transposed into a syllogism. For when a man loses the son who he had hoped would be his heir, he henceforth reckons all earthly things to be useless, and it is perhaps

τρόπον οὐκ ἔξω λόγου φαίη τις εἶναι τὰ θεωρηθέντα, γνοὺς μὴ δύνασθαι συμβαίνειν ἀλλήλοις κατὰ τὸ αὐτὸ τὴν χαρὰν καὶ τὸ πένθος, τῆς ἑκατέρου ποιητικῆς αἰτίας οὐκ ἐκ τῶν αὐτῶν ἀρχῶν ἐχούσης δηλονότι τὰς ἀφορμάς.

4 Καὶ τούτων μάρτυς ἐχέγγυος ὁ ἅγιος καὶ θεόφρων Διονύσιος ὁ Ἀρεοπαγίτης, οὑτωσὶ διεξιὼν περὶ τῆς ἀγγελικῆς εἰκονογραφίας· "Τὰ δὲ γεωμετρικὰ καὶ τεκτονικὰ σκεύη [see Ez 40:3; Am 7:7; Zech 2:1; Apc 21:15], τὸ θεμελιωτικὸν καὶ οἰκοδομικὸν καὶ τελειωτικόν, καὶ ὅσα ἄλλα τῆς ἀναγωγοῦ καὶ ἐπιστρεπτικῆς ἐστι τῶν δευτέρων προνοίας." Ταῦτα δὲ πάντα φαιδρὰν ἐνδείκνυται διαγωγήν, ἥτινι πάντως τὸ πένθος ἐναντίον καὶ διὰ τοῦτο ἀνάρμοστον. Εἰ δὲ καὶ ἄλλως ἔστιν ἐκλαβεῖν τὸν τόπον, οὐκ *ἄκαιρον* εἶναι νομίζω καὶ τὸ τοῦ Σιρὰχ Ἰησοῦ προσθεῖναι τοῖς εἰρημένοις. Ἔστι δὲ τοῦτο· *μουσικὰ ἐν πένθει, ἄκαιρος διήγησις* [Sir 22:6]. Ὡς οὖν τῆς μουσικῆς πάσας περιεχούσης τὰς παιδεύσεις, ὧν μίαν φασὶ τὴν γεωμετρίαν οἱ περὶ ταῦτα τὴν σπουδὴν ἐσχηκότες, τούτου χάριν, ὡς οἶμαι, συμφερόμενος τῷ τὴν προλεχθεῖσαν[4] ἐκθεμένῳ ῥῆσιν ὁ διδάσκαλος ἀνάρμοστον ἔφη τῷ πένθει τὴν γεωμετρίαν. Εἰ δέ τις φαίη τί δήποτε τὰς λοιπὰς παρεὶς παιδεύσεις ταύτην μόνην ὡς ἀνάρμοστον τῷ πένθει παρείληφε, φαμὲν ὅτι ταύτην ἐσκόπησε κατάλληλον εἶναι πάσαις ταῖς προλεχθείσαις ἐπιβολαῖς. Ἔπειτα δὲ καὶ διὰ ταύτης τῆς μιᾶς καὶ αἱ λοιπαὶ συνεκδοχικῶς συμπαρελήφθησαν. Ταῦτα μέν, κατ' ἐμὲ φάναι, λελέχθω. Εἰ δέ τις τὸ κρεῖττον ἐξεύροι, ὁμολογήσω χάριν τῶν ἠγνοημένων παρ' αὐτοῦ τὴν γνῶσιν λαβών.

from this point of view that one might conclude that these considerations are not entirely lacking in cogency, recognizing that rejoicing and mourning are mutually exclusive, since the causes that produce them are not grounded in a common principle.

4 Saint Dionysios the God-minded Areopagite bears trustworthy witness to these things [1213C] in his remarks on the depiction of angels, when he says that "the geometric and architectural instruments with which they appear denote their capacity for founding, building, and completing, and whatever else belongs to the providence that elevates and guides the subordinate orders."[4] Again, all of these things point to an optimistic state of affairs, to which mourning stands in utter contrast, and to which it is therefore inappropriate. If, however, we should wish to interpret this phrase differently, it would not be *out of season* to recall the words of Jesus the son of Sirach: *A tale out of season is like music in mourning.* Now music encompasses all the disciplines,[5] one of which, as the specialists say, is geometry, and it seems to me that for this reason [1213D] the teacher said that geometry is incongruous with mourning. Now if someone were to ask why he singled out this discipline as being incongruous with mourning, we answer that geometry alone is directly relevant to all the propositions mentioned above. In addition, the word "geometry" functions here as a synecdoche,[6] and thus does not exclude the other disciplines. These explanations, I think, are sufficient for our purposes. If, however, anyone can find a better one, I would gladly offer my thanks to him for enlightening me about matters of which I have hitherto been ignorant.[7] [1216A]

Ambiguum 15

Τοῦ αὐτοῦ, ἐκ τοῦ μεγάλου θεολογικοῦ, εἰς τό·

> Τοῦ μὲν γὰρ εἶναι Θεὸν καὶ τὴν πάντων ποιητικήν τε καὶ συνεκτικὴν αἰτίαν καὶ ὄψις διδάσκαλος καὶ ὁ φυσικὸς νόμος, ἡ μὲν τοῖς ὁρωμένοις προσβάλλουσα καὶ πεπηγόσι καλῶς καὶ ὁδεύουσι, καὶ ἀκινήτως, ἵν' οὕτως εἴπω, κινουμένοις τε καὶ φερομένοις, ὁ δὲ διὰ τῶν ὁρωμένων καὶ τεταγμένων τὸν ἀρχηγὸν τούτων συλλογιζόμενος.

2 Ὁ τὸ μέγεθος τῶν ὁρωμένων ὡς ἔχει κάλλους καὶ φύσεως σὺν λόγῳ κατὰ τὴν αἴσθησιν ἐπελθών, μὴ συγχωρῶν αὐτῇ παντελῶς καθ' ἑαυτὴν γενομένην ἐνεργεῖν τοῦ ἡνιοχοῦντος αὐτὴν λόγου κεχωρισμένην[1] οὐδέν, μηδὲ τὸν λόγον αὐτὸν τῆς τοῦ νοῦ ἁπλότητος ἄφετον, καθ' ὃν τῆς μὲν αἰσθήσεως τά τε εἴδη καὶ τὰ σχήματα διὰ μέσης τῆς κατὰ τὸν λόγον δυνάμεως εἰς λόγους παντοδαποὺς ἄγεσθαι πέφυκε, τῆς δὲ τοῦ λόγου δυνάμεως ἡ κατὰ τὴν διαφορὰν ποικιλία τῶν ἐν τοῖς οὖσι παντοδαπῶν λόγων εἰς ἑνοειδῆ καὶ ἁπλῆν καὶ ἀδιάφορον συνάγεσθαι νόησιν, καθ' ἣν ἡ ἀμερὴς λεγομένη καὶ ἄποσος καὶ ἑνιαία γνῶσις συνέστηκεν, οὗτος ἀληθῶς διὰ τῶν ὁρωμένων καὶ τῆς ἐν αὐτοῖς εὐταξίας τὸν ποιητὴν τούτων καὶ συνοχέα καὶ ἀρχηγόν, ὡς ἀνθρώπῳ δυνατόν, ἀνετυπώσατο, καὶ ἔγνω Θεόν, οὐ κατὰ τό τί ποτε τὴν οὐσίαν εἶναι καὶ τὴν ὑπόστα-

Ambiguum 15

From Saint Gregory's Great Theological Oration:

> That there exist God and a creative and sustaining cause of all things is taught to us both by sight and natural law—by sight, since it observes that visible things are firmly fixed and proceed along their courses, being immovably moved and carried, if I may put it like this; and by natural law, whereby one infers the author of these things by means of their orderliness.[1]

2 Anyone who, with his senses informed by reason, has considered the magnitude of visible things in terms of their beauty and nature, allowing no room for sensation to operate independently of the reins of reason, nor allowing reason itself to range beyond the simplicity of the intellect, [1216B] but who, through the mediating power of reason, conducts the forms and figures perceived by the senses toward their manifold inner principles, and concentrates the manifold diversity of the principles that are in beings (discovered through the power of reason) into a uniform, simple, and undifferentiated intuition, in which that knowledge, which is called indivisible, nonquantitative, and unitary, consists—such a person, I say, through the medium of visible things and their good order, has acquired a true impression (as much as is humanly possible) of their creator, sustainer, and originator, and has come to know God, not in His essence and subsistence (for this is impossible and

σιν (τοῦτο γὰρ ἀμήχανον καὶ ἀνεπιχείρητον), ἀλλὰ κατ' αὐτὸ τὸ μόνον εἶναι μαθών.

3 Καὶ ταῦτα μετὰ πᾶσαν τὴν κατ' αἴσθησιν ἐν σχήματι θέσεώς τε καὶ μορφῆς καὶ τυπώσεως καὶ φαντασίας διάβασιν, καὶ εἰ μή τῳ περιττὸς εἶναι δοκῶ, καὶ αὐτῆς ἔξω παντελῶς τῆς ἐν τοῖς λόγοις τῶν ὄντων διαφορᾶς γενόμενος καὶ οἷον μεθόριον ἑαυτὸν παρενθεὶς Θεοῦ τε καὶ πάντων τῶν μετὰ Θεόν, τοῦ μὲν ὡς ὑπερέχοντος καὶ ἀψαύστου δι' ὅλου μένοντος καὶ μηδεμίαν φθάνουσαν αὐτὸν ἔχοντος νόησιν, τῶν δὲ καταλελειμμένων καὶ τῇ περιουσίᾳ τῆς κατὰ νοῦν γνώσεως διαβαθέντων καὶ κατωτέρων ἐννοίας φανέντων τῷ τί ποτε εἶναι βεβαίως ὑπὲρ αὐτὰ καὶ ἀληθῶς ἐννοῆσαι.

4 Ταῦτά μοι δοκεῖ διὰ τῆς "ὄψεως" καὶ τοῦ "φυσικοῦ νόμου" κατὰ τὴν ἀποδοθεῖσαν αἰτίαν ὁ διδάσκαλος παραινίττεσθαι, ἀλλ' οὐ ταὐτὸν τίθεσθαι, καθώς τινες ᾠήθησαν, τὴν ὄψιν τε καὶ τὸν φυσικὸν νόμον. Ἄμφω γὰρ περὶ τὰ αὐτὰ τὴν ἐνέργειαν ἔχοντα τὴν ἀπ' ἀλλήλων δύναται κατ' ἐπίνοιαν δέχεσθαι διάκρισιν, τῷ τὴν μὲν ἀλόγως τῇ προσψαύσει τῶν ὁρατῶν μόνον στηρίζεσθαι περαιτέρω βαίνειν οὐκ ἔχουσαν, τὸν δὲ τῷ τε συνημμένῳ λόγῳ ταῦτα πολυπραγμονεῖν καὶ τῷ νῷ καλῶς τε καὶ σοφῶς ὑπερβαίνειν, καθ' ὃ μάλιστα τὴν περὶ τοῦ εἶναι Θεὸν ἔννοιάν τε καὶ πίστιν ὁ φυσικὸς διὰ τῆς ὄψεως εἰσαγήοχε νόμος.

5 "Ὄψιν" οὖν ἐκάλεσε τὴν ἁπλῶς, ἀλλ' οὐ τὴν πῶς, πρὸς

beyond our grasp), but only with respect to the simple fact that He exists.

3 And these things come about after a person has made the complete [1216C] sensory transition through what is configured as local position and form, impression and imagination,[2] and when—at the risk of stating the obvious[3]—he finds himself completely beyond the level on which the intelligible principles of beings are differentiated, interposing himself as a kind of boundary between God and all that comes after God, for whereas God remains wholly transcendent, untouched by anything, outstripping even our highest intuitions, created things have been left behind, having been transcended by the abundance of knowledge that marks the intellect, and appearing far below any conceptual understanding, because what at any rate exists above them has been truly and surely understood.

4 These, as it seems to me, are the things that the teacher is hinting at when, in terms of the reason given above, he refers to "sight" and the "natural law"—although he does not identify, as some have thought, sight and the natural law. To be sure, they both [1216D] operate in relation to the same objects, but they nonetheless admit of a conceptual distinction that sets them apart, for the power of sight, independently of reason, is grounded solely in its capacity to touch upon visible objects, beyond which it is not able to progress, whereas natural law examines these objects in conjunction with reason, and by means of the intellect it rightly and wisely transcends them, since the law of nature, through the power of sight, had already introduced the concept and belief that God exists.

5 By "sight" he means the simple contact that sensation

τὰ αἰσθητὰ τῆς αἰσθήσεως προσβολὴν (οὐ γὰρ αἰσθήσεως ἁπλῶς τὸ ἔκ τινος ἕτερόν τι συλλογίζεσθαι καθέστηκεν ἴδιον), "νόμον δὲ φυσικὸν" τὴν κατὰ λόγον καὶ νοῦν διὰ τῆς αἰσθήσεως γινομένην φυσικὴν ἐνέργειαν, καθ' ἣν ἡ πρὸς τὸ κρεῖττον μετ' ἐμμελοῦς ἐξετάσεως καθ' ὁδὸν ἀπὸ τῶν ἡττόνων ἀνάβασις γίνεται. "Ἀκινήτως δὲ κινεῖσθαί τε καὶ φέρεσθαι τὰ ὁρώμενα" εἴρηται τῷ διδασκάλῳ, τῷ μὲν λόγῳ, ᾧ γέγονε ταῦτα, κατά τε φύσιν καὶ δύναμιν καὶ ἐνέργειαν, τάξιν τε καὶ διαμονὴν ἀμεταστάτως ἔχειν, καὶ μὴ ἐξίστασθαι καθ' ὁτιοῦν τῆς φυσικῆς ἰδιότητος καὶ μεταβάλλειν εἰς ἄλλο καὶ φύρεσθαι, κινεῖσθαι δὲ πάλιν τῷ κατὰ ῥοὴν καὶ ἀποῤῥοὴν λόγῳ, αὐξήσει τε τῇ περὶ τὸ ποσὸν καὶ μειώσει καὶ τῇ περὶ τὸ ποιὸν ἀλλοιώσει, καὶ κυρίως εἰπεῖν, τῇ ἐξ ἀλλήλων διαδοχῇ, ὑπεξισταμένων ἀεὶ τοῖς ἐπιγινομένοις τῶν προειληφότων. Καὶ ἁπλῶς ἵνα συνελὼν εἴπω, πάντα τὰ ὄντα καθ' ὃν μὲν ὑπέστησάν τε καὶ εἰσὶ λόγον, στάσιμά τε παντελῶς εἰσι καὶ ἀκίνητα, τῷ δὲ τῶν περὶ αὐτὰ θεωρουμένων λόγῳ, καθ' ὃν ἡ τοῦ παντὸς τούτου σοφῶς[2] οἰκονομία συνέστηκέ τε καὶ διεξάγεται, πάντα κινεῖται δηλονότι καὶ ἀστατεῖ.

6 Οὐ ταὐτὸν δέ φασιν εἶναι τῇ "φορᾷ" τὴν "κίνησιν." Τὴν μὲν γὰρ "κίνησιν" μᾶλλον εἶναί, φασί, τῶν ὑπὸ γένεσιν καὶ φθοράν, ὡς ἐπιδεχομένων τοῖς περὶ αὐτὰ θεωρουμένοις τὸ μᾶλλον καὶ τὸ ἧττον (κἂν ἐπὶ πάντων ὁμοῦ τῶν γενητῶν

makes with physical objects, not the determinate mode of such contact, for it is not the property of simple sensation to compare objects and draw conclusions from them by syllogistic thinking.[4] By "natural law," on the other hand, he means the natural activity, which, operating through sensation, unfolds in conformity with intellect and reason, [1217A] and drives the ascent from lower things to higher ones, along the way engaging in close, careful investigation. In saying that "visible things are moved and carried along without motion," the teacher was referring to the intelligible principle according to which they were created, for they are unchanging in their nature, potential, and activity, as well as in their rank and station in the general order of things, so that they do not in any way go beyond their natural properties or change into other things and become confused with them. Yet they are in motion according to the principle of flux and counterflux,[5] and so they increase and decrease in quantity, and undergo alteration in terms of their qualities, and, to speak strictly, by their mutual succession, inasmuch as those that come earlier perpetually make way for those that come later. And, simply, to sum it all up, all beings are absolutely stable and motionless according to the principle by which they were given subsistence and by which they exist, but by virtue of the principle of what is contemplated around them, [1217B] they are all in motion and unstable, and it is on this level that God's dispensation of the universe wisely unfolds and is played out to the end.

6 They say, however, that "motion" is not identical to "locomotion."[6] "Motion," they say, belongs to things subject to generation and corruption, since what is contemplated around them admits of greater or lesser (although strictly

κυρίως λέγεσθαι δυνατόν), τὴν δὲ "φορὰν" τῆς κατὰ κύκλον κινουμένης οὐσίας καὶ ἀκαμάτως τὴν περιδίνησιν. Οὐκ οἶδα πότερον θαῤῥήσαντι περὶ τὸ πᾶν φυσικῶς ἐνεργούσης λέγειν ἐστὶν ἀσφαλὲς ἢ ἐνεργουμένης, πλὴν ὅτι κυρίως εἰπεῖν ἐστιν "ἐνεργουμένης" τὸ "φέρεσθαι." Οὐδὲν γὰρ τῶν ὄντων παντελῶς ἐστιν αὐτενέργητον, ὅτι μηδὲ ἀναίτιον, τὸ δὲ μὴ ἀναίτιον, κινεῖται πάντως δι' αἰτίαν, ἐνεργούμενον δηλονότι τὸ κινεῖσθαι φυσικῶς ὑπὸ τῆς αἰτίας, δι' ἣν καὶ πρὸς ἣν ποιεῖται τὴν κίνησιν. Ἀναιτίως γὰρ οὐδαμῶς κινεῖται καθ' οἱονδήποτε[3] τρόπον τῶν κινουμένων οὐδέν.

7 Ἀρχὴ δὲ πάσης κινήσεως φυσικῆς ἐστιν ἡ τῶν κινουμένων γένεσις, ἀρχὴ δὲ τῆς τῶν γεγενημένων[4] γενέσεως ὁ Θεός, ὡς γενεσιουργός. Τῆς δὲ τῶν γεγενημένων φυσικῆς κινήσεως[5] τέλος ἡ στάσις ἐστίν, ἣν ποιεῖ πάντως μετὰ τὴν διάβασιν τῶν πεπερασμένων ἡ ἀπειρία, ἐν ᾗ διὰ τὸ μὴ εἶναι διάστημα πᾶσα παύεται[6] κίνησις τῶν φυσικῶς[7] κινουμένων, οὐκ ἔχουσα λοιπὸν ὅποι τε καὶ πῶς καὶ πρὸς τί κινηθῆναι, ὡς τὸν ὁρίζοντα καὶ αὐτὴν τὴν πάσης ὁριστικὴν κινήσεως ἀπειρίαν Θεὸν τέλος ὡς αἴτιον ἔχουσα. Πάσης οὖν γενέσεώς τε καὶ κινήσεως τῶν ὄντων, ἀρχὴ καὶ τέλος ἐστὶν ὁ Θεός, ὡς ἐξ αὐτοῦ γεγενημένων καὶ δι' αὐτοῦ κινουμένων καὶ εἰς αὐτὸν τὴν στάσιν ποιησομένων. Πάσης δὲ φυσικῆς τῶν ὄντων κινήσεως προεπινοεῖται ἡ γένεσις, πάσης δὲ στάσεως προεπινοεῖται κατὰ φύσιν ἡ

speaking one may equally ascribe this same characteristic to all beings). On the other hand, they say that "locomotion" refers to the whirling round of that substance which is moved incessantly in a circle. I do not know which one of the two is safe for someone who dares speak about the universe to say that it is active by nature or being acted upon, although strictly speaking, "being moved locally" corresponds to "being acted upon." For no being is completely self-actualized, since it is not self-caused, and whatever is not self-caused is necessarily moved by a cause, which is to say that it is actualized [1217C] by being naturally set in motion by its cause, for which and to which it continues in motion. For nothing that moves does so in any way independently of a cause.

7 But the beginning of every natural motion is the origin *(genesis)* of the things that are moved, and the beginning of the origin of whatever has been originated is God, for He is the author of origination. The end of the natural motion of whatever has been originated is rest *(stasis)*, which, after the passage beyond finite things, is produced completely by infinity, for in the absence of any spatial or temporal interval, every motion of whatever is naturally moved ceases, henceforth having nowhere, and no means whereby, and nothing to which it could be moved, since it has attained its goal and cause, which is God, who is Himself the limit of the infinite horizon that limits all motion. Thus the beginning and end of every origin and motion of [1217D] beings is God, for it is from Him that they have come into being, and by Him that they are moved, and it is in Him that they will achieve rest. But every natural motion of beings logically presupposes their origin, just as every condition of rest logically

κίνησις. Εἰ οὖν τῆς κινήσεως προεπινοεῖται κατὰ φύσιν ἡ γένεσις, κινήσεως δὲ μετεπινοεῖται κατὰ φύσιν ἡ στάσις, γένεσις δηλονότι καὶ στάσις εἶναι τῶν ἅμα κατὰ τὴν ὕπαρξιν ἀμήχανον, ἀλλήλων αὐτὰς φυσικῶς διείργουσαν ἔχουσαι κατὰ τὸ μέσον τὴν κίνησιν. Οὐ γὰρ φυσικὴ ἐνέργεια τῆς γενέσεως τῶν γενομένων[8] ἡ στάσις ἐστίν, ἀλλὰ τέλος τῆς κατ' αὐτὴν δυνάμεως ἤ ἐνεργείας, ἢ ὅπως ἄν τις ἐθέλει τοῦτο λέγειν. Ἐπ' ἐνεργείᾳ γὰρ τὰ γενόμενα γέγονε, πᾶσα δὲ ἐνέργεια πρός τι τέλος ἐστίν, ἵνα μὴ ἀτελής. Τὸ γὰρ τέλος μὴ ἔχον τῶν κατὰ φύσιν ἐνεργειῶν οὐδὲ τέλειόν ἐστι, τέλος δὲ τῶν κατὰ φύσιν ἐνεργειῶν, ἡ τῆς πρὸς τὸ αἴτιον τῶν γεγενημένων κινήσεως στάσις.

8 Οἷον, ἵνα ἐξ ἑνὸς τὸν ἐπὶ πάντων τῶν ὄντων κατανοήσωμεν τῆς κινήσεως τρόπον, ἡ ψυχή, οὐσία νοερά τε καὶ λογικὴ ὑπάρχουσα, καὶ νοεῖ καὶ λογίζεται, δύναμιν ἔχουσα τὸν νοῦν, κίνησιν δὲ τὴν νόησιν, ἐνέργειαν δὲ τὸ νόημα. Πέρας γὰρ τοῦτο τῆς τε τοῦ νοοῦντος καὶ τοῦ νοουμένου νοήσεώς ἐστιν, ὡς περιοριστικὸν τῆς πρὸς ἄλληλα τῶν ἄκρων ὑπάρχον σχέσεως. Νοοῦσα γὰρ ἡ ψυχὴ ἵσταται τοῦ νοεῖν ἐκεῖνο τὸ νοηθὲν μετὰ τὴν αὐτοῦ νόησιν. Τὸ γὰρ νοηθὲν κυρίως ἅπαξ, οὐκ ἔτι τὴν πρὸς τὸ νοηθῆναι πάλιν ἐκκαλεῖται τῆς ψυχῆς δύναμιν, καὶ καθ' ἕκαστον νόημα οὕτω στάσιν δέχεται τῆς ποίας ἐπὶ τῷ νοήματι τοῦ νοηθέντος νοήσεως. Ἡνίκα οὖν πάντα τὰ νοήματα τῶν νοουμένων πάντων αἰσθητῶν τε καὶ νοητῶν κατὰ τὴν

presupposes natural motion. If, then, motion naturally presupposes origin, and rest presupposes motion, it is obvious that origin and rest cannot possibly be among those things which are simultaneous in existence,[7] since between them stands a natural obstacle that separates them: motion. For rest is not a natural activity inherent within the origin of creatures, but is rather the end of their potentiality or activity, or whatever one might wish to call it. [1220A] For it was for activity that created things were brought into being, and every activity exists in relation to a particular goal, otherwise it is incomplete.[8] For whatever does not have a goal of its natural activities is not complete, but the goal of natural activities is the repose of creaturely motion in relation to its cause.

8 So that from one example we might understand the form of motion that obtains among all beings, take, for instance, the soul, which is an intellectual and rational substance, which thinks and reasons. Its potentiality is the intellect, its motion is the process of thinking, and its actuality is thought, for this last is the terminus of thinking, as well as of the thinker and the thing thought about, since it limits and defines the relationship of the two poles that frame the entire process.[9] For when the thinking soul arrives at a complete thought, the process of thinking that led to it comes to a stop, since strictly speaking the actualization of a complete thought takes place only once, after which it no longer [1220B] draws forth the potential of the soul to think, and in this way every completed thought attains the condition of rest, which is the cessation of the activity of thinking relative to that particular thought. Thus when all the thoughts of all sensible and intelligible thinking beings reach the end

νόησιν παρέλθῃ, παύεται, ὥσπερ τῶν νοουμένων ἁπάντων, οὕτω καὶ τῆς ὅλης νοήσεως φυσικῆς αὐτῆς ὑπαρχούσης κινήσεώς[9] τε καὶ σχέσεως πρὸς τὰ σχετὰ πάντα καὶ νοητά, οὐκ ἔχουσα λοιπὸν τί νοῆσαι τὸ παράπαν, μετὰ τὴν τῶν νοηθῆναι φυσικῶς δυναμένων νόησιν, μεθ' ἣν ὑπὲρ νοῦν καὶ λόγον καὶ γνῶσιν ἀνοήτως, ἀγνώστως τε καὶ ἀφράστως κατὰ ἁπλῆν προσβολὴν ἑνωθήσεται τῷ Θεῷ, οὐ νοοῦσα παντάπασιν, οὔτε μὴν τὸν Θεὸν λογιζομένη.

9 Οὐ γάρ ἐστί τι τῶν νοουμένων ὁ Θεὸς ἢ λεγομένων,[10] ἵνα κατά τινα σχέσιν ἡ ψυχὴ τὴν αὐτοῦ δύνηται νόησιν ἔχειν, ἀλλὰ κατὰ τὴν ἁπλῆν ὡς ἄσχετον καὶ ὑπὲρ νόησιν ἕνωσιν, καί τινα λόγον ἄῤῥητόν τε καὶ ἀνερμήνευτον, ὃν μόνος οἶδεν ὁ τὴν ἄφατον ταύτην χάριν τοῖς ἀξίοις δωρούμενος Θεός, καὶ οἱ ταύτην ὕστερον πείσεσθαι μέλλοντες, ἡνίκα πάντα τροπῆς ἐλεύθερα καὶ ἀλλοιώσεως ἔσται πάσης, τῆς καθ' ὁτιοῦν περί τι κινήσεως τῶν ὄντων παντελῶς πέρας λαβούσης τὴν περὶ Θεὸν ἀπειρίαν, ἐν ᾗ τὰ κινούμενα πάντα δέχεται στάσιν. Περὶ Θεὸν γάρ, ἀλλ' οὐ Θεός, ἡ ἀπειρία, ὅτι[11] καὶ ταύτης ἀσυγκρίτως ὑπέρκειται.

10 Δικαίως γοῦν, οἶμαι, μέμψεως ἄξιος πλείστης ὁ τὴν προϋπαρξιν τῶν ψυχῶν δογματίζων ἐστὶ καὶ τὴν ἀκίνητον καθόλου τῶν λογικῶν "ἑνάδα" θεσπίζων, φύρων ἑλληνικῶς τὰ μὴ φυρόμενα καὶ λέγων ἅμα κατὰ τὴν ὕπαρξιν εἶναι τῇ γενέσει τῶν λογικῶν τὴν στάσιν. Οὐ γὰρ συμβαίνει τῷ ἀληθεῖ λόγῳ τὴν γένεσιν προεπινοεῖσθαι τῆς στάσεως, ἀκίνητον φύσει κατ' αὐτὸν ὑπάρχουσαν, οὔτε

of the process of thought, they cease, as do all the things being thought about, along with the whole of natural intellectual motion and its relation to all relative objects of thought, for the soul has nothing left to think about, having thought through everything that is naturally thinkable, after which, in a manner beyond intellect and reason and knowledge, without thought, without knowing, and without words, it simply casts itself forward to be united with God, without thinking in any way whatsoever, or reasoning about God.

9 For God is not an object of knowledge or predication, so that He might be intellectually grasped by the soul according to a certain condition, but rather (is grasped) according to simple [1220C] union, unconditioned and beyond all thought, on the basis of a certain unutterable and indefinable principle, which is known only to the One who grants this ineffable grace to the worthy, that is, it is known only to God, and to those who in the future will come to experience it, when all things will be free from all change and alteration, when the endless, multiform movement of beings around particular objects will come to an end in the infinity that is around God, in which all things that are in motion will come to rest. For infinity is around God, but it is not God Himself, for He incomparably transcends even this.[10]

10 Thus I think that whoever teaches the preexistence of souls, and promulgates the existence of a wholly motionless "unity" of rational beings,[11] is rightly deserving of total condemnation, for after the manner of the Greeks he has mixed together the immiscible, and asserts that the origin of rational beings is simultaneous in existence with their rest. For it is [1220D] irreconcilable with true thinking that origin should be conceived of as anterior to rest,[12] since rest by

μετεπινοεῖσθαι στάσιν ἀκινήτου γενέσεως, οὔτε μὴν συνεπινοεῖσθαι τῇ γενέσει τὴν στάσιν. Οὐ γὰρ δύναμις τῆς γενέσεως ἡ στάσις ἐστίν, ἵνα συνεπινοηθῇ τῇ γενέσει τῶν γεγενημένων, ἀλλὰ τῆς κατὰ δύναμιν ἐνεργείας τῆς τῶν γεγενημένων γενέσεως τέλος ὑπάρχει, καὶ ἁπλῶς, ἵνα συνελὼν εἴπω, τῶν πρός τι οὖσα ἡ στάσις, οὐ πρὸς γένεσιν, ἀλλὰ πρὸς κίνησιν λέγεται, πρὸς ἣν καὶ ἀντιδιαστολὴν ἐπιδέχεται, οὐδαμῶς τὴν πρὸς γένεσιν ἀναφορὰν ἔχουσα, πρὸς ἣν διαστολὴν οὐκ ἐπιδέχεται. Ἕως δ' ἂν οὖν "στάσιν" ἀκούω, παῦλαν μόνον μανθάνω κινήσεως.

Εἰ δὲ τῶν "ἅμα" κατὰ τὴν ὕπαρξιν οὐκ ἔστι γένεσις καὶ στάσις, ἄρα παραχαράττει σαφῶς τὸν τῆς ἀληθείας λόγον ὁ τοῦτο θεσπίζων καὶ τὴν ἀκίνητον ἅμα τῇ γενέσει προϋπάρχουσαν "ἑνάδα" τῶν λογικῶν δογματίζων. Εἰ δέ τις λέγοι, "καὶ πῶς ἐπὶ Θεοῦ λέγεται στάσις, μὴ ἔχουσα προεπινοουμένην κίνησιν;", φημὶ πρῶτον μέν, οὐ ταὐτὸν κτίστης καὶ κτίσις, ἵν' ὅπερ ἑνὶ δυνατὸν προσεῖναι, κατ' ἀνάγκην τῷ ἑτέρῳ ὡσαύτως ἐπιθεωρηθῆναι δύναται,[12] ἐπεὶ οὕτωγε οὐδαμῶς τὸ κατὰ φύσιν διάφορον τούτων ἔσται καταφανές· ἔπειτα κυρίως εἰπεῖν, ὁ Θεὸς οὔτε κινεῖται παντελῶς οὔτε ἵσταται (τοῦτο γὰρ τῶν κατὰ φύσιν πεπερασμένων καὶ ἀρχὴν τοῦ εἶναι ἐχόντων ἐστὶν ἴδιον), οὔτε μήν τι ποιεῖ παντάπασιν, οὔτε πάσχει τῶν ὅσα ἐπ' αὐτοῦ δι' ἡμᾶς καὶ νοεῖται καὶ λέγεται, διὰ τὸ κατὰ φύσιν

nature is devoid of motion; and it is equally impossible to conceive of rest as subsequent to an origin devoid of motion, or to conceive of rest and origination together. For such rest is not a potential contained within origination, so that it might be conceived of together with the origination of all things that have come into being, but is rather the end of the potential activity in the origin of created things. Simply put, to speak concisely, rest is a relative concept, which is not relative to origin but to motion, with respect to which it stands in contradistinction, with no reference whatsoever to origin, with respect to which it does not stand in contradistinction. Thus when the word "rest" is spoken, I understand it to mean solely the cessation of motion.

11 If, then, origination and rest are not among those things that are "simultaneous" according to their existence, [1221A] it follows that whoever proclaims such a thing obviously falsifies the word of truth, and he teaches, not simply the preexistence of a "unity" of rational beings, but the simultaneous existence in this "unity" of immobility and origination. And if someone should ask, "How can rest be attributed to God without it having been preceded by motion?", I would answer first by saying that the Creator and creation are not the same, as if what is attributed to the one must by necessity be attributed likewise to the other, for if this were the case the natural differences between them would no longer be evident. I would, in the second place, state the principal objection: strictly speaking, God neither moves nor is stationary (for these are properties of naturally finite beings, which have a beginning and an end); He effects absolutely nothing, nor does He suffer any of those things which are conceived or said of Him among ourselves, since by virtue of

ὑπὲρ πᾶσαν εἶναι κίνησίν τε καὶ στάσιν, καὶ μηδενὶ λόγῳ τοῖς καθ' ἡμᾶς ὑποβάλλεσθαι τρόποις.

12 Ταῦτα παρεκβατικῶς εἰρήσθω περὶ τοῦ μηδὲν χρῆναι λέγειν τῶν ὄντων κατὰ φύσιν ἀπολελυμένως ἐνεργεῖν, ἵνα μὴ ἀναίτιόν τι τῶν μετὰ Θεὸν ἀφρόνως εἰσάγωμεν, ἐνεργεῖσθαι δὲ φυσικῶς τὸ ἐνεργεῖν τοῦθ' ὅπερ ἐνεργούμενον πέφυκεν ἐνεργεῖν.

Ambiguum 16

Τοῦ αὐτοῦ λόγου εἰς τό·

> Ἀλλ' εἰ "ἀσώματον," οὔπω μὲν οὐδὲ τοῦτο τῆς οὐσίας παραστατικόν τε καὶ περιεκτικόν,[1] ὥσπερ οὐδὲ τὸ "ἀγέννητον," καὶ τὸ "ἄναρχον," καὶ τὸ "ἀναλλοίωτον," καὶ "ἄφθαρτον," καὶ ὅσα περὶ Θεοῦ ἢ περὶ Θεὸν εἶναι λέγεται.

2 Πρὸς τοὺς ἀνόμοιον μάλιστα τῷ Πατρὶ τὸν Υἱὸν κακούργως εἰσάγοντας διὰ τοῦ νομίζειν οὐσίαν εἶναι τοῦ Πατρὸς τὸ "ἀγέννητον," ὡς οἶμαι, τὸν λόγον ποιούμενος, καὶ ἐκ τῶν ὁμοίων τὸ δέον αὐτοὺς ἐπιγνῶναι διδάσκων, ταῦτά φησιν ὁ διδάσκαλος, ἵν' ὑπὸ τῆς ἀληθείας πρὸς τὴν εὐσέβειαν συνελαυνόμενοι εὐπειθῶς σὺν ἡμῖν τὸ μὴ ἔχειν γένεσιν τὸν Πατέρα μόνον δηλοῦν τὸ "ἀγέννητον"

His nature He is beyond all motion and rest, and in no way is subject [1221B] to our modes of existence.

12 Let these things be said, by way of digression, about the need to affirm that no being by nature acts independently (so that we do not mindlessly introduce any kind of being after God existing without a cause), but that any being created by nature to act, naturally enacts its actions, upon receiving action.

Ambiguum 16

From Saint Gregory's same Theological Oration:

> But if we say that God is "incorporeal," this term neither represents nor contains the divine essence. The same is true of "unbegotten," "beginningless," "immutable," and "incorruptible," indeed of whatever is said concerning God or of the things around God.[1] [1221C]

2 I think that the teacher addressed these words to those who, believing that the condition of being "unbegotten" is the essence of the Father,[2] perversely teach that the Son is dissimilar to the Father. In this way, he teaches them to understand what is proper on the basis of things that are similar, so that, being led by the truth to true religion, they might together with us readily confess that the word "unbegotten" signifies only that the Father is without origin—

ὁμολογήσωσι, συνειδότες ὡς εἴπερ οὐσίαν Θεοῦ τὸ "ἀγέννητον" εἶναι πάντως[2] βιάσαιντο, οὐσίαν Θεοῦ καὶ τὸ "ἀσώματον" ἐξ ἀνάγκης, καὶ τὸ "ἄναρχον," καὶ τὸ "ἀθάνατον," καὶ τὸ "ἀναλλοίωτον," καὶ τὸ "ἄφθαρτον," καὶ ὅσα διὰ τῆς στερητικῆς ἀναιρέσεως διὰ τὴν ὑπεροχὴν ὁ Θεὸς εἶναι λέγεται, λέγειν εἰκότως. Ἑαυτοῖς γοῦν στοιχοῦντες ἐκβιασθήσονται καὶ οὕτω πολλὰς οὐσίας Θεοῦ, καὶ οὐ μίαν, μᾶλλον δέ, κυριώτερον εἰπεῖν καὶ ἀληθέστερον, πολυθεΐαν ἑλληνικὴν νοσοῦντες ἐλεγχθήσονται, ὅπερ ὡς ἀσεβὲς εἰπεῖν αἰσχυνόμενοι τῆς ἀπονοίας πάντως ἀφέξονται καὶ μὴ βουλόμενοι. Τὰ γὰρ στερητικὰ ἢ ἀναιρετικὰ περί τι θεωρούμενα οὐκ αὐτὸ ἐκεῖνο τυγχάνει ὄντα τὸ περὶ ὃ θεωροῦνται, ἐπεὶ πάντως ἔσονται τῶν σημαινόντων τὸ τί ἐστιν, ὡς ἐκεῖνο αὐτὸ ὄντα, ἀλλ' οὐ τὸ τί οὐκ ἔστιν αὐτὸ ἐκεῖνο σημαίνοντα· εἰ δὲ τοῦτο, ὅρος ἐκείνου τοῦ περὶ ὃ λέγονται εἶναι ταῦτα δειχθήσεται, ὅπερ ἄτοπον καὶ ἀδύνατον. Οὐ γὰρ ἐκ τῶν ὧν οὐκ ἔστιν οἱ ὅροι συνάγονται τῶν πραγμάτων, ἀλλ' ἐκ τῶν ὧν ἅ ἔστιν, ἐξαπλοῦντα τὴν σύντομον τῶν πραγμάτων περίληψιν, ἥτις ὀνομασία τούτων ὑπάρχει. Οὐδὲν οὖν τὸ σύνολον τῶν "περὶ Θεοῦ ἢ περὶ Θεὸν εἶναι" λεγομένων οὐσία εἶναι Θεοῦ πώποτε δύναται, ὅτι μηδὲ θέσιν, μόνην καὶ μόνῳ Θεῷ ἁρμόζουσαν, ἄσχετον, καὶ τῆς περί τι παντάπασιν ἐνεργείας ἄφετον αὐτὸ ἐκεῖνο κατὰ τὸ τί ποτε εἶναι ἐμφῆναι δύναται.

themselves realizing that, were they to persist in asserting their doctrine that the "unbegotten" is the essence of God, they would be completely forced to maintain that the "incorporeal," and the "without beginning," and the "immortal," and the "immutable," and the "incorruptible" are also by necessity the essence of God, along with whatever else we say that God is by means of alpha-privative negations on account of His transcendence. [1221D] And being forced to be consistent with their own principles, they would be exposed and convicted for introducing many essences of God, and not one; and to speak more strictly and truly, they would be found to be suffering from the malady of Greek polytheism, and, being ashamed to admit such an impiety, they would surely abandon their madness even if they had no wish to do so. For the alpha-privatives or negations that are contemplated around something are not the thing itself (around which they are contemplated), otherwise they would assuredly be among the items signifying what this thing is, as being that very same thing, and not signifying what the thing is not. If this were the case, [1224A] then negations would prove to be the definitions of the things of which they are predicated, which is absurd and impossible. For the definitions of things are not based on what does not constitute their existence, but on those items from which the things exist, items which expand and explain the summary designation of a thing, which is its name.[3] Therefore absolutely nothing of what is said "about God or the things around God" can ever be the essence of God, for not even a positive affirmation (which is uniquely appropriate to God alone), devoid of all relation, and detached from the energy around a thing, is able to manifest that thing according to what it is in its essence.[4]

Ambiguum 17

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

Ὡς γὰρ οὐκ ἀρκεῖ τὸ "σῶμα" εἰπεῖν ἢ τὸ "γεγεννῆσθαι," πρὸς τὸ καὶ περὶ ὃ ταῦτα παραστῆσαί τε καὶ δηλῶσαι, ἀλλὰ δεῖ καὶ τὸ ὑποκείμενον τούτοις εἰπεῖν, εἰ μέλλοι τελείως καὶ ἀποχρώντως τὸ νοούμενον παραστήσασθαι· ἢ γὰρ ἄνθρωπος ἢ βοῦς ἢ ἵππος, τοῦτο τὸ "ἐνσώματον"[1] καὶ "φθειρόμενον."

2 Ἐπειδήπερ ἑώρα τοὺς αἱρετικοὺς ὁ ἅγιος ἕνα μόνον ἔχοντας ἀγῶνα, τὴν ὑπερούσιον ἑαυτοῖς ἀνοήτως συγκαταβάλλειν φύσιν, καὶ τεχνικαῖς μεθόδοις περιλήψει τῆς κατ' αὐτοὺς γνώσεως κρατεῖν ἐπιχειροῦντας, ὡς ᾤοντο, τὴν ἀκράτητον δύναμιν, καὶ πάσῃ τῇ κτίσει κατὰ τὸ ἴσον ἀχώρητον, δι' ὅλου τοῦ λόγου τὰς στερήσεις τε καὶ τὰς ἀποφάσεις προὐτίμησεν ἐπὶ Θεοῦ λέγειν, μηδεμιᾶς παντελῶς ἀνασχόμενος θέσεως ἢ καταφάσεως, ἵνα μὴ ταύτης λαβόμενοι ὡς *ἀναιδεῖς κύνες* [see Is 56:11] δήγματι τοὺς ἰοβόλους ὀδόντας μανικῶς τῷ λόγῳ τῆς ἀληθείας ἐμβάλλωσιν, ἀφορμὴν τοῦ ὁπωσοῦν προτείνειν καὶ παραλογίζεσθαι, καὶ τὸ οἰκεῖον εἰς πέρας ἀγαγεῖν δυνηθῆναι σπούδασμα, τὴν ὁποιανοῦν περὶ Θεοῦ δοθεῖσαν αὐτοῖς τοῦ λόγου θέσιν ποιούμενοι. Διὰ τοῦτο οὔτε σῶμα, οὔτε ἄϋλον

Ambiguum 17

From Saint Gregory's same Theological Oration:

> Predicating a "body" or "is begotten" of something or other is not enough [1224B] to set forth and signify the entity to which these predicates refer, but it is necessary to mention the subject of these predicates, if one aims to set forth completely and sufficiently an object of knowledge; for whether it is a man, or an ox, or a horse, it will be "embodied" and "corruptible."[1]

2 Inasmuch as Saint Gregory saw that the sole aim of the heretics[2] was ignorantly to drag down together with themselves the nature beyond all being, and that, by means of pedantic logical arguments, they were endeavoring intellectually to delimit and dominate (so they thought) the indomitable power that without exception is incomprehensible to all creation, he elected, throughout the whole of this oration, to refer absolutely all privative and negative language to God, [1224C] admitting no positive or cataphatic categories whatsoever, so that his opponents might not snap at them like *shameless curs*, and rabidly sink their poisonous teeth into the word of truth. For they would have seized upon any positive statement about God as an opportunity to push forward their irrational propositions, in the hopes of bringing their project to completion. This is why he does not state either that God is corporeal, or an immaterial corporeality, or absolutely incorporeal, or that He is in the

σῶμα, οὔτε ἀσώματον παντελῶς, οὔτε ἐν τῷ παντί, οὔτε ἔν τινι τοῦ παντός, οὔτε ὑπὲρ τὸ πᾶν, καὶ ἁπλῶς εἰπεῖν, οὐδὲν τὸ παράπαν καὶ ἐν οὐδενὶ καθ' οἱονδήποτε τρόπον, ὡς ἔστιν ἀληθές, τῶν ὁρωμένων ἢ χωρουμένων ἢ λεγομένων ἢ νοουμένων ἢ γνωσθῆναι καθ' ὁτιοῦν δυναμένων εἶναι τὸν Θεὸν ἀποφαίνεται, πάσης αὐτοὺς τῆς περὶ Θεοῦ καταληπτικῆς κατὰ τὸ τί ποτε εἶναι τὴν οὐσίαν ἐννοίας ἀποῤῥαπίζων.

3 Ἔπειτα δυσωπητικώτερον αὐτοὺς ἐνάγων πρὸς εὐσέβειαν, καὶ ἐκ τῆς περὶ τὰ δεύτερα καὶ μακρὰν ἀσυγκρίτως ἀπὸ Θεοῦ ἐρεύνης τὸ καθόλου περὶ Θεοῦ τολμηρῶς μηδὲ ἐννοεῖν μήτιγε λέγειν, εἶναί τινι θεμιτὸν δεῖξαι βουλόμενος, ταῦτά φησι, καὶ μὴν καὶ πρὸς σύστασιν τῶν ἤδη πρὸς αὐτοὺς κατὰ στέρησίν τε καὶ ἀπόφασιν εἰρημένων, ὥστε αὐτοὺς συνειδότας ἐντεῦθεν, ὡς καὶ ἡ τῶν ἐσχάτων ἐν τοῖς ποιήμασιν ἀκριβὴς κατάληψις τῆς καθ' ἡμᾶς λογικῆς ἐνεργείας ὑπερβαίνει τὴν δύναμιν, τῆς περὶ τὰ πολλῷ μείζω θρασύτητος τὴν ἀλόγιστον δυνηθῆναι φορὰν ἐπισχεῖν, ἐν τοῖς μικροῖς τὸ ἀσθενὲς μαθόντας τῆς φύσεως. Εἰ γὰρ ἐξετάζουσιν ἡμῖν στοιχεῖόν τι, φέρε εἰπεῖν ἢ ἄνθρωπον ἢ ἵππον ἢ βοῦν, οὐκ ἀρκεῖ πρὸς τελείαν κατάληψιν τὸ "σῶμα" λέγειν τὸ στοιχεῖον, ἢ "γεννητὸν" μόνον ἢ "φθαρτὸν" τὸν ἄνθρωπον ἢ τὸν βοῦν ἢ τὸν ἵππον, ἀλλὰ δεῖ παραστῆσαι καὶ τὸ τούτοις ὑποκείμενον, ὅπερ γεννᾶται καὶ φθείρεται καὶ πεποίωται. "Σῶμα" δὲ ἢ "γέννησις" ἢ "φθορὰ" οὐδαμῶς ὑπάρχον, ἐπεὶ ἔσται κατὰ τοῦτο

universe, or in a particular element of the universe, or beyond the universe, and this is why, to put it simply, he does not assert that God is in any way or manner contained within any of the things that are seen, or contained, or uttered, or thought, or which in any way can be known—and this is true—thereby beating back his opponents on all sides from any comprehensive notion that might be misconstrued as knowledge of God in [1224D] His essence.

3 In the second place, he makes these remarks because he is trying to lead his opponents to true piety in a more conciliatory fashion, and because he wants to show them that it is not right for someone to dare to form a mental concept or describe with words what is general concerning God, based on one's examination of things that are secondary and incomparably distant from God.[3] At the same time, he wishes to stress what he has already said to them about privative and apophatic language,[4] so that they might realize that precise comprehension even of the most infinitesimal creatures is beyond the reach of our rational activity,[5] and accordingly restrain the irrational impulse of their intellectual arrogance—which claimed knowledge of things much greater—by learning [1225A] the natural limits of the mind in little things. For if we were to examine, for example, a particular compound,[6] such as a man, or a horse, or an ox, it is not enough, if we wish to have complete comprehension of it, simply to say that the compound in question is a "body,"[7] or that a man, or an ox, or a horse are simply "begotten," or "suffer corruption," but we must also set forth the subject of these predicates, for it is the subject which is born, suffers corruption, and is marked by qualities.[8] But a "body" as such is neither "birth" nor "corruption," for if it were, it would

ἀνάγκης ἀκολουθία, εἴ τι σῶμα, καὶ στοιχεῖον εἶναι, καὶ εἴ τι γεννητὸν ἢ φθαρτόν, ἢ ἄνθρωπος εἶναι ἢ βοῦς ἢ ἵππος. Οὐ γὰρ εἴ τι σῶμα, πάντως ἐξ ἀνάγκης καὶ στοιχεῖον ἢ ἄνθρωπος ἢ βοῦς ἢ ἵππος.

4 Εἴ τι μὲν γὰρ στοιχεῖον, πάντως ἐξ ἀνάγκης καὶ σῶμα, οὐκ εἴ τι δὲ σῶμα, πάντως ἐξ ἀνάγκης καὶ στοιχεῖον. Οὔτε εἴ τι σῶμα ἢ γεννητὸν ἢ φθαρτόν, πάντως ἐξ ἀνάγκης καὶ ἄνθρωπος, ἐπεὶ οὕτω γε καὶ ἄνθρωπος ἔσται πάντως ἐξ ἀνάγκης πᾶν εἴ τι σῶμα, καὶ πᾶν εἴ τι γεννώμενόν ἐστιν ἢ φθειρόμενον. Εἴ τι μὲν γὰρ ἄνθρωπος, πάντως ἐξ ἀνάγκης καὶ σῶμα καὶ γεννώμενον καὶ φθειρόμενον, οὐκ εἴ τι δὲ σῶμα ἢ γεννητὸν ἢ φθαρτόν, πάντως ἐξ ἀνάγκης καὶ ἄνθρωπος. Οὔτε γὰρ ἕπεται πάντως, ἐπεὶ ἔσται ὁ ἄνθρωπος, ἐξ ἀνάγκης καὶ στοιχεῖον καὶ βοῦς καὶ ἵππος, καὶ πᾶν εἴ τι ἄλλο ἐνσώματον καὶ γεννώμενον καὶ φθειρόμενον. Οὐ γὰρ κατηγορεῖταί ποτε τὰ μερικὰ κατὰ τῶν καθόλου, οὔτε τὰ εἴδη τῶν γενῶν, οὔτε τῶν περιεχόντων τὰ περιεχόμενα, καὶ διὰ τοῦτο οὐδὲ ἀντιστρέφει τὰ καθόλου τοῖς ἐπὶ μέρους, οὐδὲ τὰ γένη τοῖς εἴδεσιν, οὐδὲ τὰ κοινὰ τοῖς ἰδιάζουσιν, οὐδέ, συνελόντα φάναι, τοῖς περιεχομένοις τὰ περιέχοντα.

5 Οὕτως οὖν κατὰ τὸν ἀποδοθέντα λόγον καὶ ἐπὶ βοὸς καὶ ἵππου καὶ παντὸς τοῦ ὁτιοῦν ἑτέρου ληπτέον. Εἰ τοίνυν οὐκ ἀρκεῖ πρὸς τελείαν γνῶσιν τῶν πραγμάτων τὸ πλῆθος τῶν περὶ αὐτὰ θεωρουμένων εἰπεῖν, λέγω δὴ τὸ σῶμα καὶ τὸ γεννᾶσθαι καὶ φθείρεσθαι, καὶ ὅσα τοιαῦτα περὶ τὸ ὑποκείμενόν ἐστιν, ἀλλὰ δεῖ πάντως καὶ τὸ ὑποκείμενον

necessarily follow that, if something is a body, it would also be a compound, or if something is begotten or corruptible, it would be either a man, or an ox, or a horse. But because something is a body does not mean that it is necessarily a compound, or a man, an ox, or a horse.

4 If, on the other hand, something is a compound, then it must necessarily also be a body; but if something is a body, it is not necessarily a compound. In the same way, if something is a body, or begotten, or suffers corruption, it is not necessarily a man; otherwise every body that is born and suffers corruption would be a man. But if something is a man, it must {1225B} necessarily have a body, and be born, and suffer corruption; yet that which has a body, and which is born, and suffers corruption, is not necessarily a man. Neither does it follow that, if something is a man, it must necessarily also be a compound, and an ox, and a horse, or anything else with a body that is born and suffers corruption. For particulars are never predicated of universals, nor species of genera, nor what is contained of what contains,[9] and this is why universals cannot be converted[10] into particulars, nor genera into species, nor common qualities into the traits of an individual, {1225C} nor—to put it concisely—what contains into what is contained.

5 Therefore one must think of the ox and the horse, or of anything whatever, in a manner consistent with the foregoing explanation. And if we wish to have complete knowledge of things, it is not enough to enumerate the multitude of characteristics contemplated around them—I mean by saying that something is corporeal, or is born, or suffers corruption, or whatever else is around the subject—but it is absolutely necessary that we also indicate what is the subject

τούτοις, θεμελίου τρόπον ἐφ᾽ ᾧ ταῦτα βέβηκε, τί ἐστιν ἐνδείξασθαι, εἰ μέλλοιμεν τελείως καὶ ἀπαραλείπτως τὸ νοούμενον παριστάναι. Ἢ γὰρ "ἄνθρωπον" ἔχομεν εἰπεῖν ἢ "βοῦν" ἢ "ἵππον," ταῦτα δὴ τὰ μὴ ὄντα αὐτὸ τοῦτο "σῶμα," ἀλλ᾽ ἐνσώματα, καὶ μὴ ὄντα αὐτὸ τοῦτο "γεννήσεις" καὶ "φθοράς," ἀλλὰ γεννώμενα καὶ φθειρόμενα, ὡς εἶναι ταῦτα, σῶμα, φημί, καὶ γέννησιν καὶ φθοράν, δηλαδὴ περὶ τὰ ζῶα, ἀλλ᾽ οὐ τὰ ζῶα ταῦτα ὑπάρχειν, σῶμα, λέγω, καὶ γέννησιν καὶ φθοράν.[2]

6 Εἰ τοίνυν οὐδὲν τὸ σύνολον τῶν ὄντων ἐστὶ κατ᾽ αὐτὸ τὸ εἶναι ὅπερ ἐστὶ καὶ λέγεται τὸ ἄθροισμα τῶν ἡμῖν περὶ αὐτὸ νοουμένων τε καὶ λεγομένων, ἀλλ᾽ ἕτερόν τι παρὰ ταῦτα, τὸ περὶ ὃ ταῦτά ἐστι, συνεκτικὸν μὲν τούτων, αὐτὸ δὲ τούτοις οὐδαμῶς συνεχόμενον (οὐδὲ γάρ ἐστιν ἐκ τούτων, ἢ ταῦτα, ἤ τι τούτων, ἢ ἔκ τινων, ἤ τινος αὐτῶν, ἢ ἐν τούτοις, ἤ τισιν, ἤ τινι τούτων, τὸ περὶ ὃ ταῦτα καὶ ἔστι καὶ λέγεται), παυσάσθω πᾶσα ψυχὴ παντὶ λόγῳ τῶν περὶ Θεοῦ θρασέως ἐπιπηδᾷν εἰθισμένη τοῦ διακενῆς ἀσεβεῖν, καὶ ἐν τοῖς μικροῖς μαθοῦσα τὴν οἰκείαν ἀσθένειαν, καὶ σιγῇ σεβέσθω μόνον τὴν ἄρρητόν τε καὶ ὑπὲρ νόησιν καὶ πάσης ἐπέκεινα γνώσεως τῆς θείας οὐσίας ὀντότητα. "Οὐδὲ αὐτὴ γὰρ κατὰ μικρόν," ὡς προλαβὼν ἐδίδαξεν ὁ ἅγιος, "ἡ τῆς κτίσεως ἀκριβὴς κατανόησις" κατὰ τὸν ἀληθῆ λόγον ὑπὸ τῆς ἡμῶν περιέχεται γνώσεως, ἵνα κἀγὼ μικρόν τι προσδιατρίψω τῷ λόγῳ καὶ τῆς ὑπὲρ πάντα σοφίας θαυμάσω τὸ ἀνεξιχνίαστον.

of these characteristics, which is the foundation, as it were, upon which they stand, if we wish to set forth completely and without remainder the object of our thoughts. For if we have to say "man," or "ox," or "horse," these things are not simply "body," but rather embodied things; neither are they "births" and "corruptions," but things that are born and suffer corruption, so that these characteristics—by which I mean having a body, being born, and suffering corruption—which refer to living beings, are not the living beings themselves.[11] [1225D]

6 If, then, no being whatsoever coincides in its essence with what is and is called the assemblage of characteristics that are recognized and predicated of it,[12] but to the contrary is something different from these characteristics, to which they all refer, and which holds them all together, but is in no way held together by them—for it is not derived from them, nor is it identical with them, or with anything from among them, neither is it derived from some of them, or from one of them, nor is it to be numbered among any of the things that are, and are said to be, around it—if, I say, this is so, then all those accustomed to idle impiety must cease to pounce impudently upon every word predicated of God, and, having learned their [1228A] limits in small matters, they should honor by silence the ineffable reality of the divine essence, which transcends all thought and knowledge. For as Saint Gregory had previously stated, consistent with true doctrine, "not even a small measure of the precise understanding of creation"[13] falls within the compass of our knowledge, a statement which affords me the opportunity to enlarge upon my theme, and to marvel at the inscrutability of the wisdom that transcends all things.

7 Τίς γὰρ τῶν ἄγαν σοφῶν ταῖς λογικαῖς πιστεύων ἐφόδοις καὶ ταῖς οὐκ οὔσαις θαῤῥῶν ἀποδείξεσι μετὰ λόγου τὴν τῶν ὄντων ἐπελθὼν μεγαλειότητα δυνήσεται γνῶναι, εἰπεῖν τε καὶ παραστῆσαι; Τίνες οἱ ἑκάστῳ τῶν ὄντων τῇ ὑπάρξει πρώτως ἐγκαταβληθέντες λόγοι, καθ᾽ οὓς καὶ ἔστι καὶ πέφυκε τῶν ὄντων ἕκαστον, καὶ εἰδοπεποίηται, καὶ ἐσχημάτισται, καὶ συντέθειται, καὶ δύναται, καὶ ἐνεργεῖ, καὶ πάσχει, ἵνα μὴ λέγω τὴν ἐν τῷ ποσῷ τε καὶ τῷ ποιῷ, καὶ τῇ σχέσει, καὶ τῷ τόπῳ, καὶ τῷ χρόνῳ, καὶ τῇ θέσει, τῇ τε κινήσει καὶ ἕξει διαφορὰν καὶ ἰδιότητα, πρὸς ἃ καὶ ἡ καθ᾽ ἡμᾶς μεγαλοφυῶς λογικὴ πέφυκεν ἰσαρίθμως πλατύνεσθαι δύναμις εἰς νοῦν, καὶ νόησιν, καὶ ἔννοιαν, καὶ διάνοιαν, καὶ σύννοιαν, καὶ τὸν ἐνδιάθετον λόγον, τόν τε κατὰ προφορὰν καὶ τὸν γεγωνότα, τουτέστι φωνὴν καὶ κραυγήν, καὶ αὖθις συνάγεσθαι, χωρὶς τῆς κατ᾽ ἐπιστήμην καὶ τέχνην, ὥσπερ ἐν ποσῷ τε καὶ ποιῷ καὶ τοῖς λοιποῖς, καθὼς ἀπηρίθμηται, τούτου διαφορᾶς τε καὶ ἰδιότητος;

8 Τίς ὁ γινώσκων τοὺς λόγους τῶν ὄντων καθὼς καί εἰσιν, ὡς εἶπον, καὶ διαφέρουσι, καὶ στάσιν ἔχουσιν ἀκίνητον τὴν κατὰ φύσιν καὶ πρὸς ἄλληλα μηδαμῶς μεταπίπτουσαν κίνησιν, ἐν τῇ κινήσει τὴν στάσιν, καὶ ἐν τῇ στάσει, τὸ παραδοξότατον, τὴν κίνησιν ἔχοντα; Τίς πρὸς ἄλληλα τῶν ἐναντίων εἰς ἑνὸς κόσμου σύστασιν ὁ δεσμός, καὶ τῆς εὐτάκτου τε καὶ ἀφύρτου κινήσεώς τε καὶ διοικήσεως ὁ τρόπος; Τίς πάλιν τῶν καθ᾽ ἡμᾶς σωμάτων ἢ τῶν ἐναντίων

7 For who, among even the wisest in this world, trusting solely in the powers of his reason, and emboldened by groundless logical proofs, could grasp by means of logic the magnitude of beings, reduce it to words, and set the whole of it before us? What are the intelligible principles that were first embedded within the subsistence of beings, according to which each being is and has its nature, and from which each was formed, shaped, and [1228B] structured, and endowed with power, the ability to act, and to be acted upon, not to mention the differences and properties in terms of quantity, quality, relation, place, time, position, movement, and inclination—owing to which our own power of reason is of a nature wondrously to expand equally into intellect, and then into thinking, and then into concepts, and from thence to understanding, but also to self-reflection and interior discourse, which may then be exteriorized, and given volume, that is, by speaking and crying out, and again be gathered up and interiorized, disengaged from the differences and properties manifested in science and art, which pertain to quantity, and quality, and all the rest, enumerated above?

8 What human being, as I have said, can know the intelligible principles of beings as they are in themselves, and how they are distinct from each other? Who can grasp how they have an immovable, natural rest, and a natural movement that prevents them from being transformed into one another? [1228C] Or how they have rest in motion, and—what is even more paradoxical—their motion in rest? What is the bond that unites things that are diametrically opposed, so that they constitute a single world? What is the mode by which their orderly and unconfused movement is governed? Indeed what, in our own bodies, is this complexion of

κατὰ τὴν κρᾶσιν διὰ συνθέσεως συμπλοκή, τὰ διεστῶτα κατὰ τὴν φύσιν εἰς φιλικὴν συνοικίαν ἐνάγουσα καὶ τῇ μεσότητι τὸ ἐν τοῖς ἄκροις αὐστηρὸν τιθασσεύουσα, καὶ χωρεῖν δι' ἀλλήλων ἀλυμάντως παρασκευάζουσα καὶ ταύτην ποιουμένη τῶν συνθέτων συντήρησιν, τὴν τῶν ἄκρων κατὰ τὴν κρᾶσιν εἰς ἄλληλα περιχώρησιν, καὶ πῶς ἕκαστον τούτων ἐστί, καὶ τί ἐστι, καὶ ποῦ φέρον ἢ φερόμενον καὶ ἐπὶ τίνι γεγένηται ἢ φέρει ἢ φέρεται, οὐ μόνον, ὡς εἴρηται, οἷς προηγουμένως ὑπάρχουσι ταῦτα λόγοις, ἀλλὰ καὶ οἷς πρὸς ἑαυτά τε καὶ πρὸς ἄλληλα μυρίοις κατ' ἐπίνοιάν τε καὶ ἐνέργειαν διαιροῦνταί τε καὶ ἑνοῦνται τρόποις;

9 Καὶ αὖθις τίς ὁ λόγος τῆς τοῦ καθ' ἕκαστον οὐσίας, φύσεως, εἴδους, σχήματος, συνθέσεως, δυνάμεως, ἐνεργείας, πάθους; Τίς δὲ πάλιν ὁ καθόλου τοῖς ἄκροις κατὰ τὸ ἑκάστου πέρας διὰ τοῦ μέσου τὴν πρὸς ἄλληλα συνάφειαν ἐνεργῶν λόγος, ἵνα τόν τε νοῦν καὶ τὸ νοούμενον διὰ τῆς μέσης νοήσεως, σχέσεως οὔσης ἑνωτικῆς τῶν διῃρημένων περὶ τὸ ἐξ ἀμφοῖν νόημα, συναφθῇ καὶ περιληφθῇ ἀλλήλοις ἑκάτερα, καὶ μηδὲν τὸ παράπαν κατὰ τοῦτο δειχθῇ τῶν μετὰ Θεὸν περιγραφῆς ὑπάρχον ἐλεύθερον; Ὥσπερ καὶ τὰ αἰσθητὰ πάντα καὶ τὰ αἰσθανόμενα, ἤγουν αἰσθητικά, διὰ τῆς μέσης αἰσθήσεως, σχέσεως οὔσης κοινῆς τῶν διῃρημένων ἄκρων, τῶν μὲν ὡς δι' αὐτῆς ἀντιλαμβανομένων

opposites blended together in a synthesis, which brings things separated by nature into an amicable community, subduing, by virtue of the mean, the severities of the extremes, leading each to inhere within the other without the loss of their integrity, but rather preserving the elements of the synthesis, which is the reciprocal presence of one extreme in the other by virtue of the blending?[14] Who can say how each of these elements exists, and what it is, or to where it carries things, or to where it is carried, and for what purpose it comes into being, or carries or is carried along?—and this not [1228D] simply, as was said a moment ago, in terms of the preexisting intelligible principles, but with respect to the innumerable modes whereby each one by itself, and again with all the others, is divided and united both in thought and actuality?

9 What, in turn, is the principle that underlies each particular substance, nature, species, form, compound, potential, actuality, and passivity? What, on the other hand, is the general principle which through mediation brings about the reciprocal convergence of the extremes from their respective limits, so that the thinking mind can be bound together with the object of its thought through the mean of thinking, that is, through a relationship that unifies the two divided extremes around the outcome of both—which is a thought —and which is at the same time their mutual convergence and integration, so that absolutely none of the things [1229A] after God are seen to be free of circumscription?[15] In the same way, all objects of sense and all sentient beings—that is, beings possessing the power of sense perception—are joined together through the mediation of sensation, which is a kind of common relationship of the two

τῶν αἰσθητῶν, τῶν δὲ δι' αὐτῆς ὑποπιπτόντων τοῖς αἰσθανομένοις, περὶ τὸ αἰσθητήριον, ἐν ᾧ τὸ πέρας τῆς ἑκάστου κατὰ τὴν σχέσιν δυνάμεως ὑπάρχον καθέστηκε, καὶ περὶ ὃ ἀλλήλοις τὰ ἄκρα διὰ τῆς μέσης σχέσεως ἑνοῦσθαι πέφυκε.

10 Τούτων, ἤ τινος τούτων ἐρευνᾶν ἐπιχειροῦντες τοὺς λόγους, ἄτονοι παντελῶς καὶ ἄφωνοι περὶ τὸν λόγον μένομεν, οὐκ ἔχοντες ᾧτινι τὸν νοῦν ἀκριβῶς ἐπερεισόμεθα, πλὴν τῆς θείας δυνάμεως. Καὶ τοῦτό ἐστι τὸ εἰρημένον, ὡς οἶμαι, τῷ ἁγίῳ, γυμνάζοντι τὸν ἡμέτερον νοῦν πρὸς εὐσέβειαν, "κατὰ μικρὸν γοῦν, οὐδὲ ἡ τῆς κτίσεως ἀκριβὴς κατανόησις." Τὸ δέ· "ἀλλὰ πολὺ πρὸ τούτων ἡ ὑπὲρ ταῦτα καὶ ἐξ ἧς ταῦτα φύσις, ἄληπτός τε καὶ ἀπερίληπτος," κατὰ κοινοῦ θετέον τῆς κτίσεως καὶ τῆς ὑπὲρ ταῦτα καὶ ἀφ' ἧστινος ταῦτα, δηλαδὴ τὰ κτίσματα, φύσεως τό· "ἄληπτός τε καὶ ἀπερίληπτος." Τὸ δέ· "οὐχ ὅτι ἔστιν, ἀλλ' ἥτις ἐστίν," ἐπενεχθὲν προκατάληψίς ἐστιν ἀνθυποφορᾶς. Ἵνα γὰρ μὴ καταδράμῃ αὐτοῦ πρὸς ὃν ὁ λόγος, φάσκων, "Οὐκοῦν εἰ ἄληπτον πάντῃ τὸ σέβας ἡμῶν, *κενὸν ἄρα τὸ* Χριστιανῶν *κήρυγμα, κενὴ δὲ καὶ ἡ πίστις* [1 Cor 15:14], κατ' οὐδενὸς στηριζομένη," ταῦτά φησι προλαμβάνων τὸν ἐπηρεαστὴν λόγον ἢ ἄνθρωπον. Οὐκ ἔφην ἄληπτον εἶναι

separated extremes. It is common to the one class, since by means of sense perception they apprehend sensible objects; and again to the other class, since it is through sense perception that they are apprehended by sentient beings through sensation, in which the two potentialities enabled by the common relation reach their limit, and around which the two poles are unified through the same mediating relation.[16] [1229B]

When endeavoring to look deeply into these intelligible principles of the things mentioned above, or even into one of them, one is left feeling completely debilitated and speechless, for the intellect finds nothing to grasp, except for the divine power. And I think this is the sense of what Saint Gregory said, in an effort to train our minds in piety, namely, "even a small measure of the precise knowledge of creation is beyond our grasp."[17] As for the other point, that "far before these things is that nature which transcends them, and of which they are the effects, while the nature itself is inconceivable and incomprehensible,"[18] this is, on the one hand, a reference to creation, and, on the other, to the nature that transcends creation, from which "they"—in other words, creatures—are derived from that which is "inconceivable and incomprehensible." The words that follow this, "not *that* it is, but *what* it is,"[19] were uttered in response to an anticipated objection. So as not to be overtaken by a rebuttal from his interlocutor, saying, "If, then, [1229C] what we worship is totally beyond comprehension, it follows that *the preaching* of Christians *is in vain, and our faith is in vain,* founded as it is on nothing at all," Saint Gregory added these words, and so forestalled the insolent word or man. I did not say that the nature in question is

ταύτην τὴν φύσιν, περὶ ἧς ὁ λόγος, ὅτιπερ ὑπάρχει, ἀλλὰ τί ὑπάρχει, καὶ προσεπάγει πρὸς τὴν τοῦ λόγου βεβαίωσιν τὸ "Πολὺ γὰρ διαφέρει τοῦ εἶναί τι πεπεῖσθαι τὸ τί ποτέ ἐστι τοῦτο εἰδέναι," τουτέστι, πολλὴ πρόσεστιν ἡ διαφορὰ τοῦ πεπεῖσθαι περί τινος ὅτιπερ ὑπάρχει πρὸς τὸ εἰδέναι τὴν ἀκριβῆ τῆς οὐσίας τούτου κατάληψιν. Μὴ οὖν, φησίν, εὐγνωμόνως ἡμῶν εἰπόντων ἄληπτον εἶναι τὴν θείαν οὐσίαν, κακούργως τὸν λόγον μεταβιβάσῃς, εἰς τὸ δῆθεν εἰσάγειν ἡμᾶς ἄληπτον αὐτήν, εἰς αὐτὴν τὴν ὕπαρξιν, κἀκ τούτου συνάξῃς ἀθεΐαν ἡμᾶς πάντῃ πρεσβεύειν.

11 Καὶ μετά τινά φησιν, "Τί γὰρ ὑπολήψῃ τὸ θεῖον, εἴπερ ὅλως ταῖς λογικαῖς πιστεύσεις ἐφόδοις" (τουτέστιν, εἰ οἴει τῷ λόγῳ περιτρέχων ἐναποκλείειν γνώσει τινὶ δύνασθαι τὸ ζητούμενον); "Πότερον σῶμα" (τουτέστιν, ἆρα σῶμα); "Καὶ πῶς τὸ ἄπειρον καὶ ἀόριστον καὶ ἀσχημάτιστον καὶ ἀναφὲς καὶ ἀόρατον;", ἵνα σαφηνιζόμενον νοηθῇ, οὕτως τῶν κοινῶν ἐννοιῶν κεκρατηκυιῶν, ἄπειρον εἶναι τὸ θεῖον, ὅπερ ἐστὶ πέρας μὴ ἔχειν. Τοῦτο γὰρ τοῦ τέτρασι διειλημμένου πέρασιν ἴδιον, κέντρῳ καὶ γραμμῇ, ἐπιφανείᾳ καὶ στερῷ, προσέτι δὲ καὶ διαστήμασι τρισί, μήκει καὶ πλάτει καὶ βάθει, καὶ αὐτοῖς ἓξ διειλημμένοις πέρασιν, ἑκάστου δηλονότι δυσὶ περιγραφομένου, οἷον τὸ μὲν "μῆκος" τῷ ἄνω τε καὶ τῷ κάτω, τὸ δὲ "πλάτος" τῷ δεξιῷ καὶ τῷ ἀριστερῷ, τὸ δὲ "βάθος" τῷ ἐμπρὸς πέρατι καὶ τῷ ὀπίσω. Καὶ πάλιν, τῶν αὐτῶν κοινῶν ἐννοιῶν ἀόριστον τὸν Θεὸν εἰσαγουσῶν, τουτέστι μὴ ἐπιδεχόμενον διεξοδεύουσαν ἀνάπτυξιν, ἐκ τίνων συνέστηκε τὸ ὑποκείμενον, μήτε μὴν τὴν ἐν τόπῳ θέσιν, ἢ τὴν ἐν χρόνῳ ἀρχὴν ἢ

"incomprehensible" in terms of whether or not it exists, but in terms of what it is, and to confirm this point he adds: "being persuaded of a thing's existence is quite different from knowledge of what it may be."[20] In other words, there is a great difference between being persuaded that something exists, and possessing a precise comprehension of its essence. Do not, then—he means to say—because in good faith I said that the divine essence is incomprehensible, treacherously twist my words to mean that I am saying that its very existence is beyond comprehension, and from this conclude that I am promoting outright atheism. [1229D]

11 Shortly after this, he says, "What can your conception of the Divine be, if you rely wholly on the methods of deductive argument" (that is, if you believe that by reason you can enclose what you seek within a fragment of knowledge)? "Is it corporeal" (that is, "is it embodied")? "How then can it be infinite, and undefined, and formless, and impalpable, and invisible?"[21] His aim here is to make clear and intelligible, on the basis of prevailing common concepts,[22] that the Divine is infinite, which means not having boundaries. For having boundaries is the property of something that is contained in fact by four boundaries: point, line, surface, and volume; [1232A] as well as by three dimensions: height, width, and depth, which themselves are contained by six boundaries, since each one is bounded by two: "height" by an upper and lower limit, "width" on either side by right or left, and "depth" by front and back. The same common concepts demonstrate that God is indeterminate, that is, He is not susceptible of a discursive explanation, describing in detail what elements constitute His substance, or in what place He is located, or the nature of His beginning or end in time.

τέλος, προσέτι καὶ ἀσχημάτιστον, οἷον ὅτι οὐ σφαιροειδὲς ἢ τετράγωνον ἢ ὄρθιον ἢ κάτω νενευκός, ναὶ μὴν καὶ ἀναφὲς καὶ ἀόρατον, ὡς αἰσθήσει μὴ ὑποπῖπτον (ταῦτα γὰρ σωμάτων ἴδια), παράλογον ἐκ τῶν ἀνασκευασθέντων ὑπειληφέναι τὸ θεῖον εἶναι σῶμα καὶ ἀνάγκην ἔχειν εἰς τοσαῦτα μερίζεσθαι εἰς ὅσα πάλιν ὡς σῶμα συνάγεται.

12 Ἀμερὲς γὰρ πάντη τὸ θεῖόν ἐστιν, ὅτι καὶ παντελῶς ἄποσον, ἄποσον δὲ παντελῶς, ὅτι καὶ παντελῶς ἄποιον, ἄποιον δὲ παντελῶς, ὅτι καὶ πάντη ἁπλοῦν, ἁπλοῦν δὲ πάντη, ὅτι καὶ πάντη ἀδιάστατον, ἀδιάστατον δὲ πάντη, ὅτι καὶ πάντη ἄπειρον, ἄπειρον δὲ πάντη, ὅτι καὶ πάντη ἀκίνητον (οὐ κινεῖται γὰρ πάντη πώποτε τὸ μὴ ἔχον ποῦ κινηθῆναι), ἀκίνητον δὲ πάντη, ὅτι καὶ παντελῶς ἄναρχον (οὐ γὰρ ἔχει τι πρὸ αὐτοῦ καὶ μεῖζον, οὔτε τι σὺν αὐτῷ καὶ ἴσον, οὔτε τι μετ' αὐτό, καὶ παραμετρεῖσθαι καὶ χωρεῖν αὐτὸ δυνάμενον), ἄναρχον δὲ πάντη, ὅτι καὶ ἀγέννητον πάντη, ἀγέννητον δὲ πάντη, ὅτι καὶ παντελῶς ἓν καὶ μονώτατον, ἓν δὲ πάντη καὶ μονώτατον, ὅτι καὶ παντελῶς ἄσχετον, καὶ διὰ τοῦτο παντάπασιν ἄῤῥητόν τε καὶ ἄγνωστον, καὶ πάσης τῆς τῶν ἐπ' αὐτὸ καλῶς τε καὶ θεοπρεπῶς κινουμένων γνώσεως πέρας μονώτατον, καὶ μονωτάτην γνῶσιν ἔχον ἀληθῆ τὸ μὴ γινώσκεσθαι.

Again, these same concepts also demonstrate that God is formless, for He is neither spherical, nor rectangular, nor upright, nor inclining, and, to be sure, not something palpable or visible, for He is not subject to apprehension by sense perception (which is proper to bodies). It follows from these refutations that it would be irrational to think that God is corporeal or in any way embodied, [1232B] a condition that would impose upon Him all the divisions into a multitude of parts to which bodies are subject.

12 For the Divine is completely without parts, because it is completely without quantity; and it is completely without quantity because it is completely devoid of qualities; and it is completely devoid of qualities because it is completely simple; and it is completely simple because it is completely without extension or dimension; and it is completely without extension or dimension because it is completely infinite; and it is completely infinite because it is completely free of movement (for that which has nowhere to move to never moves); and it is completely free of movement because it is without beginning (for there is nothing greater that is anterior to it, nor is there anything alongside it that is equal with it, nor is there anything subsequent to it that could parallel or contain it); and it is completely without beginning because it is completely unbegotten; and it is completely unbegotten because it is completely one and supremely singular above all others; and it is completely one and supremely singular above all others because it is absolutely undetermined, and this is why it is, [1232C] in every respect, ineffable and unknown, and why it remains, for all who move toward it rightly and with reverence, the ultimate limit of knowledge, for the ultimate truth that we can know about it is that it cannot be known.[23]

Ambiguum 18

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Εἰ γὰρ τὸ μὴ ὂν οὐδαμοῦ, τὸ μηδαμοῦ τυχὸν οὐδὲ ὄν, εἰ δὲ ἔστι που, πάντως ἐπείπερ ἔστιν ἢ ἐν τῷ παντὶ ἢ ὑπὲρ τὸ πᾶν.

2 "Δι' ἣν αἰτίαν," ἴσως ὁ ἀκούων ἐρεῖ, "τὴν ἀντιστροφὴν ἀμφίβολον ὁ διδάσκαλος ἔθετο, προσθεὶς τὸ 'τυχὸν' ἐπίῤῥημα, πᾶσι δήλου ὄντος, κατὰ τὰς λογικὰς ὑποθέσεις, τοῦ τὸ μηδαμοῦ ὂν μηδὲν εἶναι, δικαίως παντάπασιν ὁμολογεῖσθαι;" Πρὸς ὃν κατὰ τὸ τῆς πτωχῆς ἡμῶν διανοίας ἐπιδεὲς ἐροῦμεν, ὅτι Εὐνόμιον καὶ τοὺς ἀμφ' αὐτόν, λέγοντας εἰδέναι τὸν Θεὸν ὡς αὐτὸς ἑαυτόν, τῆς πολλῆς ἐπισχεῖν μανίας βουλόμενος εἰς ἄτοπον δόξαν διὰ τῶν τοιούτων ἀπήγαγε λόγων. Ἢ γὰρ λέγοντας εἰδέναι τὸν Θεὸν ὡς αὐτὸς ἑαυτόν, καὶ τὸ ποῦ χρὴ τὸν γινωσκόμενον εἶναι προσεπάγειν αὐτοὺς πάντως ἀνάγκη, πρὸς τελείαν τοῦ σημαινομένου[1] κατάληψιν, καὶ οὐδὲν οὐδενὸς τῶν ὄντων τὸ παράπαν οὕτω γε διενήνοχε κατ' αὐτοὺς ὁ Θεός, τόπῳ καὶ αὐτὸς περιγραφόμενος, οὗ τί γένοιτ' ἂν ἀτοπώτερον; Ἢ μὴ λέγοντας ποῦ, ἢ μηδὲ εἶναι τὸ σύνολον λέγειν, κατὰ

Ambiguum 18

From Saint Gregory's same Theological Oration:

> If what does not exist is nowhere, then perhaps what is nowhere does not exist; but if it (i.e., the Divine) is somewhere, as it surely must be, since it exists, then either it is in the universe, or beyond the universe.[1]

2 Upon hearing these words, perhaps a listener might ask, "Why did the teacher make the antistrophe[2] ambiguous by the addition of the adverb 'perhaps,' since it is obvious to all that, consistent with rational premises, [1232D] it is conceded absolutely rightly that what is nowhere does not exist?" To this I would say (to the extent granted by the deficiency of my impoverished mind), that, in responding to Eunomios, and those of his party, who claim that they know God as God knows Himself, the teacher wished to restrain them from their great madness, and with these words maneuvered them into a position of logical absurdity. For in saying that they know God as God knows Himself, it necessarily follows that they would either have to disclose the location of the One whom they claim to know, thereby demonstrating their complete comprehension of what is signified,[3] for on their terms God is no [1233A] different from created beings, since He too is circumscribed in a particular place—and what could be more absurd than this? Or, if they are unable to name this place, then, on the terms of the argument, they would have to admit that the Deity does not

τὴν αὐτῶν[2] τοῦ λόγου ὑπόθεσιν, οὗ τί γένοιτ' ἂν ἀθεώτερον; (Πῶς γὰρ καὶ τί ἂν εἴη τὸ μὴ πάντως ποῦ τὸ εἶναι ἔχον;) Ἢ πάντως εἶναι ἐξ ἀνάγκης αὐτοὺς ἡ ἀκολουθία τοῦ λόγου λέγειν βιάζεται καὶ "μηδαμοῦ εἶναι, καὶ διὰ τοῦτο εἶναι μὲν καὶ ὑπάρχειν τὸ θεῖον," τί δὲ εἶναι καὶ ὑπάρχειν μὴ εἰδέναι. Εἰ γὰρ τὸ ποῦ τὸ θεῖον εἶναι κατ' αὐτοὺς ἄγνωστον, πολλῷ μᾶλλον αὐτὸ τὸ θεῖον, ὅ τί ποτε κατ' οὐσίαν ἐστίν, ἀγνωστότερον ἔσται. Διὸ μηδέ που εἶναι τὸ μὴ γινωσκόμενον εὐσεβοῦντας αὐτοὺς ἀνάγκη πάντως ὁμολογεῖν.

3 Διὰ ταύτην, ὡς οἶμαι, τὴν αἰτίαν συμπεριφερόμενος μὲν τοῖς περὶ Εὐνόμιον ἀμφέβαλε τὴν ἀντιστροφὴν ὁ διδάσκαλος, τὸ "τυχὸν" ἐπίρρημα θέμενος, καὶ ἡμῖν καταλιμπάνων νοεῖν ὅτιπερ οὐ πάντως "τὸ μηδαμοῦ" τὸ μηδαμῇ μηδαμῶς ὂν εἰσάγει. Θεὸν γὰρ ἡμεῖς εἶναί φαμεν, καὶ μηδαμοῦ τυγχάνειν, τῷ μὴ ὡς ἐν τόπῳ οὐσιωδῶς κατὰ τὴν ὕπαρξιν περιγράφεσθαι, καὶ πάντως εἶναι, τῷ μὴ δεῖσθαι παντελῶς τοῦ παντὸς τῶν ὄντων πρὸς τὸ εἶναι, ὧν χωρὶς καὶ ἦν καὶ ἔστι καὶ ἀεὶ εἶναι δυνήσεται, μᾶλλον δὲ ἔστιν ἀεί. Οὐ γὰρ "θέσιν" ἔχει τὰ ὄντα ὁ καὶ πρὶν εἶναι τὰ ὄντα ὑπάρχων. Εἰ γὰρ παρ' ἡμῖν οὐκ ἐν τοῖς τεχνητοῖς πάντως τὸ εἶναι κατὰ τὴν ὕπαρξιν ὑποστατικῶς ἔχουσιν οἱ τεχνῖται περιγεγραμμένον, τὸ φθειρόμενον τοῦτο πρᾶγμα καί, ἀληθέστερον κυρίως εἰπεῖν, μηδέποτε ὄν, τί ἄν τις φαίη περὶ τῆς ἀρρήτου καὶ ἀγνώστου καὶ ἀχωρήτου πᾶσιν ὁμοίως καὶ ἀεὶ ὡσαύτως ἐχούσης δυνάμεως;

exist—and what could be more godless than this? (For how and what sort of thing could exist without having its existence somewhere?). The only other alternative, consistent with the logic of their argument, would constrain them to acknowledge that "God does exist, but exists nowhere," and that therefore there is a God and that He exists, even though they do not know what He is or how He exists. For if the location of the Deity is unknown to them, how much more unknown will the essence of the Deity be to them? For this reason the exigencies of piety will require them to confess that what is not known by them exists nowhere.

3 It was, I think, for this reason that, in the course of confronting the Eunomians, the teacher made the antistrophe [1233B] ambiguous by inserting the adverb "perhaps," and leaving it up to us to understand that the expression "what exists nowhere" does not, in any way, introduce a being that does not exist at all. For we say that God exists, but not in a particular place, since His essential existence is not spatially circumscribed, and He exists absolutely, since He has no need whatsoever of any beings in order to exist, without which He has existed, exists, and will be able to exist eternally, or rather who exists eternally, because one who existed prior to beings cannot have beings as His "place." If, among us, artisans are absolutely unable to circumscribe the existence and subsistence of being within their works of art—a being which is subject to corruption, and which, to speak truly and correctly, has no existence—what could someone say about that ineffable and unknowable power that not even the totality of beings could contain and which is [1233C] always the same and unchanging?

Ambiguum 19

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Εἴτε φαντασία τις ἦν ἡμερινή, εἴτε νυκτὸς ἀψευδὴς ὄψις, εἴτε τοῦ ἡγεμονικοῦ τύπωσις, συγγινομένη τοῖς μέλλουσιν ὡς παροῦσιν.

2 Ἄκρως καθαρθεὶς τῶν οἷς μολύνεσθαι πέφυκε τῶν ἀνθρώπων ἡ φύσις ὁ μακάριος οὗτος πατὴρ διὰ τῆς πρακτικῆς φιλοσοφίας, καὶ τὸν νοῦν δι' ὅλου ποιωθεὶς τῷ ἁγίῳ Πνεύματι ταῖς ἐπιβολαῖς τῶν θείων θεωρημάτων διὰ τῆς ἀληθοῦς κατὰ τὴν γνῶσιν μυσταγωγίας, οἷα δὴ τὰ ἴσα τοῖς ἁγίοις προφήταις παθών, τὰ εἴδη τῆς προφητείας ἐν τούτοις ἡμῖν ἀπηρίθμησεν. Οἷς εἴπερ τὸ δεῖν ὅλως τολμᾶν οὕτω μεγαλοφυῶς τε καὶ ἐνθεαστικῶς εἰρημένοις, καὶ πάντων τῶν μὴ τοιούτων οἷος αὐτὸς ἦν ὁ διδάσκαλος τὴν δύναμιν ὑπερβαίνουσιν, ἐπιβάλλειν οἰόμεθα χρήσιμον, στοχαστικῶς, ἀλλ' οὐκ ἀποφαντικῶς τοῦτο ποιητέον.

3 Οἶμαι τοίνυν στοχαστικῶς εἰπεῖν κατὰ τὴν ἐμὴν ἀμβλυωπίαν, "φαντασίαν ἡμερινὴν" αὐτὸν εἰρηκέναι τὴν τῶν ἀπροσώπως τοῖς ἁγίοις ὡς δι' αἰσθήσεως ἀκουομένων πνευματικῶς καὶ φαινομένων λόγων καὶ πραγμάτων ὄψιν

Ambiguum 19

From Saint Gregory's same Theological Oration:

> Whether this was an appearance during the day occurring in the imagination, or a truthful vision in the night, or an impression made on the governing power (i.e., the intellect) drawing near to future realities, as though they were present.[1]

Our blessed father Saint Gregory, being utterly purified by practical philosophy from all that habitually defiles human nature, and with his intellect thoroughly imbued with the qualities of the Holy Spirit (owing to his dedication to divine contemplations), through his true initiation into true knowledge, experienced the same things as the holy prophets, and with these words he enumerates for us the different forms of prophecy. Now if one must be so bold as to undertake an examination of these words, which were spoken with such brilliance and divine inspiration, and which are far beyond the grasp of anyone who is not himself like the [1233D] teacher, it would seem best to do so conjecturally and not categorically. 2

Now it seems to me (speaking conjecturally on account of my intellectual shortsightedness) that by an "appearance during the day occurring in the imagination," he was referring to the vision and audition of things and words, seen and heard by the saints,[2] that were not caused by the presence of some other person, but spiritually, not unlike a kind of 3

τε καὶ ἐνήχησιν. Οὐ γὰρ δεῖ[1] λέγειν θέμις ἐπὶ τῶν θείων τὸ φανταστὸν[2] πάντως δεῖν παρεῖναι πρὸς διατύπωσιν τῆς φαντασίας, ἀλλὰ παραδόξως τε καὶ ὑπερφυῶς καὶ μὴ παρόντος προσώπου καὶ φωνῶν αἰσθητῶν μὴ κτυπουμένων δι᾽ ἀέρος τὴν φαντασίαν ἐνεργεῖν, ὥστε ἀληθῶς ἀκούειν καὶ ὁρᾶν τὸν τὰ θεῖα μυσταγωγούμενον. Ἐπειδὴ γὰρ πᾶσα φαντασία ἢ τῶν παρελθόντων ἢ τῶν παρόντων, τῶν δὲ μήπω γενομένων παντάπασίν ἐστιν οὐδαμῶς· σχέσις γάρ ἐστι τοῖς ἄκροις δι᾽ ἑαυτῆς μεσιτεύουσα, "ἄκρα δέ," φημί, τό τε φανταστικὸν καὶ τὸ φανταστόν, ἐξ ὧν διὰ μέσης τῆς φαντασίας, σχέσεως οὔσης τῶν ἄκρων, τὸ φάντασμα γίνεται, πέρας ὑπάρχον ἐνεργείας καὶ πάθους, ἐνεργείας μὲν τοῦ φανταστικοῦ, πάθους δὲ τοῦ φανταστοῦ, τῶν διὰ μέσης τῆς φαντασίας, σχέσεως αὐτῶν ὑπαρχούσης περὶ αὐτό, ἀλλήλοις συναπτομένων ἄκρων. Πάντα γὰρ τὰ κατά τί τινων ἀντιλαμβανόμενα ἐνεργεῖν λέγεται, πάντα δὲ τὰ[3] κατά τι ἄλλοις ὑποπίπτοντα πάσχειν. Τὰ οὖν καταλαμβάνοντα φυσικῶς ἐνεργοῦσι, τὰ δὲ καταλαμβανόμενα φυσικῶς πάσχουσι, πέρας ἔχοντα πάθους καὶ ἐνεργείας τὴν πρὸς ἄλληλα κατὰ τὸ μέσον συνάφειαν. Διὰ τοῦτο δεῖν ἐπὶ τῶν θείων τὸ φανταστὸν οἴεσθαι μὴ παρεῖναι νομίζω πρόσφορον, ἐπεὶ οὐκ ἔτι μέλλει παρεῖναι τὸ καθ᾽ ὑπόστασιν ἰδίαν πραγματειωδῶς ἤδη παρόν, καὶ ἅμα μηδὲ θεῖον εἶναι πιστεύεται, τῆς κατὰ φύσιν ἀκολουθίας πλέον ἔχον

perception. For it is not right to claim that in the case of divine realities an actual image of them must necessarily be present in order to impress itself on the [1236A] imagination, but rather that in such cases the imagination, in a manner that is paradoxical and beyond nature, operates without the presence of another person, and without audible sounds vibrating through the air, so that the one being initiated into divine realities truly hears and sees. For every mental image is either of things past or present, because there can be no object-based image formed of things that have not yet happened.[3] For the imagination itself is a relation that mediates between two extremes. By "extremes" I mean the capacity to imagine something and that which is imagined,[4] from which, through the mediation of the imagination (which is a relation of two extremes), an image is produced, being the end product both of the activity of the imagining subject and the passivity of the imaged object, in which the two extremes have converged through the relational medium of the imagination.[5] For whatever [1236B] apprehends certain objects is said to accomplish this actively, whereas whatever is susceptible to the apprehension of something else is said to undergo this passively. Thus whatever comprehends exercises a natural activity, whereas whatever is comprehended experiences a natural passivity, and both this passivity and activity have as a limit their conjunction in the mean term. For this reason, in my opinion, we must not regard an image projected by an object as suitable in the case of divine realities, for they are not the projection into the present of that which by virtue of its own existence is already concretely present, for if this were the case it could not be accepted as something divine, since it possesses nothing beyond the

οὐδέν. Εἰ γὰρ ἡμεῖς καθ' ὕπνον νύκτωρ φανταζόμενοι καὶ ὁρῶμεν καὶ ἀκούομεν, πολλάκις μηδενὸς ὄντος τοῦ λαλοῦντος ἢ ὁρωμένου, πολλῷ μᾶλλον γρηγοροῦντες ἀληθῶς οἱ ἅγιοι πείσονται τοῦτο, τοῦ Θεοῦ ἐνεργοῦντος αὐτοῖς γρηγοροῦσι κατὰ παράδοξον χάριν, ὅπερ ἡμεῖς πάσχειν νόμῳ φύσεως κατὰ τὸν ὕπνον εἰώθαμεν.

4 "Ἀψευδῆ δὲ νυκτὸς ὄψιν" αὐτὸν ὑπολαμβάνω λέγειν ἢ τὴν ἐν τοῖς ὕπνοις κατὰ ψυχὴν γινομένην ἀκριβῆ τῶν μελλόντων πραγμάτων κατάληψιν, ὡς ἐπ' Ἰωσὴφ καὶ Δανιὴλ [see Gen 40–41:32; Dn 2:19], ἢ ὀπτασίαν τινὰ θείων πραγμάτων διὰ τὴν ἐκ πολλῆς καθαρότητος ἄκραν ἀπάθειαν καὶ σαρκὸς ὀφθαλμοῖς ἁγίων ὑποπίπτουσαν. "Τὴν δὲ τοῦ ἡγεμονικοῦ τύπωσιν" οἶμαι κατ' ἔμφασιν αὐτὸν λέγειν τοὺς μονοτρόπως, ὡς ἐν εἰκόνι, κατὰ τὴν ἁπλῆν καὶ ἀδιάστατον τοῦ νοεροῦ προσβολὴν τοῖς ἁγίοις προσφαινομένους τῶν μελλόντων τύπους.

5 Κἀγὼ μὲν ταῦτα στοχαστικῶς περὶ τούτων θαῤῥήσας ἔφην,[4] τῆς κατ' αὐτὰ πείρας τὴν χάριν οὐκ εἰληφώς, διὰ τὴν τοῦ ἐπιτάξαντος κέλευσιν. Εἰ δέ τις τῶν εἰληφότων τὴν χάριν τούτοις ἐντύχοι, μή με τῆς προπετείας μέμψαιτο, ἀλλὰ μᾶλλον τῆς εὐπειθείας ἀποδέξαιτο[5] κἂν οὐδεμίαν ἐμφαντικὴν δύναμιν τοῦ σκοποῦ τῶν προτεθέντων ὁ παρὼν ἔχῃ λόγος.

order of nature. For if we ourselves in our dreams at night have the capacity to imagine various sights and sounds, frequently seeing and hearing someone speak who is not physically present,[6] to a much greater degree the saints in waking life are able to experience this, because what God, by means of a [1236C] paradoxical gift of grace, accomplishes within them when they are conscious, we experience in our sleep according to a law of nature.

4 When he says "a truthful vision in the night," I take him to mean either the precise comprehension of future events by the soul during sleep (as in the case of Joseph and Daniel), or a certain vision of divine realities, which is visible to the bodily eyes of the saints, by virtue of their extreme purity and dispassion. And when he speaks of "an impression made on the governing power," I understand him to be stressing the forms of future events that are manifested to the saints, which occur in a unique manner, as if they were seeing a picture, according to a simple intellective intuition, which is without spatial or temporal extension.

5 Though I myself have not received the grace of experience in these matters, I nevertheless was emboldened to speak of them conjecturally [1236D] in response to the one who charged me to do so.[7] If, however, someone who has received this grace should read what I have written here, let him not censure my hasty and perhaps impetuous judgments, but rather accept them in light of the obedience under which I wrote them, even if what I have said has no explanatory value for the subject at hand.

Ambiguum 20

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Παύλῳ δὲ εἰ μὲν ἔκφορα ἦν ἃ παρέσχεν *ὁ τρίτος οὐρανός* [2 Cor 12:2], καὶ ἡ μέχρις ἐκείνου πρόοδος ἢ ἀνάβασις ἢ ἀνάληψις.

2 Φασὶν οἱ τοῖς θείοις σοφῶς ἐμμελετήσαντες λόγοις τῶν ὀνομάτων κατὰ περίληψιν τὰ μὲν οὐσίας εἶναι, τὰ δὲ σχέσεως, τὰ δὲ χάριτος ἢ ἀπωλείας. Οἷον οὐσίας μέν, ὡς ὅταν λέγωσιν "ἄνθρωπος"· σχέσεως δέ, ὡς ὅταν λέγωσιν "ἀγαθὸς" ἢ "ἅγιος" ἢ "σοφὸς ἄνθρωπος" ἢ τὸ ἐναντίον "πονηρὸς ἄνθρωπος" ἢ "ἄφρων" ἢ "ἀκάθαρτος" (τὸ γὰρ πρός τί πως ἔχειν τῶν ἐκ διαμέτρου τοῖς ἐναντίοις διειλημμένων ἕκαστον ἡ σχέσις παριστῶσα δικαίως ἐξ ὧν ἔχει τὴν προαιρετικὴν ἕξιν ἐνδιάθετον προσαγορεύει), χάριτος δέ, ὅταν "Θεὸς" ὁ ἄνθρωπος τοῖς λόγοις ὀνομάζηται, ὁ διὰ πάντων ὑπήκοος Θεῷ γενόμενος ἄνθρωπος, κατὰ τό, *Ἐγὼ εἶπα, Θεοί ἐστε* [Ps 81(82):6; John 10:34], οὔτε κατὰ φύσιν οὔτε κατὰ σχέσιν ἔχων τὸ εἶναι καλεῖσθαι "Θεός," ἀλλὰ κατὰ θέσιν καὶ χάριν γενόμενός τε καὶ ὀνομαζόμενος· ἡ γὰρ χάρις τῆς θεώσεως[1] ἄσχετός ἐστι παντάπασιν, οὐκ ἔχουσα τὴν οἱανοῦν δεκτικὴν ἑαυτῆς ἐν τῇ φύσει δύναμιν, ἐπεὶ οὐκ ἔτι χάρις ἐστίν, ἀλλὰ τῆς κατὰ τὴν

Ambiguum 20

From Saint Gregory's same Theological Oration:

> Had Paul been able to express the experiences gained from *the third heaven,* and his progress, or ascent, or assumption.[1]

Those who with wisdom have studied the divine words say [1237A] that names are predicated of things according to the following three comprehensive categories: some names are predicated of an essence, others of a condition,[2] and still others of grace or perdition.[3] A name of an essence, for example, is when they say "man," while that of a condition is when they say a "good," or a "holy," or a "wise man," as well as the opposite of this, namely, a "wicked," or "foolish," or "impure man" (for the category of condition, in setting forth the way a particular thing is somehow related to something else[4] in the case of diametrical opposites, rightly names it on the basis of what characterizes its freely chosen, habitual state). Again, a name indicative of grace is when man, who has been obedient to God in all things, is named "God" in the Scriptures, as in the phrase, *I said, you are Gods,* for it is not by nature or condition that he has become and is called "God," but he has become God and is so named by placement and grace.[5] For the grace of divinization is completely unconditioned, [1237B] because it finds no faculty or capacity of any sort within nature that could receive it, for if it did, it would no longer be grace but the manifestation of a

φυσικὴν δύναμιν ἐνεργείας φανέρωσις. Καὶ οὕτω γε πάλιν οὐκ ἔσται παράδοξον τὸ γινόμενον, εἰ κατὰ δεκτικὴν δύναμιν φύσεως ἡ θέωσις ἦν. Φύσεως γὰρ ἂν εἰκότως ἔργον, ἀλλ' οὐ Θεοῦ δῶρον ἡ θέωσις ἔσται, καὶ δυνήσεται καὶ φύσει Θεὸς ὁ τοιοῦτος εἶναι καὶ κυρίως προσαγορεύεσθαι. Οὐδὲν γὰρ ἄλλο καθέστηκεν ἡ κατὰ φύσιν ἑκάστου τῶν ὄντων δύναμις ἢ φύσεως πρὸς ἐνέργειαν ἀπαράβατος κίνησις. Πῶς δὲ καὶ ἐξίστησιν ἑαυτοῦ τὸν θεούμενον ἡ θέωσις, εἰ τοῖς ὅροις τῆς φύσεως αὐτὴ περιείληπτο, συνιδεῖν οὐκ ἔχω. Ὡσαύτως δὲ καὶ ἐκ τοῦ ἐναντίου "ἀπώλειαν" καὶ "ᾅδην," καὶ "υἱοὺς ἀπωλείας" [John 17:12; 2 Th 2:3] καὶ τὰ τοιαῦτα προσαγορεύουσι τοὺς τὸ μὴ ὂν κατὰ διάθεσιν ἑαυτοῖς ὑποστήσαντας, καὶ τοῖς τρόποις αὐτῷ διὰ πάντων γενομένους παρεμφερεῖς.

3 Οἶμαι τοίνυν τὸν ἅγιον τοῦτον καὶ μέγαν διδάσκαλον ἐπὶ νοῦν τὰ προειρημένα λαβόντα τὴν ἐν τούτοις ἁρπαγὴν τοῦ ἁγίου ἀποστόλου διασκευάσαι, προσφυῶς ἑκάστῳ τὴν ἁρμόζουσαν φωνὴν ἀπονείμαντα. Διὸ "πρόοδον" μὲν αὐτὸν ὑπονοῶ λέγειν τὴν ἔξω τῆς φυσικῆς ἀνάγκης τὸν ἅγιον ἀπόστολον καταστήσασαν τῆς ἀρετῆς κατὰ τὴν ἕξιν ἀπάθειαν, καθ' ἣν οὐδεμίαν εἵλετο πρὸς τὴν φύσιν ἔχειν προαιρέσεως σχέσιν, ὡς καὶ αὐτῆς τῆς κατ' αἴσθησιν φυσικῆς ἐνεργείας ἔξω γενόμενον, μᾶλλον δὲ καὶ ταύτην πρὸς πνευματικὴν ἕξιν μεταβαλόντα·[2] "ἀνάβασιν" δὲ τήν τε τῶν αἰσθητῶν πάντων ἀπόλειψιν, οὐκ ἔτι ἐνεργούντων ἢ ἐνεργουμένων παρ' αὐτῷ κατὰ τὴν αἴσθησιν καὶ τῆς περὶ

natural activity latent within the potentiality of nature. And thus, again, what takes place would no longer be marvelous if divinization occurred simply in accordance with the receptive capacity of nature. Indeed it would rightly be a work of nature, and not a gift of God, and a person so divinized would be God by nature and would have to be called so in the proper sense. For natural potential in each and every being is nothing other than the unalterable movement of nature toward complete actuality. How, then, divinization could make the divinized person go out of himself, I fail to see, if it was something that lay within the bounds of his nature.[6] In the same manner, but in the case of what is contrary, [1237C] the sages give the names of "perdition," "Hades," "sons of perdition," and the like, to those who by their disposition have set themselves on a course to nonexistence, and who by their mode of life have reduced themselves to virtual nothingness.

3 I think that our great and holy teacher, in elaborating on the rapture of the holy apostle Paul, had the aforementioned principles in mind, and thus appropriately assigned to each aspect of the apostle's experience the most fitting name or word. Thus I am of the opinion that he uses the word "progress" to name the habitual state of virtuous dispassion, which established the holy apostle above the level of natural necessity, for in his dispassion he entered into no voluntary relation with nature; indeed he went beyond even the natural activity of sense perception itself, or rather he transformed even this into a permanent spiritual state. By "ascent" the teacher designates both the abandonment of all sensory objects—which no longer affected or [1237D] were affected by the apostle's senses—and the transcendence of

αὐτὰ κατὰ φύσιν ἐν πνεύματι γνωστικῆς θεωρίας ὑπέρβασιν· "ἀνάληψις" δὲ τὴν ἐν τῷ Θεῷ γενομένην αὐτῷ μετὰ ταῦτα μονήν τε καὶ ἵδρυσιν, ἣν προσφόρως "ἀνάληψιν" ὁ διδάσκαλος εἶπεν, ὡς παθόντα μᾶλλον ἢ δράσαντα τὸν ἀπόστολον τὴν ἀνάληψιν ἐνδεικνύμενος. Ἡ "ἀνάληψις" γὰρ πάθος ἐστὶ τοῦ ἀναλαμβανομένου, ἐνέργεια δὲ τοῦ ἀναλαμβάνοντος. Ὧν τοιγαροῦν φυσικῶν τε καὶ σχετικῶν ὀνομάτων ὑπῆρχε κύριος ὁ ἀπόστολος, κατά τε φύσιν καὶ σχέσιν ὑπερέβη τὴν κλῆσιν, ὑπὲρ φύσιν καὶ ἀρετὴν καὶ γνῶσιν ἀνθρωπίνην γενόμενος. Οὗ δὲ μᾶλλον ἀπείρως ἀπέδει θείου ὀνόματος, τούτου κατὰ χάριν μετέσχε τῆς κλήσεως, Θεὸς ἀντὶ παντὸς ἄλλου προσόντος ὀνόματος φυσικοῦ τε καὶ σχετικοῦ τῇ ἀναλήψει καὶ γενόμενος καὶ καλούμενος.

4 Ἢ καὶ πάλιν οὕτω· "πρόοδος" μέν ἐστιν ἡ παντελὴς κατ' ἀρετὴν τῆς φύσεως ἄρνησις, "ἀνάβασις" δὲ ἡ τῶν ἐν οἷς ἐστιν ἡ φύσις ὑπέρβασις, λέγω δὲ τόπον καὶ χρόνον, ἐν οἷς ἡ τῶν ὄντων ἐστὶν ὑπόστασις, "ἀνάληψις" δὲ ἡ πρὸς τὸν *ἐξ οὗ τὰ πάντα καὶ δι' οὗ καὶ εἰς ὅν* [see Rom 11:36], ὡς πρὸς πέρας τῶν ὅλων, κατὰ χάριν ἀποκατάστασις. Καὶ ἄλλως δὲ φάναι, "πρόοδός" ἐστιν ἡ διὰ τῆς πρακτικῆς φιλοσοφίας, ὡς διδασκάλου τοῦ ἀποστόλου, τῶν αὐτοῦ μαθητῶν εἰς ἀρετὴν προκαθήγησις· δεῖ γὰρ ἐν παντὶ προπορεύεσθαι τῶν μαθητῶν τὸν διδάσκαλον, πρὸς τὴν τῶν καθηκόντων ἐνέργειαν· "ἀνάβασις" δὲ ἡ διὰ τῆς φυσικῆς θεωρίας ἐπιστημονικὴ τῶν ἐν τοῖς οὖσι λόγων περίληψις, "ἀνάληψις" δὲ ἡ εὐσεβὴς τῆς ἀληθοῦς καὶ θεολογικῆς

natural cognitive contemplation in the spirit, which reflects on those objects. "Assumption" is the name given to Saint Paul's subsequent remaining and abode[7] in God, which the teacher appropriately called an "assumption," indicating that this was not something that the apostle accomplished, but rather experienced. For while an "assumption" is the passive experience of the one being assumed, it is the activity of the one who assumes. From that point forward, the apostle left behind the names pertaining to nature and its qualities that had properly been his, for he transcended human nature, virtue, and knowledge.[8] [1240A] And the name of God, which formerly stood at an infinite distance from him, he came to share by grace, becoming and being called God, in place of any other natural or conditional name that he had prior to his assumption.

4 Or, again, along these same lines, "progress" is the complete renunciation of nature through virtue, whereas "ascent" is the transcendence of those conditions in which nature finds itself, that is, place and time, in which beings have their existence. "Assumption," moreover, is the restoration of *all things* by grace *to Him from whom they came forth, and through whom they were made, and to whom they strive,* as if to a universal boundary. And, again, to put it differently, "progress" is the apostle's [1240B] progressive guidance of his disciples to virtue by means of practical philosophy, for he is their teacher, and it is necessary that in all things a teacher should be advanced beyond his disciples, so that their proper duties can be fulfilled. "Ascent" is the scientific comprehension of the intelligible principles in beings through natural contemplation, whereas "assumption" is the pious and ineffable initiation into true, theological wisdom. The

σοφίας ἄρρητος μύησις. "Τρίτον δὲ οὐρανὸν" κατὰ στοχασμὸν εἶναι νομίζω τοὺς περιγράφοντας ὅρους τῆς τε πρακτικῆς φιλοσοφίας καὶ τῆς φυσικῆς θεωρίας, καὶ τῆς θεολογικῆς μυσταγωγίας τοὺς ὑψηλοτάτους λόγους, ἤτοι τὰ τούτων πέρατα, ἐπειδὴ μέτρον ἐστί τι καταλήψεως ἀρετῆς καὶ φύσεως καὶ τῆς ἐπ' ἀμφοῖν θεολογίας, ἀναλόγως κατὰ φύσιν ἑκάστῳ τῶν ὄντων παρὰ Θεοῦ προσηρμοσμένον, ἐν οἷς ὅροις καὶ πέρασιν ὁ μακάριος ἀπόστολος τοὺς τῶν εἰρημένων κατὰ τὸ ἐφικτὸν παρελθὼν λόγους ἐγένετο. Εἰ γὰρ περιγραφὴ τῶν ἐντὸς διειλημμένων κατὰ φύσιν ἐστὶν "ὁ οὐρανός," καὶ ὅρος πάντων τῶν ὑπὸ αἴσθησιν, δηλονότι κατὰ τὸν τῆς ἀναγωγῆς λόγον καὶ πᾶσα περιγράφουσα τοὺς περί τινος ἀρετῆς ἢ γνώσεως λόγους λῆξις, ὡς ὅρος τῶν ὁριζομένων καὶ πέρας τῶν περιγεγραμμένων, τροπικῶς "οὐρανὸς" ὀνομάζεται.

5 Ἢ πάλιν "τρίτον οὐρανὸν" εἶναι τυχόν, φησὶν ἡ Γραφή, τὰς ὑπὲρ ἡμᾶς πρὸς τὸ ἄνω καθ' εἱρμὸν τρεῖς τῶν ἁγίων ἀγγέλων τάξεις, ἅσπερ ἔφθασεν ἴσως ὁ ἅγιος Παῦλος, ταῖς τῶν κατ' αὐτὸν γνώσεων ἀποφάσεσι τῶν κατ' ἐκείνους τὰς καταφάσεις μυούμενος, καὶ ταῖς καθ' ὑπεροχὴν τῶν οἰκείων στερήσεσι τὰς ἐκείνων ἕξεις μιμούμενος. Πᾶσα γὰρ φύσις τῶν λογικῶν κατὰ τὴν ἑαυτῆς τάξιν καὶ δύναμιν τῆς ὑπὲρ αὐτὴν οὐσίας καὶ τάξεως τὰς γνωστικὰς ἕξεις τε καὶ θέσεις καὶ[3] καταφάσεις στερητικῶς ταῖς κατ' αὐτὴν ἀφαιρετικαῖς ἀποφάσεσι μυεῖταί τε καὶ μιμεῖται, καὶ ἔστιν

"third heaven"—to hazard a conjecture—most probably signifies the boundaries that circumscribe practical philosophy and natural contemplation, as well as the highest principles of theological mystagogy, in other words, their limits, since there is a certain measure to the comprehension of virtue, and of nature, and of the theology pertaining to both, and this is determined for all beings by God in a manner appropriate to the nature of each. Now it was these boundaries and these limits that the blessed apostle reached, after he surpassed, as much as was possible, the principles of the [1240C] aforementioned realities. For if the outer boundary of all that is contained by nature within these limits is "heaven," then it is also the boundary and limit of all that is perceived by the senses, and thus it is clear, according to the principle of anagogy, that every termination, which circumscribes the principles of a particular virtue or form of knowledge, inasmuch as it is the boundary of things bounded, and the limit of things delimited, is understood figuratively under the name of "heaven."

5 Again, when Scripture speaks of the "third heaven," it may perhaps be referring to the three successive orders of holy angels that are immediately above us, which Saint Paul may have reached, being initiated into their positive affirmations through the negation of his own cognitions and imitating their permanent habits of mind through the transcendent negations of those proper to himself. For every nature of rational beings, in accordance with its order and potential, is initiated into and imitates the cognitive states, propositions, and affirmations of the order and essence above it, and it does this by way of privation, [1240D] that is, through the apophatic negations of what is proper to

ἡ κατὰ τὴν γνῶσιν τῶν ὑπερκειμένων κατάφασις τῶν ὑποβεβηκότων ἀπόφασις,[4] καὶ ἔμπαλιν τῶν ὑποβεβηκυιῶν[5] ἡ κατὰ τὴν γνῶσιν ἀπόφασις τῶν ὑπερεχουσῶν κατάφασις, μέχρι τῆς πασῶν καθ' ὑπεροχὴν ἀνωτάτης φύσεώς τε καὶ τάξεως ἀποφατικῶς προοδεύουσα, ἣν μετὰ πάσας τάξεις τε καὶ δυνάμεις ἡ ἄμεσος περὶ Θεὸν διαδέχεται κατὰ τὴν γνῶσιν ἀπόφασις, ὑπ' οὐδενὸς παντελῶς καταφασκομένη τῶν ὄντων, μὴ ὄντος λοιπὸν ὅρου τινὸς ἢ πέρατος τοῦ ταύτην περιλαμβάνοντος τήν ἀπόφασιν. Ὥσπερ γὰρ τῶν αἰσθητῶν κατὰ φύσιν ἀπόφασίς ἐστι τὰ νοητά, οὕτω καὶ ἐν ταῖς συμπληρούσαις τὸν ἄνω κόσμον οὐσίαις τε καὶ δυνάμεσιν αἱ τῶν πρώτων κατὰ τὴν περὶ Θεὸν γνῶσιν ὑπεροχαὶ διὰ τὴν ὕφεσιν ταῖς μετ' αὐτὰς ἀποφάσκονται.

6 Ὡς γὰρ ἅπερ ἡμεῖς νοεῖν οὐ δυνάμεθα, τοῖς ὑπὲρ ἡμᾶς ἁγίοις ἀγγέλοις εἰσὶ νοητά, οὕτω καὶ τοῖς ὑπὲρ ἡμᾶς ἁγίοις ἀγγέλοις τὰ μὴ νοούμενα τοῖς ὑπὲρ αὐτοὺς ἁγίοις ἀγγέλοις εἰσὶ νοητά, καὶ οὕτω καθ' ἑξῆς *ἀπὸ δυνάμεως εἰς δύναμιν* [Ps 83(84):7] ἀναβαίνων ὁ λόγος καὶ ὑψούμενος, καὶ πάσας τάξεις τε καὶ δυνάμεις διαβαίνων εἰς τὸ ἄρρητόν τε καὶ ἀνόητον λήγει καὶ παντελῶς ἄγνωστον. "Εἰ" τοίνυν κατὰ τὸν Ἀρεοπαγίτην Διονύσιον, "αἱ μὲν ἀποφάσεις ἐπὶ τῶν θείων ἀληθεῖς, αἱ δὲ καταφάσεις ἀνάρμοστοι τῇ κρυφιότητι τῶν ἀποῤῥήτων," εἰκότως ὁ θεσπέσιος ἀπόστολος πασῶν τῶν κατ' αὐτὸν γνώσεων ἀποφήσας τὴν νόησιν, καὶ πάσης ὑπεράνω γενόμενος τῶν ὄντων σχέσεως,

itself. In this way, the positive affirmation of the knowledge of what is ranked above is a negation of the knowledge of what is below, just as the negation of the knowledge of what is below implies the affirmation of what is above, progressing by way of negation until it arrives at that nature and order which, being the highest of all, transcends all the rest, after which—after all the orders and powers have been transcended—there follows the immediate negation of knowledge concerning God, a negation beyond any positive affirmation by absolutely any being, since there is no longer any boundary or limit that could define or frame the negation. For just as intelligible realities are the natural negation of the objects of sense perception, so too, among the beings and powers that fill the upper world, the transcendent knowledge that the highest have concerning God [1241A] is negated by those that come after them, owing to their lower order.

6 For just as we are not able to grasp with our intellect the things that are intelligible to the holy angels that are above us, so too, these same angels, who are above us, are not able to grasp the things that are intelligible to the angels who are above them, and so on in order of ascent, so that the mind is raised up and elevated *from power to power*, passing through all the ranks and powers, until it reaches a limit in that which is ineffable, incomprehensible, and absolutely unknowable. "If," according to Dionysios the Areopagite, "negations respecting divine things are true, whereas affirmative statements are unsuitable for the hiddenness of things that are ineffable,"[9] it is likely that the divine apostle, having negated the intellectual understanding of all cognitions, and finding himself beyond every relation to being, was

οὔτε ἐν σώματι [2 Cor 12:2], καθὼς εἶπεν, εἰκότως ἦν, ἐνεργοῦσαν οὐκ ἔχων τὴν αἴσθησιν, *οὔτε ἐκτὸς* αὖθις *τοῦ σώματος* [2 Cor 12:2], ἀργοῦσαν ἔχων τὴν νόησιν κατὰ τὸν καιρὸν τῆς αὐτῷ γενομένης ἁρπαγῆς, καθ' ἣν ἀφράστως τε καὶ ἀγνώστως τινὰ δεξάμενος κατὰ μύησιν ὑπερκόσμιον ῥήματα σιγῇ ταῦτα τιμήσας ἐφύλαξε παντελῶς ἀνέκφορα, ὡς μήτε νοῦ νοῆσαι, μήτε γλώσσης λαλῆσαι, μήτε ἀκοῆς αὐτὰ δέξασθαι δυναμένων.

7 Ποιεῖ δέ, καθὼς οἱ πεπειραμένοι φασί, τὴν μὲν ἐν τῇ λεχθείσῃ "προόδῳ" τῆς ἀρετῆς τελείαν πρᾶξιν *πίστις* ὀρθὴ καὶ φόβος εἰς Θεὸν ἀνόθευτος, τὴν δὲ κατὰ τὴν "ἀνάβασιν" ἄπταιστον φυσικὴν θεωρίαν *ἐλπὶς βεβαία* [see 2 Cor 1:7] καὶ ἀλώβητος σύνεσις, τὴν δὲ κατὰ τὴν "ἀνάληψιν" θέωσιν *ἀγάπη* τελεία [see 1 Cor 13:13], καὶ νοῦς τοῖς οὖσι καθ' ὑπεροχὴν πάμπαν ἑκουσίως πεπηρωμένος. Καὶ τῆς μὲν πρακτικῆς φιλοσοφίας πάλιν ἔργον εἶναι, φασί, πάσης τὸν νοῦν ἐμπαθοῦς φαντασίας καθαρὸν καταστῆσαι, τῆς δὲ φυσικῆς θεωρίας πάσης τῆς ἐν τοῖς οὖσι, καθ' ἣν αἰτίαν ὑπάρχουσιν, ἀληθοῦς γνώσεως αὐτὸν ἐπιστήμονα δεῖξαι,[6] τῆς δὲ θεολογικῆς μυσταγωγίας ὅμοιον Θεῷ καὶ ἴσον, ὡς ἐφικτόν, τῇ χάριτι κατὰ τὴν ἕξιν ποιῆσαι, μηδενὸς τὸ σύνολον ἔτι τῶν μετὰ Θεὸν διὰ τὴν ὑπεροχὴν ὄντα νοήμονα.

obviously *neither in the body*, as he himself said, [1241B] since his power of sense perception was no longer active, *nor* again *outside the body*, since his power of intellectual understanding was inactive during the time of his rapture, according to which, in a manner that was ineffable and beyond cognition, he received certain words in the course of his initiation into things beyond this world, and, honoring them by silence, he shielded them from all expression, for they were not such as to be understood by the intellect, spoken by the tongue, or even received through hearing.

7 As those who have experience in these matters say, in the aforementioned "progress" it is right *faith* and the genuine fear of God that bring about the perfect practice of virtue. With respect to "ascent," *sure hope* and sound understanding bring about unerring natural contemplation. With respect to "assumption," perfect *love*, and an intellect completely and voluntarily blind to beings by virtue of its condition of transcendence, brings about divinization.[10] And, again, they say, the task of practical [1241C] philosophy is to purge the intellect of all impassioned images, while that of natural contemplation is to show forth the intellect as understanding the science of beings in light of the cause that created them, while the aim of theological mystagogy is to establish one by grace in a state of being like God and equal to God, as much as this is possible, so that by virtue of this transcendence he will no longer give any thought to anything after God. [1241D]

Ambiguum 21

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> *Οὐδ᾽ ἂν αὐτὸν δυνηθῆναι χωρῆσαι τὸν* κάτω *κόσμον* [John 21:25], Ἰωάννης ὁ τοῦ Λόγου πρόδρομος, ἡ μεγάλη τῆς ἀληθείας φωνή, διωρίζετο.

2 Εὔκαιρον ἦν κἀμὲ πρὸς τὸν ἅγιον τοῦτον καὶ μέγαν τῆς ἀληθείας διδάσκαλον, τὸ μέγεθος ὁρῶντα τῆς αὐτῷ παρὰ Θεοῦ δοθείσης σοφίας, εἰπεῖν ὅπερ Δαβίδ, ὁ τῶν προφητῶν καὶ βασιλέων ἐπισημότατος, πρὸς τὸν Θεόν, τὸ ἄπειρον τῆς ἐν πᾶσιν αὐτοῦ μεγαλειότητος καταπλαγείς, ἐνθεαστικῶς ἀπεφθέγξατο, λέγων· *ἐθαυμαστώθη ἡ γνῶσίς σου ἐξ ἐμοῦ, ἐκραταιώθη, οὐ μὴ δύνωμαι πρὸς αὐτήν* [Ps 138(139):6], ὡς ἦν δίκαιον, μάλιστα θαύματι μόνῳ περιγράψας τὴν ἀπερίγραφον δύναμιν, οὐκ ἔχων ἄλλοθί ποι περὶ τῶν ἀνεφίκτων τῆς ψυχῆς ἐρεῖσαι τὴν πολυκίνητον βάσιν· κἀμέ, ὡς εἶπον, ἀρκεῖσθαι τὸν ἐκ τοῦ θαυμάζειν σοφοῦ διδασκάλου σύνεσιν ἁγιασμὸν κομίσασθαι, καὶ μὴ πολυπραγμονεῖν, πῶς καὶ τίνι λόγῳ παρ᾽ ἱστορίαν, ἅπερ θεία φωνὴ τοῖς ἁγίοις μυστικῶς ὀνόματα τέθεικεν, ἀλλήλοις ὁ διδάσκαλος περιτρέπει, *τὸν υἱὸν τῆς βροντῆς* [Mk 3:17] Ἰωάννην "πρόδρομον" [see Mt 3:3; Lk 1:76, 3:4] ἐνταῦθα προσαγορεύων. Ἐπειδὴ δὲ καὶ τῆς εὐπειθείας *πολύς ἐστιν ὁ μισθός* [see Mt 5:12; Lk 6:23], ἐντολῆς μάλιστα *τοῖς ἡγουμένοις πείθεσθαι* (see Hbr 13:7) κελευούσης, καὶ

Ambiguum 21

From Saint Gregory's same Theological Oration:

> John, the forerunner of the Word and great voice of the Truth, affirmed that *the* lower *world itself would not be able to contain them.*[1]

2 Upon seeing the immense wisdom that God gave to this holy and great teacher of the truth, I had good reason to address to him the very words that David (that most illustrious of prophets and kings) addressed to God, for being struck by God's boundless magnificence in all things, he was inspired to say: *Your knowledge is too marvelous, it is beyond me;* {1244A} *it is very difficult, I can never attain it.* And this was not unwarranted, for only by some marvel could he describe such indescribable power, there being no other support for the shifting foundation of his soul in the face of realities beyond explanation. As for me, it would have been quite sufficient, as I had said, to receive a blessing solely by marveling at the mind of the wise teacher, and not to be overly inquisitive concerning how and why, contrary to the literal sense of Scripture, he reassigns the names that the divine voice has mystically bestowed upon the saints, for in the passage cited above he refers to John,[2] *the son of thunder,* as the "forerunner."[3] Yet since the *reward* of obedience *is great,* and more so because the commandment orders that we *obey our superiors;* and since I also know that to *study, and know and search*

σχολάσαι καὶ γνῶναι [see Ps 45(46):11] *καὶ ἐρευνᾷν τὰς Γραφάς* [John 5:39], καὶ *μελετᾷν τὸν θεῖον νόμον ἡμέρας καὶ νυκτός* [see Ps 1:2], ἐν τοῖς εὖ ἔχουσι μάλιστα κείμενον ἔγνων, τοῦ τε ὄκνου καὶ τῆς ἀπειθείας τὸν κίνδυνον ὑφορώμενος, στοχαστικῶς περὶ τούτων κατὰ δύναμιν ἐρῶ, ταῖς ὑμῶν θαῤῥῶν τῶν ἐπιταξάντων εὐχαῖς.

3 Οἶμαι τοίνυν τὸ παρ' ἱστορίαν εἰρημένον τῷ θεοφόρῳ τούτῳ διδασκάλῳ, παρατιθεμένῳ τὸν τοῦ "Χριστοῦ πρόδρομον" ἀντὶ τοῦ τῆς "βροντῆς υἱοῦ," μὴ δύνασθαι ἄλλως ἢ κατὰ θεωρίαν ὁμαλίζεσθαι. Μόνη γὰρ αὕτη τῶν κατὰ τὴν ἱστορίαν ἀλλήλοις ἀντικεῖσθαι δοκούντων ἐστὶν ὁμαλισμός, ὡς τὴν ἐν ὅλοις ἀλήθειαν ἁπλῆν οὖσαν κατὰ τὴν φύσιν ἀσωμάτως ἐμφαίνουσα, μὴ συμπαχυνομένην ταῖς φωναῖς ἢ τοῖς σώμασιν. Ὥσπερ οὖν ὁ μέγας Βαπτιστὴς Ἰωάννης ἐῤῥέθη "πρόδρομος," ὡς πρὸς τὸν ἀληθῶς προσδοκώμενον, καὶ φωνὴ πρὸς Λόγον, ὡς τούτου μηνυτικῶς προηγουμένη, καὶ λύχνος πρὸς ἥλιον, ὡς τεχνικόν τε καὶ θετικὸν καὶ πρόσκαιρον φῶς πρὸς φυσικόν τε καὶ οὐσιῶδες καὶ ἀτέχναστον καὶ αἰώνιον φῶς καὶ ἄσβεστον, οἶμαι δὲ ὅτι καὶ ὡς μετάνοια [see Mt 1:4, 3:2; Act 19:4], τὴν πρὸ αὐτῆς κατὰ φύσιν ὑπάρχουσαν δικαιοσύνην μετ' αὐτὴν κατ' οἰκονομίαν γενομένην κηρύττουσα, οὕτως οἶμαι κἀνταῦθα τὸν θεόφρονα τοῦτον διδάσκαλον διὰ τοῦ παρ' ἱστορίαν εἰπεῖν "πρόδρομον" τὸν μέγαν ἀπόστολον Ἰωάννην παραινίξασθαι θέλειν, ὅτιπερ καὶ Ἰωάννης ὁ μέγας εὐαγγελιστὴς ἐν τῷ κατ' αὐτὸν Εὐαγγελίῳ πρόδρομός ἐστι τοῦ δι' αὐτοῦ μηνυομένου μυστικωτέρου καὶ μείζονος

the Scriptures, and *meditate day and night on the divine law,* is placed among good [1244B] and proper pursuits, I shall speak of these matters according to the measure of my abilities and by way of conjectures, having placed my confidence in the prayers of you who charged me with this task, for I fear the danger of delay and disobedience.

3 I think that what the inspired teacher said, when, in contrast to the literal sense of Scripture, he called John the Evangelist the "forerunner of Christ" instead of the "son of thunder," cannot be resolved by any means other than spiritual contemplation. For this alone is capable of smoothing out the apparent contradictions perceived among different elements on the literal level of things, revealing, in an incorporeal manner, that the truth present in all things is by nature simple and free of the thickness of words or bodies. We know that the great John the Baptist was named "forerunner" in relation to Him who was truly expected, and thus he was like a voice in relation to the Word, heralding the latter's advent. He was like a lamp in relation to [1244C] the sun, that is, an artificial, conventional, and temporary source of illumination in relation to the light that is natural, essential, nonartificial, eternal, and inextinguishable.[4] He is also, I think, like the call to repentance in relation to righteousness, which by nature exists before repentance, but which by dispensation appears after it. In the same way, I believe that when the godly-minded teacher, in contrast to the literal sense of Scripture, called the great apostle John by the name of "forerunner," he wanted to suggest that the great Evangelist, by means of his Gospel, is the forerunner of a greater and more mystical Word, which he points to, but

Λόγου, καὶ γράμμασι τυπωθῆναι καὶ φωνῇ γλώσσης σαρκίνης ῥηθῆναι μὴ δυναμένου.

4 Στοιχείωσις γὰρ ὡς πρὸς τὴν ἐπιγινομένην ἑκάστοτε τοῖς δι᾽ αὐτῶν ὑψουμένοις καὶ τὸ πάχος τοῦ σωματικοῦ φρονήματος πνευματικῶς ἑαυτῶν ἀποξέουσιν ἢ καὶ ἐπιγενησομένην ἐς ὕστερον γνῶσιν, μετὰ τὴν τῶν κινουμένων συντέλειαν, ἡ τῶν ἁγίων εὐαγγελίων ἐστὶ συγγραφή. Ὥσπερ γὰρ ὁ νόμος στοιχείωσις ἦν, κατὰ τὴν τέως ἐμφαινομένην αὐτῷ γνῶσιν, τῶν δι᾽ αὐτοῦ *εἰς Χριστὸν* τὸν ἐν σαρκὶ Λόγον *παιδαγωγουμένων* [Gal 3:24–25] καὶ τῷ Εὐαγγελίῳ κατὰ τὴν αὐτοῦ πρώτην παρουσίαν συναγομένων, οὕτω καὶ τὸ ἅγιον Εὐαγγέλιον στοιχείωσίς ἐστι τῶν δι᾽ αὐτοῦ *εἰς Χριστὸν* τὸν ἐν πνεύματι Λόγον *παιδαγωγουμένων,* καὶ τῷ μέλλοντι κόσμῳ κατὰ τὴν δευτέραν αὐτοῦ παρουσίαν συναγομένων· ἐπειδὴ γὰρ σὰρξ καὶ πνεῦμά ἐστιν ὁ αὐτὸς κατὰ τὴν ἑκάστῳ τῆς γνώσεως ἀναλογίαν τοῦτο ἢ ἐκεῖνο γινόμενος· πᾶς γὰρ λόγος φωναῖς ὑποπίπτων καὶ γράμμασι, θαῤῥῶ δὲ εἰπεῖν, ὅτι καὶ πᾶν νόημα, νῷ τυπωθῆναι δυνάμενον, στοιχειώσεως οὐδὲν διενήνοχε τὰ ὑπὲρ αὐτὴν μηνυούσης.

5 Διὸ καὶ τέσσαρα τὸν ἀριθμὸν ὑπάρχει τὰ Εὐαγγέλια, ὡς τοῖς ὑπὸ αἴσθησιν ἔτι καὶ φθορὰν οὖσι τέως χωρητά. Τοσαῦτα γὰρ καὶ τὰ στοιχεῖα τυγχάνει τοῦ κόσμου τούτου, καὶ τέσσαρες πάλιν ἀρεταί [see Wis 8:7], ἐξ ὧν ὁ κατὰ διάνοιαν πνευματικὸς συνέστηκε κόσμος, ἵνα τὸν τέως ἐν ἡμῖν νοητὸν κόσμον, καὶ τὸν ἐν ᾧ ἐσμεν, περιγράφῃ τῆς

which cannot be expressed in letters nor uttered with sounds made by a tongue of flesh.

For the written form of the Holy Gospels is but elementary instruction when compared either to the knowledge that is acquired unfailingly by [1244D] those who are lifted up through the Gospels, and who spiritually remove from themselves the thickness of corporeal thinking, or to the knowledge that *will* be acquired after the future consummation of the things that are now in motion. For in the same way that the law, when compared to the knowledge hitherto manifested through it, was but elementary instruction for those who through it were being *tutored unto Christ,* the incarnate Word, and who were being gathered together for the Gospel that would be preached at His first coming—so too, I say, is the Holy Gospel but elementary instruction for those who through it are *tutored unto Christ,* the spiritual Word, and who are being gathered together for the world to come, which will be revealed at His second coming. Since the same Christ is both flesh and spirit, [1245A] He becomes the one or the other analogous to the form of knowledge in each, for every word is susceptible of expression through sounds and letters. I would even venture to affirm that every thought capable of forming an impression in the intellect is nothing other than an elementary outline, pointing to realities that are beyond it. 4

This is why the Gospels are four in number, so that they might be intelligible to those who are still under the sway of sensation and corruption, for this world consists of the same number of elements.[5] The virtues, moreover, are also four in number, from which the spiritual world of the mind is constituted, enabling the inner principle of truth to 5

ἀληθείας ὁ λόγος, καὶ ἀλλήλοις αὐτοὺς ἀσυγχύτως καθ' ἕνωσιν συμβάλλῃ, καὶ ἀλλήλων πάλιν ἀδιαιρέτως διακρίνῃ ταῖς τῶν συνιστώντων αὐτοὺς στοιχείων ὁμοιότησιν. Ὅπερ γάρ ἐστιν, ὥς φασιν, ὁ αἰθήρ, ἤγουν τὸ πύρινον στοιχεῖον ἐν τῷ κατ' αἴσθησιν κόσμῳ, τοῦτο ἐν τῷ κόσμῳ τῆς διανοίας ἐστὶν ἡ φρόνησις [see Lk 1:17; Eph 1:8; 4 Mcc 1:2], ὡς ἕξις φωτιστικὴ καὶ τῶν ἐφ' ἑκάστου τῶν ὄντων ἰδίως πνευματικῶν λόγων ἀποδεικτική, τὴν ἐν ὅλοις ἀπλανῶς δι' αὐτῶν αἰτίαν ἐκφαίνουσα, καὶ τῆς κατὰ ψυχὴν περὶ τὸ θεῖον ἐφέσεως ἑλκτική· καὶ ὅπερ ἐν τῷ αἰσθητῷ κόσμῳ ὁ ἀήρ, τοῦτο ἐν τῷ κατὰ διάνοιαν κόσμῳ ἐστὶ ἡ ἀνδρεία, ὡς ἕξις κινητική, καὶ τῆς ἐμφύτου κατὰ πνεῦμα ζωῆς συνεκτική τε ἅμα καὶ δραστική, καὶ τῆς κατὰ ψυχὴν περὶ τὸ θεῖον ἀεικινησίας τονωτική·[1] καὶ ὅπερ ἐν τῷ αἰσθητῷ κόσμῳ ἐστὶ τὸ ὕδωρ, τοῦτο ἐν τῷ τῆς διανοίας κόσμῳ ἐστὶν ἡ σωφροσύνη, ἕξις ὑπάρχουσα τῆς ἐν πνεύματι ζωτικῆς γονιμότητος ποιητικὴ καὶ τῆς ἀειβλύστου κατὰ τὴν ἔφεσιν περὶ τὸ θεῖον ἐρωτικῆς θέλξεως γεννητική· καὶ ὅπερ ἐν τῷ αἰσθητῷ κόσμῳ ἐστὶν ἡ γῆ, τοῦτο ἐν τῷ τῆς διανοίας κόσμῳ[2] ἐστίν ἡ δικαιοσύνη, ἕξις ὑπάρχουσα κατ' εἶδος γεννητικὴ πάντων τῶν ἐν τοῖς οὖσι λόγων, καὶ τῆς ἐν πνεύματι κατὰ τὸ ἴσον ἑκάστῳ ζωτικῆς διαδόσεως ἀπονεμητική, καὶ τῆς οἰκείας ἐν τῷ καλῷ κατὰ τὴν θέσιν βάσεως ἀμετάθετος ἵδρυσις.

6 Γῆς οὖν καὶ δικαιοσύνης μυστικῶς λόγον ἐπέχει τὸ κατὰ Ματθαῖον Εὐαγγέλιον, ὡς φυσικώτερον τὸν λόγον ποιούμενον, ὕδατος δὲ καὶ σωφροσύνης τὸ κατὰ Μάρκον,

encompass both the intelligible world within us and the world in which we find ourselves, bringing the two together in a union without confusion, and distinguishing them without division, through the correspondence of the elements of which they are composed. [1245B] They say, for example, that ether, which is the fiery element in the sensible world, corresponds to understanding in the world of the mind.[6] This is because understanding is a state of mind that illumines and reveals the spiritual principles inherent in each created being, unerringly bringing to light through these principles the cause that is present in them all, and succeeds in attracting the soul's desire for the divine. Air in the sensible world corresponds to courage in the world of the mind, since it is a permanent condition that is in motion, actively sustaining the existence of natural, spiritual life, and invigorating the tone of the soul in its ceaseless motion around the Divine. Water in the sensible world corresponds to temperance in the world of the mind, for it is a permanent condition that creates a spiritual, life-giving fecundity, and gives birth to an [1245C] eternal bubbling up of loving enchantment in one's desire for the Divine. Earth in the sensible world corresponds to justice in the world of the mind, for it is a condition engendering all the principles of created things according to their kind, equitably distributing to each its spiritual gifts of life, and granting them according to placement an immovable abode in the Beautiful that is proper to each.

6 The Gospel according to Matthew mystically corresponds to earth and justice, since its account adheres closely to the natural order of things. The Gospel according to Mark occupies the place of water and temperance, since it

ὡς ἐκ τοῦ βαπτίσματος Ἰωάννου καὶ τῆς κηρυττομένης ὑπ' αὐτοῦ μετανοίας [see Mk 1:4], καθ' ἣν ἡ σωφροσύνη συνέστηκεν, ἀρχόμενον, ἀέρος δὲ καὶ ἀνδρείας τὸ κατὰ Λουκᾶν, ὡς περιοδικώτερον καὶ πλείοσιν ἱστορίαις πυκνούμενον, αἰθέρος δὲ καὶ φρονήσεως τὸ κατὰ Ἰωάννην, ὡς πάντων ἀνώτατον, καὶ ἁπλῆν μυστικῶς τὴν περὶ Θεοῦ πίστιν εἰσάγον καὶ ἔννοιαν [see John 20:31]. Φασὶ δὲ καὶ ἄλλως σύμβολον εἶναι τὴν τῶν ἁγίων Εὐαγγελίων τετράδα πίστεως καὶ πρακτικῆς καὶ φυσικῆς καὶ θεολογικῆς φιλοσοφίας· καὶ τῆς μὲν πίστεως σύμβολον εἶναι τὸ κατὰ Ματθαῖον, ὡς ἀπίστους μετὰ δώρων προσκυνοῦντας εἰσάγον τοὺς Μάγους [see Mt 2:1–11], τῆς δὲ πρακτικῆς τὸ κατὰ Μάρκον, ὡς ἐκ τῆς μετανοίας, καθ' ἣν πᾶσα πρᾶξίς ἐστιν ἐνάρετος, τῆς διδασκαλίας ἀρχόμενον [see Mk 1:4], τῆς δὲ φυσικῆς τὸ κατὰ Λουκᾶν, ὡς περιοδικωτέραν τοῦ λόγου τὴν ἐξήγησιν ἔχον καὶ τὴν τῆς διδασκαλίας ἱστορίαν τοῖς τρόποις κατάλληλον, τῆς δὲ θεολογίας τὸ κατὰ Ἰωάννην, ἐξ ἧς καὶ εἰς ἣν θεοπρεπῶς ἤρξατό τε καὶ ἔληξε.

7 Καὶ πάλιν ὥσπερ ὁ αἰσθητὸς κόσμος στοιχειωτικός ἐστι κατὰ φύσιν τῶν πέντε αἰσθήσεων ὑποπίπτων αὐταῖς καὶ πρὸς τὴν ἑαυτοῦ κατάληψιν ὁδηγῶν, οὕτω καὶ ὁ κατὰ διάνοιαν κόσμος τῶν ἀρετῶν ταῖς τῆς ψυχῆς ὑποπίπτων δυνάμεσι στοιχειοῖ αὐτὰς πρὸς τὸ πνεῦμα, ἑνοειδεῖς ἐργαζόμενος τῷ περὶ αὐτὸ[3] μόνον αὐτὰς κινεῖσθαι, καὶ ταῖς αὐτοῦ ἀντιλήψεσιν ἐπερείδεσθαι. Καὶ αὐτὰς δὲ τὰς αἰσθήσεις τοῦ σώματος, κατὰ τὸν αὐταῖς ἐμπρέποντα θειότερον λόγον, στοιχειωτικὰς εἶναι, φασί, τῶν τῆς ψυχῆς δυνάμεων, στοιχειούσας αὐτὰς ἠρέμα πρὸς ἐνέργειαν, ταῖς δὴ ἑαυτῶν

begins with the baptism of John and the repentance he preached, by which temperance is established. Air and courage are the marks of the Gospel according to Luke, with its more expansive sentences and density of abundant narratives. [1245D] But the Gospel according to John is the element of ether and understanding, for it rises far above all the rest, and mystically teaches simple faith and thought concerning God. They say that, in another sense, the four Holy Gospels are symbols of faith, and of practical, natural, and theological contemplation. Of these, the Gospel of Matthew symbolizes faith, since it begins with the unbelieving magi, who brought gifts and worshiped Christ. Mark is the symbol of practical philosophy, for he begins his teaching with repentance, through which the practical life becomes a life of virtue. Natural philosophy is symbolized by Luke, since his interpretation of the account is more expansive, and the body of teaching is presented [1248A] according to suitable narrative modes. But the Gospel of John is the symbol of theology itself, since it begins and ends in a manner that is befitting to God.

7 Again, just as the sensible world is, by nature, the most elementary guide of the five senses, falling under their powers of sensation and leading them to comprehend the world they perceive, so too, in the mind, the world of the virtues, falling under the powers of the soul, leads them in an elementary way to the spirit, making them uniform in their movement around the spirit alone, as they become increasingly grounded in their apprehensions of it. And even the senses of the body themselves, according to the more divine principle that is appropriate to them, are said to be the elements for the powers of the [1248B] soul, gently guiding

ἀντιλήψεσι τῶν ἐν τοῖς οὖσι λόγων, δι' ὧν, ὡς διὰ γραμμάτων τινῶν, τοῖς ὀξυωποῦσι πρὸς τὴν ἀλήθειαν ὁ Θεὸς Λόγος ἀναγινώσκεται. Ὅθεν καὶ παραδειγματικὰς τῶν ψυχικῶν δυνάμεων εἰκόνας τὰς αἰσθήσεις ἐκάλεσαν, ὡς ἑκάστης αἰσθήσεως μετὰ τοῦ αὐτῆς ὀργάνου, ἤγουν αἰσθητηρίου, προηγουμένως ἑκάστῃ δυνάμει τῆς ψυχῆς ἀναλόγως μυστικωτέρῳ τινὶ λόγῳ κατὰ φύσιν νενεμημένης. Καί, φασιν, εἶναι τῆς μὲν νοερᾶς δυνάμεως, ἤτοι τοῦ νοῦ, τὴν ὀπτικὴν αἴσθησιν, τῆς δὲ λογικῆς ἤτοι τοῦ λόγου, τὴν ἀκουστικήν, τῆς δὲ θυμικῆς τὴν ὀσφραντικήν, τῆς ἐπιθυμητικῆς δὲ τὴν γευστικήν, τῆς δὲ ζωτικῆς τὴν ἁπτικήν,[4] καὶ ἁπλῶς ἵνα σαφέστερον εἴπω, τοῦ μὲν νοῦ ἐστιν εἰκὼν ἡ ὄψις, ἤγουν ὁ ὀφθαλμός, τοῦ δὲ λόγου ἐστὶν ἡ ἀκοή, ἤγουν τὸ οὖς, τοῦ δὲ θυμοῦ ἐστιν ἡ ὄσφρησις, ἤγουν ἡ ῥίς, τῆς δὲ ἐπιθυμίας ἐστὶν ἡ γεῦσις, καὶ τῆς ζωῆς ἡ ἀφή.

8 Αἷς ἡ ψυχὴ κατὰ τὸν νόμον τοῦ τὰ πάντα σοφῶς δημιουργήσαντος Θεοῦ κατὰ φύσιν ἐποχουμένη διὰ τῶν αὐτῆς δυνάμεων καὶ πρὸς τὰ αἰσθητὰ ποικίλως διαβιβαζομένη, εἰ μὲν καλῶς χρήσαιτο ταῖς αἰσθήσεσι διὰ τῶν οἰκείων δυνάμεων τοὺς παντοδαποὺς τῶν ὄντων λόγους ἀναλεγομένη, καὶ δυνηθῇ μεταβιβάσαι πρὸς ἑαυτὴν σοφῶς πᾶν τὸ ὁρώμενον, ἐν ᾧ κέκρυπται Θεὸς σιωπῇ κηρυττόμενος, κάλλιστον καὶ αὐτὴ κατὰ προαίρεσιν ἐν τῇ διανοίᾳ καὶ πνευματικὸν κόσμον ἐδημιούργησε, τὰς γενικὰς τέσσαρας ἀρετὰς στοιχείων δίκην ἀλλήλαις συνθεῖσα πρὸς σύμπηξιν τοῦ ἐξ αὐτῶν νοητῶς κατὰ πνεῦμα συμπληρουμένου

them into actualization through the perceptions of the inner principles of beings, through which, as if through letters, God the Word is legible to those with a sharp eye for the truth.[7] For this reason some have even called the senses paradigmatic images of the powers of the soul, since, according to a certain mystical principle, every sense along with its respective organ (that is, its organ of sense perception) has been given primordially and naturally an analogous power of the soul.[8] They say that the power of intellection, that is, of the intellect, corresponds to the sense of sight, while rationality, or the power of reason, corresponds to hearing. The incensive, spirited power corresponds to olfaction; desire to the gustatory sense; the vital force to touch; and, to put it all more simply and clearly: the sense of sight, or the [1248C] eye, is the image of the intellect; hearing, or the ear, is the symbol of reason; smell, or the nose, is the symbol of anger; taste is the symbol of desire; and touch symbolizes the power of life.

8 In accordance with the law of God, who created all things in wisdom, the soul is naturally conveyed by the vehicle, as it were, of the senses, which it sets in motion by its own powers, and by means of which it is variously transported through the sensible world. If the soul, in drawing on its own powers, makes proper use of the senses, singling out the manifold principles of beings, and being able wisely to transfer to itself the whole of what it sees—in which God is concealed and silently proclaimed—it will have succeeded in creating by the mind's power of free choice a superlatively beauteous and spiritual world within itself. Moreover, it will unite the four general virtues like elements in a synthesis, [1248D] and by means of the intellect will frame a world that

κόσμου, κατὰ συμπλοκὴν μέντοι τῆς πρὸς τὰς αἰσθήσεις τῶν αὐτῆς δυνάμεων ἐνεργείας ἑκάστην ἀρετὴν ὑποστήσασα, οἷον τὴν μὲν φρόνησιν ἐκ τῆς κατὰ συμπλοκὴν τῆς τε νοερᾶς καὶ λογικῆς δυνάμεως πρὸς τὴν ὀπτικήν τε καὶ ἀκουστικὴν αἴσθησιν περὶ τὰ αὐτῶν αἰσθητά γνωστικῆς τε καὶ ἐπιστημονικῆς ἐνεργείας, τὴν δὲ ἀνδρείαν ἐκ τῆς κατὰ συμπλοκὴν τοῦ θυμικοῦ πρὸς τὴν ὄσφρησιν, ἤγουν τὸν μυκτῆρα, ἐν ᾧ τὸ θυμικόν, ὥς φασιν, αὐλίζεται πνεῦμα, περὶ τὸ συμφυὲς αἰσθητὸν ἄκρας κατὰ τὴν ἐνέργειαν ὁμαλότητος, τὴν δὲ σωφροσύνην ἐκ τῆς κατὰ συμπλοκὴν τῆς κατ' ἐπιθυμίαν δυνάμεως πρὸς τὴν γευστικὴν αἴσθησιν περὶ τὸ οἰκεῖον αἰσθητὸν μεμετρημένης χρήσεως, τὴν δὲ δικαιοσύνην ἐκ τῆς ἐν ὅλοις διὰ τῆς ἁπτικῆς καὶ περὶ ὅλα σχεδὸν τὰ αἰσθητὰ τῆς ζωτικῆς δυνάμεως κατὰ τὴν ἐνέργειαν ἴσης καὶ εὐτάκτου καὶ ἁρμονικῆς διανεμήσεως.

9 Ἐκ δὲ τούτων αὖθις τῶν γενικῶν τεσσάρων ἀρετῶν δύο γενικωτέρας κατὰ σύνθεσιν ἀρετὰς ποιεῖν ἐκδιδάσκεται, τὴν *σοφίαν* φημὶ καὶ τὴν *πραότητα* [Sir 1:27], τὴν μὲν σοφίαν ὡς πέρας οὖσαν τῶν γνωστῶν, τῶν δὲ πρακτῶν τὴν πραότητα· οἷον ἐκ μὲν τῆς *φρονήσεως* καὶ τῆς *δικαιοσύνης* [Wis 1:1] ποιεῖ τὴν *σοφίαν*, ὡς γνώσεως τῆς κατὰ τὴν *φρόνησιν* καὶ τῆς κατὰ τὴν *δικαιοσύνην* ἐπιστήμης ὑπάρχουσαν συνεκτικὴν αἰτίαν, καὶ διὰ τοῦτο πέρας τῶν γνωστῶν, ὡς εἶπον, τυγχάνουσαν· ἐκ δὲ τῆς *ἀνδρείας* καὶ τῆς *σωφροσύνης* τὴν *πραότητα* [see Wis 8:7; 4 Mcc 1:18], μηδὲν ἄλλο τυγχάνουσαν ἢ θυμοῦ καὶ ἐπιθυμίας παντελῆ πρὸς τὰ παρὰ φύσιν ἀκινησίαν, ἥν τινες ἐκάλεσαν ἀπάθειαν, καὶ

will be completed by the spirit, since the soul endows each virtue with subsistence through the actualization of its own inner potentials in relation to the senses. For example, the virtue of understanding is realized through cognitive and scientific activity when the soul's intellectual and rational potential is made to converge with the senses of sight and hearing in the actual apprehension of their respective objects of sensation. Courage arises from the highest equilibrium that is realized through the convergence of the spirited[9] power with olfaction, that is, through the nostrils, which, as they say, are the courtyard of the breath, in the natural vicinity of its related objects of sense. Temperance is realized through the convergence of the measured use of [1249A] the desiring power with the sensation of taste, again, in conjunction with the respective organ of sense. Justice is realized through the equal, ordered, and harmonious distribution of vital power to more or less all objects of sense perception through the sense of touch.

9 The soul subsequently learns to combine these four general virtues into two virtues that are more general, namely, *wisdom* and *gentleness.* This is possible because *wisdom* is the perfection and limit of what can be known, just as *gentleness* is the perfection and limit of what can be practiced. Thus from *understanding* and *justice* the soul fashions *wisdom,* since *wisdom* is the sustaining cause of the knowledge that pertains to *understanding,* as well as of the science that pertains to *justice,* and in this way, as I have said, it is the goal and limit of all that can be known. From [1249B] *courage* and *temperance,* the soul fashions *gentleness,* which is nothing other than the complete immobility of anger and desire in relation to what is contrary to nature, a state that some have

διὰ τοῦτο τῶν πρακτῶν τέλος ὑπάρχουσαν. Ταύτας δὲ πάλιν εἰς τὴν τῶν πασῶν γενικωτάτην ἀρετήν, φημὶ δὲ τὴν ἀγάπην [see 1 Cor 13:13], συνάγει, ἐκστατικὴν οὖσαν τῶν ἐξ αὐτῆς καὶ προσαγωγικὴν τῶν δι' αὐτῆς καὶ ἑνοποιητικὴν τῶν εἰς αὐτὴν ἀρξαμένων τε καὶ κινηθέντων καὶ ληξάντων, καὶ διαφερόντως ἐπὶ πᾶσι θεοποιητικήν.

10 Οὕτω μὲν οὖν ἡ ψυχὴ κινουμένη τε σοφῶς καὶ ἐνεργοῦσα καθ' ὃν καὶ ἔστι καὶ γεγένηται θεοτελῆ λόγον, τῶν μὲν αἰσθητῶν χρησίμως διὰ τῶν αἰσθήσεων ἀντιλαμβάνεται, τοὺς ἐν αὐτοῖς πνευματικοὺς[5] λόγους οἰκειουμένη, τὰς δὲ αἰσθήσεις αὐτάς, λογισθείσας ἤδη τῇ τοῦ λόγου περιουσίᾳ, ὥσπερ ὀχήματα λογικὰ προσίεται τῶν αὐτῆς δυνάμεων, αὐτὰς δὲ τὰς δυνάμεις ταῖς ἀρεταῖς συνάπτει, καὶ ἑαυτὴν διὰ τῶν ἀρετῶν τοῖς ἐν αὐταῖς θειοτέροις λόγοις, οἱ δὲ θειότεροι τῶν ἀρετῶν λόγοι τῷ ἐν αὐτοῖς ἀφανῶς κεκρυμμένῳ πνευματικῷ νῷ, ὁ δὲ πνευματικὸς νοῦς τῶν ἐν ταῖς ἀρεταῖς θειοτέρων λόγων, πᾶσαν τῆς ψυχῆς ἣν ἔχει πρὸς τὰ παρόντα φυσικήν τε καὶ προαιρετικὴν σχέσιν διωθούμενος, ἁπλῆν ὅλην ὅλῳ δίδωσι τῷ Θεῷ, ὁ δὲ Θεὸς ταύτην δι' ὅλου περιλαβὼν μετὰ τοῦ συμπεφυκότος αὐτῇ σώματος ἀναλόγως αὐτὰ ἐξομοιοῖ ἑαυτῷ, ὥστε δι' αὐτῆς ὅλης ἀπεριγράφως ὅλον φαίνεσθαι δύνασθαι, τὸν

called dispassion, and for this reason it signals the consummation of what can be practiced. In turn, the soul draws together these two more general virtues into the most general virtue of all, by which I mean love, which enraptures those who take their origin from it, leads forward those who abide within it, and unites those who, having set out toward it, strayed not from its course, and in it attained their goal; above all, love is that power which preeminently divinizes all.

In this way, moving wisely and acting in conformity with the perfect divine principle according to which it exists and came into being, the soul apprehends sensible objects through its powers of sensation in a manner that is useful and beneficial, familiarizing itself with the spiritual principles within these objects, the senses—having already been "rationalized," [1249C] as it were, by the profusion of reason—serve as vehicles of reason, and admit of the soul's own powers, which latter the soul joins to the virtues, and, through the virtues, unites itself to the more divine principles that they contain. At the same time, the more divine principles of the virtues are united to the spiritual intellect imperceptibly hidden within them, while the spiritual intellect is united to these same principles, and so drives away the whole of the soul's natural and voluntary relation to things that are present to it, and offers the simple, whole soul to the whole God. In response, God wholly embraces the soul along with the body that is connatural to it, and, in a way that is appropriate to each, assimilates both to Himself, so that He might be wholly manifested throughout the whole of the soul without restriction—He who of His own

μηδαμῶς τινι τῶν ὄντων καθ' ὁτιοῦν ἐξ αὐτοῦ φαίνεσθαι φύσιν ἔχοντα.

11 Καὶ τοῦτο τυχόν ἐστιν ὅπερ νοήσας ὁ μακάριος οὗτος καὶ μέγας διδάσκαλος ἐν τῷ εἰς Καισάριον, τὸν ἑαυτοῦ[6] ἀδελφόν, Ἐπιταφίῳ περὶ[7] ἀναστάσεως ἔφη, "Μικρὸν δὲ ὕστερον καὶ τὸ συγγενὲς σαρκίον ἀπολαβοῦσα," περὶ τῆς ψυχῆς δηλονότι φάσκων, "ᾧ τὰ ἐκεῖθεν συνεφιλοσόφησε, παρὰ τῆς καὶ δούσης καὶ πιστευθείσης γῆς, τρόπον ὃν οἶδεν ὁ ταῦτα συνδήσας καὶ διαλύσας Θεός, τούτῳ συγκληρονομεῖ τῆς ἐκεῖθεν δόξης, καὶ καθάπερ τῶν μοχθηρῶν αὐτοῦ μετέσχε διὰ τὴν συμφυΐαν, οὕτω καὶ τῶν τερπνῶν ἑαυτῆς μεταδίδωσιν, ὅλον εἰς ἑαυτὴν ἀναλώσασα, καὶ γενομένη σὺν τούτῳ ἕν, καὶ πνεῦμα καὶ νοῦς καὶ Θεός, *καταποθέντος ὑπὸ τῆς ζωῆς τοῦ θνητοῦ* [2 Cor 5:4] τε καὶ ῥέοντος." Ὡς γὰρ κατεπόθη διὰ τὴν ἁμαρτίαν ἡ σὰρξ ὑπὸ τῆς φθορᾶς, ὑπὸ δὲ τῆς σαρκὸς ἡ ψυχὴ γνωσθεῖσα ταῖς ἐνεργείαις, ὑπὸ δὲ τῆς ψυχῆς διὰ τῆς παντελοῦς ἀγνωσίας ἡ ἐπίγνωσις τοῦ Θεοῦ, ὡς μηδὲ εἰ ἔστι Θεὸς γινώσκεσθαι, οὕτω δὴ πάντως τῷ καιρῷ τῆς ἀναστάσεως κατὰ τὴν καλῶς γενησομένην ἀντιστροφὴν ἐν Πνεύματι ἁγίῳ διὰ τὴν χάριν τοῦ σαρκωθέντος Θεοῦ καταποθήσεται ἡ σὰρξ ὑπὸ τῆς ψυχῆς ἐν πνεύματι, ἡ δὲ ψυχὴ ὑπὸ τοῦ Θεοῦ, τῆς ὄντως οὔσης ζωῆς, ὡς αὐτὸν μονώτατον διὰ πάντων ὅλον ὅλη προφαινόμενον ἔχουσα, καὶ ἁπλῶς εἰπεῖν, ἀντιστρόφως τοῖς παροῦσι, περὶ ἃ νῦν ἐσμέν τε καὶ διεξαγόμεθα, πάντα κατὰ τὸ μέλλον δείξει τὰ ἡμέτερα ἡ θεοπρεπὴς τῆς ἀναστάσεως χάρις, ἵνα, ὥσπερ διὰ τὴν ἁμαρτίαν ἐνταῦθα

nature can in no way be manifested in any being whatsoever. [1249D]

11 This is perhaps what the blessed and great teacher had in mind when, in his eulogy for his brother, Kaisarios, he spoke of the resurrection, saying: "After a time, it"—by which he obviously means the soul—"will receive back its kindred bit of flesh, with which it had meditated on the life to come, taking it back from the earth which gave it, and to which it had been entrusted, in a manner known to God, who bound them together and separated them; together with the body, his soul will receive the glory of heaven, and just as the soul shared in the body's sufferings on account of their natural conjunction, so too will it give the body a share in its pleasures, since the whole of it will be absorbed by the soul, becoming one together with it: one spirit, one intellect, and one God, since *that which is mortal* and [1252A] transient *will be swallowed up by life*."[10] For just as the flesh was swallowed up by corruption as a result of sin, and likewise the soul by the flesh (since it is known only through the activities of the body), and the knowledge of God by the soul's complete ignorance (to the point of not even knowing whether or not God exists), so too, in the time of the resurrection—when the Holy Spirit will restore the correct order, for the sake of the God who became flesh—the flesh will be spiritually swallowed up by the soul, and the soul by God, who is true life, inasmuch as the soul will possess God exclusively, wholly manifested through all things to the whole soul, and, to put it simply, in contrast to the present state of affairs in which we now exist and live, all that is ours will be revealed under the aspect of the future by the divine grace of the resurrection, so that, just as [1252B] death prevailed over this

κατέπιεν ὁ θάνατος ἰσχύσας, οὕτω καταποθήσεται δικαίως ἀσθενήσας ἐκεῖ διὰ τὴν χάριν.

12 Ταῦτα μὲν εἰ καλῶς, ὡς εἴρηται, χρήσαιτο ταῖς αὐτῆς δυνάμεσι, καὶ κατὰ τὸν σκοπὸν τοῦ Θεοῦ, τὸν αἰσθητὸν κόσμον διὰ τῶν ἐν αὐτῷ πνευματικῶν λόγων ἡ ψυχὴ σοφῶς διοδεύσασα πρὸς Θεὸν ἔλθῃ μετὰ συνέσεως· εἰ δὲ κακῶς χρήσαιτο, παρὰ τὸν δέοντα λόγον τὸν παρόντα διαθρήσασα κόσμον, οὐκ ἄδηλόν πως εἰς πάθη ἀτιμίας ἐκπίπτουσα, καὶ τῆς θείας δόξης εἰκότως κατὰ τὸ μέλλον ἀποῤῥιφήσεται, φοβερὰν ἐπ' αἰῶσιν ἀπείροις λαβοῦσα κατάκρισιν τὴν πρὸς τὸν Θεὸν σχετικὴν ἀλλοτρίωσιν [see Lk 13:25; Mt 25:41], ἐφ' ᾗ τρυχομένη[8] οὐκ ἔχει λέγειν ὡς οὐ δικαίως, τὴν ὑποστήσασαν τὸ μὴ ὂν διάθεσιν κατήγορον ἔχουσα, ἣν ἀγνοῆσαι οὐδέποτε δύναται. Ἀλλ' ἐπὶ τὸ προκείμενον ἡμῖν ἐπανακτέον τὸν λόγον.

13 Εἰπὼν γὰρ ὁ εὐαγγελιστής· *ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία* [John 21:25], ἐνέφηνεν ἡμῖν διὰ τούτων, ὅτι τὰ γραφέντα πρὸς[9] αὐτοῦ προομαλισμός τίς ἐστι τοῦ τελεωτέρου καὶ τέως ἀχωρήτου Λόγου. Κατὰ ταύτην οὖν τὴν ἔννοιαν εἰπών τις τὸν ἅγιον εὐαγγελιστὴν Ἰωάννην "πρόδρομον," ἐν ᾧ συνέταξεν Εὐαγγελίῳ προοδοποιοῦντι τὴν διάνοιαν πρὸς παραδοχὴν τοῦ τελεωτέρου Λόγου, τῆς ἀληθείας οὐχ ἁμαρτήσεται. Ταύτῃ τοι καὶ "μεγάλην τῆς ἀληθείας" ἀποκαλεῖ "φωνὴν" ὁ διδάσκαλος τὰ πνευματικὰ βροντήσαντα. "Βροντὴ" δέ ἐστι φωνὴ μόνον κατάπληξιν τοῖς ἀκούουσιν ἐμποιοῦσα,

life and swallowed all through sin, death itself will be justly defeated by that life, and swallowed up by grace.

12 All of these things will come about if the soul, as I have said, uses its own powers properly, and if, consistent with God's purpose, it passes through the sensible world by way of the spiritual principles that exist within it, so that with understanding it arrives at God. If, however, it makes the wrong or mistaken use of these powers, delving into the world in a manner contrary to what is proper, it is obvious that it will succumb to dishonorable passions, and in the coming life will rightly be cast away from the presence of the divine glory, receiving the dreadful condemnation of being estranged from relation with God for infinite ages, a sentence so distressing that the soul will not be able to contest it, for it will have as a perpetually relentless accuser its own disposition, which created for it a mode of existence that in fact did not exist. But let us return to the main point.

13 When John the Evangelist said: *There are also many* [1252C] *other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written,* he made it clear to us with these words that his writings were but a preliminary smoothing of the way for the more perfect and hitherto incomprehensible Word. If, then, someone were to characterize the holy John the Evangelist as a "forerunner" with this idea in mind, so that by means of his written Gospel he prepares the way for the mind to receive the more perfect Word, he would not fall outside the truth. And it is indeed on the basis of this idea that the teacher calls him a "great voice of truth," which thundered forth spiritual things, because "thunder" is a sound that induces solely astonishment in those who hear it,

μηδὲν μέντοι τρανοῦσα [see John 12:28–30], οἷοσπέρ ἐστιν ὁ στοιχειώδης λόγος. Πᾶς γὰρ λόγος θεόθεν τοῖς ἀνθρώποις κατὰ τὸν αἰῶνα τοῦτον γραφεὶς πρόδρομός ἐστι τοῦ δι' αὐτοῦ ἀγράφως ἐν πνεύματι κατὰ νοῦν μηνυομένου καὶ ἐς ὕστερον φανησομένου τελεωτέρου Λόγου, ὡς ἀλήθειαν μὲν ἔχων ἐν ἑαυτῷ μηνυομένην, οὐ μὴν δὲ αὐτὴν ἀπερικαλύπτως[10] γυμνὴν δεικνὺς τὴν ἀλήθειαν.

14 Οὕτω μὲν οὖν, ὡς οἶμαι, τῆς θείας ὅλης Γραφῆς ὁ νοῦς εὐσεβῶς ὁμαλιζόμενος οὐδὲν δυσχερὲς ἢ ἀνώμαλον διὰ τῶν καθ' ἱστορίαν δοκουσῶν ἐναντιώσεων ἔχων δειχθήσεται. Πᾶς γὰρ τῶν ἀνέκαθεν ἁγίων κατὰ τὸν ἀληθῆ λόγον τοῦ δι' αὐτοῦ μηνυομένου τε καὶ προτυπουμένου μυστηρίου "πρόδρομος" ἦν, δι' ὧν ἔπασχέ τε καὶ ἔδρα καὶ ἔλεγε τὰ τούτων προκηρύττων ἀρχέτυπα. Διὸ καὶ ἀντ' ἀλλήλων ἀμέμπτως παραλαμβάνονται, καὶ πάντων ἅπαντες, καὶ ἕκαστος ἑκάστου, καὶ ἀντὶ τῶν ὑπ' αὐτῶν συγγραφεισῶν βίβλων, καὶ ἀντ' αὐτῶν αἱ βίβλοι παρὰ τῇ συνηθείᾳ τῆς Γραφῆς προσαγορεύονται. Καὶ δηλοῖ τοῦτο σαφῶς τὸν Βαπτιστὴν Ἰωάννην "Ἡλίαν" καὶ ποιῶν καὶ λέγων ὁ Κύριος [Mt 11:14], εἴτε διὰ τὴν ἴσην τῆς ἀρετῆς ἕξιν, ὥς φασιν οἱ διδάσκαλοι, καὶ τὴν κατὰ νοῦν διὰ πάντων καθαρότητα καὶ τὸ τῆς πολιτείας σύντονον, εἴτε διὰ τὴν ἐν ἀμφοτέροις ταὐτότητα τῆς ἐν τῇ χάριτι δυνάμεως, εἴτε καθ' ἕτερον λόγον ἀπόκρυφον, αὐτὸς ἂν εἰδείη ὁ λέγων ὡς Θεός, καὶ οἱ παρ' αὐτοῦ τὰ τοιαῦτα μυστήρια σοφιζόμενοι. Καὶ πάλιν "Μωϋσέα" τὸν νόμον, καὶ προφήτας τὰς αὐτῶν προφητικὰς βίβλους, καλέσας, ἐν οἷς πρὸς τὸν ἐν

without explaining anything clearly, and this is precisely an elementary discourse.[11] For every word given by God to man and written down in this present age [1252D] is a forerunner of the more perfect Word, which—through that word—is announced to the intellect, spiritually and without writing, and which will be manifested in the age to come, for whereas the written word possesses an indication of the truth in itself, it does not reveal the truth itself, naked and unveiled.

14 I believe, therefore, that if the meaning[12] of the whole of divine Scripture is properly and piously smoothed out, the disagreements perceived on the literal level of the text will be seen to contain nothing contradictory or inconsistent. For in accordance with true teaching, all the saints from the beginning [1253A] were "forerunners" of the mystery, which they proclaimed in advance and prefigured through their sufferings, deeds, and words. Therefore, the saints can justifiably stand in the place of each other: all can stand in place of all, and each in place of each. Moreover, the saints can be named in place of the books written by them, just as the books can be named in place of the saints, which is why the books are called by their names, as is the habit of Scripture. And the Lord Himself clearly demonstrates this when he calls John the Baptist by the name of "Elijah," either because the two were equal in the habit of virtue (as the teachers say), in the purity of their intellect in all things, and in the austerity of their way of life; or because of their identical power of grace; or because of some other, hidden reason, which is known to God (who identified the two figures) and [1253B] to those whom He enlightens about these mysteries. And, again, when He told the story in which Abraham spoke to the man who was rich on earth, but tormented

τῇ γεέννῃ βασανιζόμενον πλούσιον φήσαντα τὸν πατριάρχην εἰσήγαγεν Ἀβραάμ· *ἔχουσι Μωϋσέα καὶ τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν* [Lk 16:29], ἀντὶ τῶν ὑπ' αὐτῶν συγγραφεισῶν θείων βίβλων αὐτοὺς ἐκείνους παραθέμενος, Μωϋσέα, φημί, καὶ τοὺς προφήτας. Καὶ θαυμαστὸν οὐδέν. Εἰ γὰρ εἷς ἐστιν ὁ δι' αὐτῶν καταγγελλόμενος, οἱ πάντες ὡς εἷς ὃν καταγγέλλουσι νοεῖσθαι δύνανται, καὶ ἀντὶ πάντων ἕκαστος[11] καὶ πάντες πάντων εὐσεβῶς ἀντιπαραλαμβάνεσθαι, τῶν τε διακονησαμένων τῷ κατὰ τὴν Παλαιὰν Διαθήκην μυστηρίῳ καὶ τῶν πιστευθέντων τὸ κήρυγμα τῆς κατὰ τὸ Εὐαγγέλιον χάριτος.

15 Οὐκοῦν ὥσπερ εἰς ὅλην τὴν Παλαιὰν Διαθήκην καὶ τὴν κατ' αὐτὴν λατρείαν πρόδρομον[12] οὖσαν τῆς Καινῆς Διαθήκης καὶ τῆς κατ' αὐτὴν λατρείας ὁ μέγας Βαπτιστὴς Ἰωάννης εὐσεβῶς παραλαμβάνεσθαι δύναται, οὕτω δικαίως εἰς ὅλην τὴν Καινὴν Διαθήκην καὶ τὴν κατ' αὐτὴν λατρείαν, πρόδρομον οὖσαν τῆς ἐν *μέλλοντι* αἰῶνι μυστικῆς *τῶν* ἀρρήτων *ἀγαθῶν* κρυφιότητος [Hbr 10:1], καὶ Ἰωάννης ὁ μέγας ἀληθῶς εὐαγγελιστὴς ληφθῆναι δύναται, ὡς πρόδρομος φωνὴ τοῦ μέλλοντος τρανῶς λαλεῖσθαι θειοτέρου Λόγου καὶ εἰκὼν τῆς δειχθησομένης ἀληθείας. Σκιᾷ γὰρ καὶ εἰκόνι καὶ ἀληθείᾳ τὸ καθ' ἡμᾶς ὅλον τῆς σωτηρίας σοφῶς ᾠκονομήθη μυστήριον. *Σκιὰν γὰρ εἶχεν ὁ νόμος,* ὥς φησιν ὁ θεῖος ἀπόστολος, *τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων* [Hbr 10:1], δι' ἧς τοὺς κατὰ νόμον οἰκείως ἑαυτοῖς κατ' ἀμυδράν τινα τῶν ἀληθῶν ἔμφασιν πρὸς τὴν τοῦ Εὐαγγελίου παραδοχὴν ὁ Λόγος ἐπαιδαγώγει. Τὸ δὲ Εὐαγγέλιον εἰκόνα κέκτηται

in Gehenna, He called the law "Moses," and the prophetic books "prophets," saying: *They have Moses and the prophets, let them listen to them,* using the names of Moses and the prophets in place of the divine books written by them. And this is nothing to be marveled at. For if He who is proclaimed through them is one, then all those who proclaim Him may also be understood as one, and one can serve in the place of all, and all may reverently serve in the place of all the others, both those who ministered to the mystery of the Old Testament, and all those who were entrusted with the [1253C] preaching of the grace of the Gospel.

Thus, just as the great John the Baptist can be reverently identified with the whole Old Testament and its worship, which is a forerunner of the New Testament and its worship, so too can John, the truly great Evangelist, be rightly associated with the whole of the New Testament and its worship, which is a forerunner of the secret hiddenness of the ineffable *good things* of the age *to come,* for he is the precursory voice of a more divine Word, which will be clearly uttered in the age to come, and an image of the truth that will be made manifest. For the entire mystery of our salvation has been wisely arranged to unfold in a shadow, an image, and truth.[13] *The law has but a shadow,* as the divine apostle says, *of the good things to come; it was not the image of the* [1253D] *realities themselves,* through which God the Word prepared those under the law to receive the Gospel, in the manner that was appropriate to them, that is, through a dim manifestation of the truth. The Gospel, on the other hand, possesses the image

τῶν ἀληθῶν, ὅλους ἔχον τρανῶς ἀπεντεῦθεν ἤδη τοὺς *τῶν μελλόντων ἀγαθῶν* χαρακτῆρας, δι' ἧς τοὺς τὴν εὐαγγελικὴν ἑλομένους ζωὴν ἀκραιφνῆ καὶ ἀκίβδηλον διὰ τῆς τῶν ἐντολῶν ἀκριβοῦς ἐργασίας, τὴν τῶν μελλόντων ἀγαθῶν[13] ὁμοιότητα κτησαμένους, ἑτοίμους ὁ Λόγος δι' ἐλπίδος καθίστησι τῇ παραδοχῇ τῆς τῶν ἀληθῶν ἀρχετυπίας ψυχωθῆναι καὶ γενέσθαι ζώσας εἰκόνας Χριστοῦ, καὶ ταὐτὸν αὐτῷ μᾶλλον κατὰ τὴν χάριν ἢ ἀφομοίωμα, τυχὸν δὲ καὶ αὐτὸς ὁ Κύριος, εἰ μὴ φορτικὸς ὁ λόγος τισὶν εἶναι δοκεῖ, ὡς πρόδρομος ἑαυτοῦ πρὸς τοῦ θεοφόρου διδασκάλου προσηγόρευται νῦν, ὡς ἑαυτὸν ἀναλόγως τοῖς ὑποδεχομένοις κατά τε τὴν Παλαιὰν κατά τε τὴν Νέαν Διαθήκην ἐκφαίνων, δι' αἰνιγμάτων τε καὶ φωνῶν καὶ τύπων προτρέχων αὐτὸς ἑαυτοῦ, καὶ διὰ τούτων πρὸς τὴν χωρὶς τούτων ἄγων ἀλήθειαν, τοῖς αὐτοῦ τοῦ[14] Κυρίου λόγοις τοῦτο τεκμαιρομένου, δι' ὧν ἔλεγεν, *ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι* [John 16:12], σημαίνων τὴν ὑψηλοτέραν μὲν τῆς προλαβούσης, χθαμαλοτέραν δὲ καὶ αὐτὴν τῆς μετ' αὐτὴν διὰ τοῦ θείου Πνεύματος περὶ αὐτοῦ μέλλουσαν ἔσεσθαι πρὸς αὐτοὺς διδασκαλίαν.

16 Ὅθεν εἰκότως ἐπήγαγεν· *ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ* [John 16:13]· ἢ καὶ δι' ὧν ἑτέρωθί φησιν· *ἰδού, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος* [Mt 28:20]· οὐχ ὡς μετὰ τοῦτο παντελῶς οὐκ ἐσόμενος[15] μετ' αὐτῶν, ἀλλ' ὡς ὑψηλοτέρου δηλονότι παρ' ὃν τέως ἠπίσταντο χθαμαλώτερον, ὡς πρὸς τὴν ἑαυτῶν δύναμιν

of true things, and already clearly bears all the characteristics *of the good things to come,* and it is through this image that those who choose the pure and undefiled life of the Gospel, through their strict exercise of the commandments, take possession of the likeness of the good things of the age to come, and are made ready by the Word through the hope that they will be spiritually vivified by their union with the archetype of these true things, and so become living images of Christ, or rather become one with Him through grace (rather than being a mere simulacrum), or even, perhaps, become the Lord Himself, if such an idea is not too onerous for some to bear,[14] for now, consistent with the wisdom of our God-bearing teacher, the Word is called the forerunner of Himself, since He manifests Himself according to the measure of those who receive Him, in [1256A] both the Old Testament and the New Testament, in which the Word runs ahead of Himself through riddles, words, and figures, by which he leads us to a truth that exists without these things. And the Lord Himself bears witness to this when He says: *I have yet many things to say to you, but you cannot bear them now,* indicating to them a teaching that is more sublime than the one that preceded it, but which is itself lower than that which would follow through the divine Spirit.

16 And thus He rightly added that, *when the Spirit of truth comes, He will lead you into all truth,* along with what He says elsewhere: *Behold, I will be with you always, unto the consummation of the age.* This does not mean that He would not be absolutely with them after this, [1256B] but that they would come to know Him as something more sublime, in comparison to the lower form by which, on the basis of their own abilities, they had hitherto been able to know Him. For even

γινώσκεσθαι μέλλοντος. Ὡσαύτως γὰρ ὑπάρχων ἀεὶ δι' ἑαυτόν, καὶ μηδεμίαν παραδεχόμενος ἐξ ἀλλοιώσεως μεταβολήν, οὔτε τὸ μᾶλλον καὶ ἧττον, *πᾶσι πάντα γίνεται* [see 1 Cor 9:22, 12:6, 15:28; Eph 1:23] δι' ὑπερβολὴν ἀγαθότητος, ταπεινὸς τοῖς ταπεινοῖς, ὑψηλὸς τοῖς ὑψηλοῖς, καὶ τοῖς δι' αὐτὸν θεουμένοις ὁ φύσει Θεὸς καὶ πᾶσαν θεότητος ἐκβεβηκὼς ἔννοιαν ὡς ὑπέρθεος,[16] ὡς εἶναι τὰ τοῦ παρόντος αἰῶνος πάντα τῆς περὶ τὸν ἄνθρωπον προνοίας εἴδη τε καὶ μυστήρια, κἂν μεγάλα ᾖ, προοδοποίησίν τινα καὶ προδιατύπωσιν τῶν μελλόντων. Συγκρινόμενος οὖν καὶ αὐτὸς ὁ τέως τοῦ Κυρίου χωρητὸς λόγος πρὸς τὸν μέλλοντα τοῖς μαθηταῖς μυστικώτερον ἐπιχορηγεῖσθαι, ἥ τε προτέρα πάλιν αὐτοῦ παρουσία τῇ δευτέρᾳ, πρόδρομός ἐστιν ἑαυτοῦ, παραδείξας μὲν ἀμυδρῶς ἐν ἑαυτῷ πρὸς τὴν τῶν ὑποδεχομένων δύναμιν, οὐ φανερώσας δὲ νῦν ἅπερ ἔχει σεσιγημένως παρ' ἑαυτῷ ἐν ἀποκρύφῳ μυστήρια, διὰ τὸ *τῇ κτίσει τέως εἶναι παντελῶς ἀχώρητα* [see John 21:25]. Πᾶν γάρ, ὃ γράμμασιν ὑποπίπτει, καθὼς εἴρηται, καὶ φωναῖς πάντως, ὅτι καὶ τὸ[17] νοούμενον ἐξ αὐτοῦ, κἂν πνευματικὸν ᾖ, ὅσον πρὸς τὸ μηδόλως γράμμασι καὶ ἐκφωνήσει προσπίπτον, φωνῆς λόγον ὡς πρὸς τρανὸν λόγον ἐπέχει, καὶ διὰ τοῦτο πάντα τὰ διὰ Χριστοῦ τοῦ Θεοῦ τοῖς μαθηταῖς λαληθέντα πρὸς τὸν ἀλάλητον νοῦν, ἤτοι νόησιν, Ἰωάννην, ἴσως ὁ θεσπέσιος οὗτος διδάσκαλος προσηγόρευσε τὴν πρόδρομον χάριν ἐκ τοῦ δεκτικοῦ καλῶς τε καὶ σοφῶς ὀνομάσας.

though He Himself is always the same, and is beyond all change or alteration, becoming neither greater nor lesser, He nonetheless *becomes all things to everyone* out of His exceeding goodness: lowly for the lowly, lofty for the lofty, and, for those who are deified through His grace, He is God by nature, and Deity beyond all knowledge as God beyond God. It follows from this that all the forms and mysteries of divine providence on behalf of man in this present age, even though these be of great importance, constitute but a precursor and prefiguration of future things. Thus, when we compare the apprehensible word of the Lord to the more hidden and mystical word that will be granted to the disciples in the coming age (or when we compare His first coming [1256C] to His second), we see that it is the forerunner of itself. And this is something the Lord indicated indistinctly in Himself, in proportion to the capacity of those who receive Him. But He has not yet revealed the mysteries that are hidden silently within Him, because for the time being the *whole world could not contain them*. For, as was mentioned above, whatever is subject to written expressions and spoken words, as well as the meaning emerging from it—even if it is something spiritual—compared to whatever cannot be grasped at all by written expressions and utterances, holds the place of plain sound compared to a masterly articulated speech. For this reason, perhaps, the godly teacher set all the words that were uttered to the disciples through Christ our God in juxtaposition with that ineffable mind or intellect that is John, well and wisely naming the forerunning grace from the ability to receive it.

Ambiguum 22

Ἐκ τοῦ αὐτοῦ λόγου, εἰς τό·

> Ὁ δὲ περὶ Θεοῦ λόγος, ὅσῳ τελεώτερος, τοσούτῳ δυσεφικτότερος, καὶ πλείους τὰς ἀντιλήψεις ἔχων, καὶ τὰς λύσεις ἐργωδεστέρας.

2 Εἰ πολλὰ τὰ γεγονότα ἐστί, καὶ διάφορα πάντως τὰ γεγονότα ἐστίν, εἴπερ πολλά. Οὐ γὰρ δυνατὸν τὰ πολλὰ μὴ καὶ διάφορα εἶναι. Καὶ εἰ διάφορά ἐστι τὰ πολλὰ διαφόρους καὶ τοὺς οἷς κατ᾽ οὐσίαν ὑπάρχουσι λόγους νοητέον, οἷς, μᾶλλον δι᾽ οὕς, διαφέρουσι τὰ διαφέροντα· οὐ γὰρ ἂν διέφερον ἀλλήλων τὰ διαφέροντα, μὴ τῶν λόγων, οἷς γεγόνασιν, ἐχόντων διαφοράν. Εἰ τοίνυν, ὥσπερ αἱ αἰσθήσεις φυσικῶς ἀντιλαμβανόμεναι τῶν αἰσθητῶν, ἐξ ἀνάγκης κατὰ παραδοχὴν πολλὰς ποιοῦνται καὶ διαφόρους τῶν ὑποκειμένων καὶ ὑποπιπτόντων αὐταῖς τὰς ἀντιλήψεις, οὕτω καὶ ὁ νοῦς πάντων φυσικῶς ἀντιλαμβανόμενος τῶν ἐν τοῖς οὖσι λόγων, οἷς ἀπείρους[1] ἐνθεωρῶν ἐνεργείας Θεοῦ, πολλὰς ποιεῖται καὶ ἀπείρους, εἰπεῖν ἀληθές, τῶν ὧν ἀντιλαμβάνεται θείων ἐνεργειῶν διαφοράς, ἄτονον εἰκότως ἕξει τὴν δύναμιν καὶ τὴν μέθοδον ἄπορον τῆς

Ambiguum 22

From Saint Gregory's same Theological Oration:

> But as for discourse about God, the more perfect it is, the harder it becomes to approach, since it has more [1256D] perceptions and more arduous solutions.[1]

2 If created things are many, then they must certainly be different, precisely because they are many. For it is impossible that many things should not also be different. And if the many are different, it must be understood that their logoi, according to which they essentially exist, are also different, since it is in these, or rather because of these logoi, that different things differ. For different things would not be different from each other if their logoi, according to which they came into being, did not themselves admit of difference. If, then, just as when the senses apprehend material objects in a natural manner, [1257A] they must, in receiving them, necessarily recognize that the perceptions of these objects (which underlie and are susceptible to their grasp) are many and diverse—so, too, when the intellect naturally apprehends all the logoi in beings and contemplates within them the infinite energies of God, it recognizes the differences of the divine energies it perceives to be multiple and—to speak truly—infinite. Then, as regards scientific inquiry into that which is really true, the intellect—for reasons one may readily appreciate—will find the power of any such inquiry ineffective and its method useless, for it provides the intellect

ἐπιστημονικῆς ἐρεύνης τοῦ ὄντως ὄντος ἀληθοῦς, οὐκ ἔχων νοῆσαι πῶς ἐν ἑκάστῳ τῶν καθ' ἑαυτὸν ἑκάστου[2] λόγῳ καὶ *ἐν πᾶσιν* ὁμοῦ καθ' οὓς ὑπάρχουσι *τὰ πάντα* λόγοις ὁ μηδὲν ὢν τῶν ὄντων ἀληθῶς καὶ *πάντα* [see Col 3:11] κυρίως ὢν καὶ ὑπὲρ πάντα Θεός.

3 Εἰ γοῦν πᾶσα θεία κατὰ τὸν ἀληθῆ λόγον ἐνέργεια τὸν Θεὸν ἀμερῶς ὅλον δι' ἑαυτῆς ἐν ἑκάστῳ καθ' ὅνπερ τινὰ λόγον ἐστὶν ἰδικῶς ὑποσημαίνει, τίς ἀκριβῶς ἐστιν ὁ νοῆσαί τε καὶ εἰπεῖν δυνάμενος, πῶς ἐν πᾶσί τε κοινῶς ὅλος καὶ ἐν ἑκάστῳ τῶν ὄντων ἰδιαζόντως, ἀμερῶς τε καὶ ἀμερίστως ἐστὶν ὁ Θεός, μήτε ποικίλως συνδιαστελλόμενος ταῖς τῶν ὄντων, οἷς ἔνεστιν ὡς ὤν, ἀπείροις διαφοραῖς, μήτε οὖν συστελλόμενος κατὰ τὴν τοῦ ἑνὸς ἰδιάζουσαν ὕπαρξιν, μήτε συστέλλων κατὰ τὴν μίαν πάντων ἑνικὴν ὁλότητα τὰς τῶν ὄντων διαφοράς, ἀλλὰ *πάντα ἐν πᾶσίν* ἐστιν ἀληθῶς [1 Cor 12:6, 15:20; Eph 1:23], μηδέποτε τῆς οἰκείας ἀμεροῦς ἁπλότητος ἐξιστάμενος; Καλῶς οὖν ὁ διδάσκαλος ἔφη τὰς "ἀντιλήψεις" τοῦ περὶ θεότητος λόγου πολλὰς εἶναι, ἐξ ὧν ὅτι ἔστι μόνον Θεὸς διδασκόμεθα, "καὶ τὰς λύσεις ἐργωδεστέρας," ἐξ ὧν πάλιν τί οὐκ ἔστι μανθάνομεν, πρὸς τὸ παῦσαι περιεργίας ἀνωφελοῦς καὶ βλαβερᾶς τοὺς ληπτὸν οἰομένους τὸ θεῖον τοῖς διακένοις ἀναπλασμοῖς τῆς αὐτῶν διανοίας, ᾗ οὐδὲ τὸ ἔσχατον τῶν ἐν τοῖς οὖσι, καθ' ὅν ἐστι καὶ ὑπάρχει λόγον, ἀληθῶς ἐστι ληπτόν.

with no means of understanding how God—who is truly none of the things that exist, and who, properly speaking, *is all things,* and at the same time beyond them—is present in the logos of each thing in itself,[2] and *in all* the logoi together, according to which *all things* exist.

3 If, therefore, consistent with true teaching, every divine energy indicates through itself the whole of God, indivisibly present [1257B] in each particular thing, according to the logos through which that thing exists in its own way, who, I ask, is capable of understanding and saying precisely how God is whole in all things commonly, and in each being particularly, without separation or being subject to division, and without expanding disparately into the infinite differences of the beings in which He exists as Being, or without being contracted into the particular existence of each one, or without contracting together and fusing all the differences of these beings into a single totality, but on the contrary is truly *all things in all,* never going out of His own indivisible simplicity? Well did the teacher say that the "perceptions" concerning the principle of divinity are many, from which we are taught only that God exists, and that the "solutions are arduous," from which we learn what God is not. [1257C] So let there be an end to pointless and harmful curiosity on the part of all those who think they can understand the Deity by means of the vacuous constructions of the mind, with which they are incapable of understanding even the lowermost creature in terms of the logos of its being and existence.

Abbreviations

For the works of Maximos

Amb = *Ambigua to Thomas and John*

CT = *Capita theologica et oeconomica*

LrdPr = *Commentary on the Lord's Prayer*

Myst = *Mystagogy*

Opusc. = *Opuscula theologica et polemica*

prol. John = Prologue to the *Ambigua to John*

prol. Thom. = Prologue to the *Ambigua to Thomas*

Ps 59 = *Commentary on Psalm 59*

Pyrr = *Disputation with Pyrrhos*

QD = *Quaestiones et dubia*

QThal = *Quaestiones ad Thalassium*

QThp = *Quaestiones ad Theopemptum*

For the works of Dionysios the Areopagite

CH = *On the Celestial Hierarchy*

DN = *On the Divine Names*

EH = *On the Ecclesiastical Hierarchy*

MT = *On Mystical Theology*

ABBREVIATIONS

For the works of Plato

Rep = *Republic*

Theaet = *Theaetetus*

Tim = *Timaeus*

For the works of Plotinus

En = *Enneads*

For the works of Aristotle

An = *De Anima (On the Soul)*

AnPr = *Prior Analytics*

Cat = *Categories*

HA = *History of Animals*

Int = *On Interpretation*

Met = *Metaphysics*

Phys = *Physics*

Top = *Topics*

Other abbreviations

ACO = *Acta conciliorum oecumenicorum*

CAG = *Commentaria in Aristotelem Graeca*

CCSG = *Corpus Christianorum. Series Graeca*

CPG = *Clavis patrum graecorum*

CSEL = *Corpus Scriptorum ecclesiasticorum latinorum*

GCS = *Die griechischen christlichen Schriftsteller*

GNO = *Gregorii Nysseni Opera*

LCL = Loeb Classical Library

Or. = Oration

Orr. = Orations

PG = *Patrologia Graeca*

SC = *Sources chrétiennes*

SVF = *Stoicorum veterum fragmenta*

In the notes to the translation, the works of Maximos are cited only by their abbreviated titles, and are not preceded by "Maximos"; thus: see QThal 45 (CCSG 7:153); Pyrr (PG 91:288D); Letter 2 (PG 90:393C); etc.

The works of Gregory the Theologian are cited by oration number and section, followed by volume, page, and line number from the SC edition. Thus, Gregory the Theologian, Or. 39.13 (SC 358:176, ll. 8–9), refers to a passage from oration 39, section 13, which can be found in SC volume 358, p. 176, lines 8–9. PG is used for works by Gregory not available in SC.

The works of Dionysios the Areopagite are cited by abbreviated title, chapter, section, page, and line number from the Berlin edition, followed by the corresponding PG reference. Thus, DN 2.9 (133, ll. 8–9; 648A), is a reference to a passage from *On the Divine Names,* chapter 2, section 9, which can be found on p. 133, lines 8–9 in the Berlin edition, as well as PG volume 3, column 648, section A.

Note on the Text

The study of Maximos the Confessor has long been impeded by the lack of a critical edition of the *Ambigua.* The complexity of a work like the *Ambigua* and the diversity of the manuscripts and other witnesses to the text pose numerous challenges and difficulties for the editor and translator. I do not pretend to have said the last word, but merely to have improved the standard text in J.-P. Migne, *Patrologia Graeca* 91 (Paris, 1860) by expanding the base of the edition as described below.

The works of Maximos the Confessor in PG 90–91 have for the most part been reprinted from the first two volumes of a projected three-volume edition by François Combefis, published in Paris in 1675. Combefis died before he was able to publish the third volume, which was to contain the *Ambigua to Thomas* and the *Ambigua to John,* for which PG reprints the edition of Franz Öhler, which appeared in 1857.[1] Öhler's edition is a transcription of a single Greek manuscript, *Gudianus graecus* 39, dated to the thirteenth or fourteenth century, which he collated with an earlier, partial edition of the *Ambigua* by Thomas Gale, published in 1681.[2] The PG editors introduced various emendations and errors not found in Öhler; these are cited in the Notes to the Text.

In 1972, Édouard Jeauneau published a critical edition of Ambiguum 42 as an appendix to his edition of Eriugena's *Commentary on the Gospel of John* (SC 180:390–94). In 2002, Bart Janssens published a meticulous critical edition of the *Ambigua to Thomas* (CCSG 48), which I have consulted but not reproduced. The text of the *Ambigua* that appears in this present volume is based on the manuscripts and other witnesses listed below. Variant readings are given for the *Ambigua to John* but not the *Ambigua to Thomas*, for which interested readers can consult the edition of Janssens. The format of the present series does not allow for a full list of variants, only the most important, which have been noted.

Thanks to the vagaries of history, the oldest surviving witness to the text of the *Ambigua to John* is not a Greek manuscript, but a ninth-century Latin translation made by John Eriugena, an Irish philosopher resident in the Carolingian court. At the request of Charles the Bald, Eriugena translated the works of Dionysios the Areopagite into Latin, having at his disposal a manuscript that had been given as a gift to the court by Byzantine ambassadors in 827. Eriugena completed the translation between 860 and 862, after which, having obtained copies of the major works of Maximos, he spent the next two years translating them into Latin. He translated first the *Ambigua to John* (between 862 and 864), and then the *Questions to Thalassios* (between 864 and 866). Because the oldest surviving Greek manuscripts containing the *Ambigua to John* are from the eleventh century, Eriugena's translation is the oldest surviving witness to the text as a whole. Eriugena was, moreover, an extremely literal translator, and his work is of the highest importance

for establishing the text of the *Ambigua to John*. I have therefore been greatly helped by the excellent critical edtion by Édouard Jeauneau, *Maximi confessoris Ambigua ad Iohannem iuxta Iohannis Scotti Eriugenae latinam interpretationem*, CCSG 18 (Turnhout, 1988).

Direct Witnesses

A = *Angelicus graecus* 120; 11th century

V = *Vaticanus graecus* 1502; 12th century

C = *Vaticanus graecus* 504; 12th century

D = *Vaticanus graecus* 507; 14th century

P = *Athos, Panteleimon* 548; 15th century

Z = *Barberini graecus* 587; 16th century

Indirect Witnesses

Va = *Vaticanus graecus* 2020; 10th century

Ba = *Athos, Vatopaidi* 32; 15th century

Ib = *Athos, Iviron* 386; 16th century

Da = *Athos, Dionysiou* 274; 17th century

Di = *Athos, Dionysiou* 275; 17th century

I have also incorporated a small number of variants from two Greek manuscripts identified by Sherwood, *Earlier Ambigua*, and Jeauneau CCSG 18:

T = *Panhagios Taphos* 20; 11th century

M = *Monacensis graecus* 363; 13th–14th century

Two secondary witnesses have also been consulted, both dating to the final years of the Byzantine Empire, when pas-

sages from Maximos's writings were heavily cited by Hesychast theologians:

Th = Theophanes of Nicaea, *Five Orations on the Light of Thabor*, ed. George Zacharopoulos (Thessaloniki, 2003), 123–304; and id., *That the World Could Not Have Been Created* Ex Aeterno, ed. Ioannis Polemis (Athens, 2000), 1–49.

Jn = John Kantakouzenos, *Refutation of Prochoros Kydones* 1–2; and id., *Dispute with Paul the Latin Patriarch*, ed. Edmond Voordeckers and Franz Tinnefeld, CCSG 16 (Turnhout, 1987).

In the Notes to the Text, these secondary witnesses are cited by page and line number.

Signs and Abbreviations Employed in the Notes to the Text

Sigla

A = *Angelicus graecus* 120; 11th century

Ba = *Athos, Vatopaidi* 32; 15th century

C = *Vaticanus graecus* 504; 12th century

D = *Vaticanus graecus* 507; 14th century

Da = *Athos, Dionysiou* 274; 17th century

Di = *Athos, Dionysiou* 275; 17th century

Er = John Eriugena, *Maximi Confessoris Ambigua ad Iohannem;* 9th century

Ib = *Athos, Iviron* 386; 16th century

Jn = John Kantakouzenos; 14th century

M = *Monacensis graecus* 363; 13th–14th century

Öhler = Franz Öhler, *Maximi Confessoris de variis difficilibus locis.* Halle, 1857

P = *Athos, Panteleimon* 548; 15th century

PG = J.-P. Migne, *Patrologia Graeca.* Paris, 1860

T = *Panhagios Taphos* 20; 11th century

Th = Theophanes of Nicaea; 14th century

V = *Vaticanus graecus* 1502; 12th century

Va = *Vaticanus graecus* 2020; 10th century

Z = *Barberini graecus* 587; 16th century

Abbreviations

abv. = above

add. = added in/by

post corr. = after correction

ante corr. = before correction

corr. = corrected

fol. = folio page

fols. = folio pages

in marg. = in margin

l. = line

ll. = lines

om. = omitted in/by

<. . .> = editorial inclusion or insertion

? = a reading is probable or possible but not certain

Notes

1 Franz Öhler, *Sancti Patris nostri Maximi Confessoris de variis difficilibus locis. SS. PP. Dionysii et Gregorii ad Thomam V.S. librum ex codice manuscripto Gudiano descripsit et in Latinum sermonem interpretatus post I. Scoti et Th. Gale testamina nunc primum integrum edidit.* Anecdota graeca, Tomus I (Halle, 1857).

2 Thomas Gale, *Joannis Scoti Erigenae de Divisione Naturae libri quinque diu desiderati. Accedit Appendix ex Ambiguis S. Maximi Graece et Latine* (Oxford, 1681). In an appendix to this edition, Gale published the whole of the *Ambigua to Thomas,* and a small portion of the *Ambigua to John* (i.e., the Letter to John of Kyzikos, and Amb 6–10.3).

Notes to the Text

Ambigua to John

Prologue

1 ἐπανάγειν AVCDP: ἐπάγειν PG
2 πεπιστευμένοι $A^{\textit{post corr.}}$VCDP: πεπιστευμένους $A^{\textit{ante corr.}}$: πεπιστωμένοι PG
3 ἡμῖν AVCDP: ὑμῖν PG: nobis Er
4 λόγον AVCDP: λόγου PG

Ambiguum 6

1 ὡπλισμένων AVCDP: ὡπλισμένος PG

Ambiguum 7

1 μονὴν AVCDP: μόνην PG
2 εἴχομεν $A^{\textit{post corr.}}$CDZ: ἔχομεν $A^{\textit{ante corr.}}$VPDa PG: habebamus Er
3 ἐπειδὴ AVCP: ἐπεὶ μὴ D: ἐπεὶ PG
4 γενόμενα AVCDP Öhler: γινόμενα PG
5 δὲ AVCDP: δὴ PG
6 *Here Eriugena adds*: qui sacram divinorum nobis mysteriorum scientiam sacre introduxerunt (CCSG 18:23, ll. 62–63).
7 ἀγέννητον AVCDP: ἀγένητον PG
8 ἤδη T: *om.* AVCDP PG: iam Er
9 οὐδαμοῦ $A^{\textit{ante corr.}}$VCDP: οὐδαμῶς $A^{\textit{post corr.}}$D PG
10 προκειμένης T: ὑποκειμένης AVCDP PG: proposita Er
11 φάσκοντα T: *om.* AVCDP PG: dicentem Er

12 φυσικῇ AVCDP: φυσικῶν PG: naturalem Er

13 ἀδιαιρέτως T: ἀδιαιρέτῳ AVCDP PG: inseparabiliter Er

14 προϋφεστῶτας VCMPDa: ὑφεστῶτας AD PG: praesubstitutas Er

15 καὶ A$^{\text{ante corr.}}$VCPDa: κἂν A$^{\text{post corr.}}$D PG: et Er

16 ἰδίας AVCPDa: οἰκείας D PG

17 καθ' ἑαυτὰ τὸ εἶναι V$^{\text{post corr.}}$ Th 269, l. 878: καθ' ἑαυτὰ τοῦ εἶναι M: καθ' ἑαυτὰ εἶναι A$^{\text{post corr.}}$ V$^{\text{ante corr.}}$DDa PG: καθ' αὑτὰ τὸ εἶναι A$^{\text{ante corr.}}$ VP: καθ' αὑτὰ εἶναι C

18 καὶ εἷς AVCDP PG: καὶ ὁ εἷς C

19 *Here Eriugena adds*: et Deus (CCSG 18:30, l. 270).

20 ἐνανθρώπησιν AVCDP: ἀνθρώπησιν PG

21 διότι AVCDP: ὅτι PG

22 τὴν AVCDP: *om.* PG

23 ἐστιν . . . λόγος AVCDP: *om.* PG: ut ostendit ratio Er

24 λαμβάνεσθαι AV$^{\text{ante corr.}}$Da: ἀντιλαμβάνεσθαι V$^{\text{post corr.}}$ CP PG: accipere Er

25 *The article is found neither in PG nor in any of the manuscripts I have consulted, but the text clearly requires it.*

26 ἐγγινομενὴν V *in marg.* MP: *om.* ACDa PG

27 καὶ πρὸς τὸ πῦρ τοῦ σιδήρου VCMPDa: καὶ τὸ πῦρ τοῦ σιδήρου A: καὶ τοῦ πυρὸς πρὸς τὸν σίδηρον PG: aëris ad lucem et ad ignem ferri Er

28 τὸν ἐκ φόβου κόρον ACDa Th PG: τὸν ἐκ τοῦ κόρου φόβον V$^{\text{ante corr.}}$ MP: ex timore satietatem Er

29 ἐπ' αὐτῷ AVCDP: ἐπ' αὐτὸ PG

30 τὸ AV$^{\text{ante corr.}}$CP: καὶ τοῦ PG

31 μετὰ AVCDP: κατὰ PG: post Er

32 μαθὸντα AVCDP: μαθόντες PG

33 μέρος AVCDP: μέλος PG: portio Er

34 ὡς AVCMP: ὡς καὶ PG

35 ἐλλέλειπται AV$^{\text{ante corr.}}$MP: ἐλλέλειπεν C: ἐλλέλοιπεν PG

Ambiguum 8

1 νεκρῶν δερμάτων A$^{\text{ante corr.}}$V$^{\text{post corr.}}$CDPZ: νεκρῶν σωμάτων A$^{\text{post corr.}}$ PG: sicut mortalium in paradiso pellium Er

Ambiguum 10

1 νομίζωσι V^post corr^ DP PG: νομίζουσι AV^ante corr^ CZ
2 ἰδίαν AVCP: οἰκείαν D PG
3 ἐμμένει AVCDP: ἐμμέναι PG
4 δι' ἀρετῆς A^post corr^ V^post corr^ CDP: ἀρετῆς A: *om.* PG: per virtutis Er
5 ἐντίθεται AVCDP: ἐπιτίθεται PG: imponit Er
6 ἄγνωστον V^post corr^ MP: γνωστόν AV^ante corr^ CD PG: incognitum Er
7 Θεόν ACDP: τὸν Θεὸν PG
8 ἐνέδησαν AVCD: ἀνέδησαν PG: alligaverunt Er
9 καιρίως AVCDP: καρδίως PG: summe Er
10 *This entire paragraph, which appears in VCMPZ and Er (CCSG 18:51, ll. 233–40), is missing from AD and PG; see Sherwood,* Earlier Ambigua, *41.*
11 περιβόητος AVCDP: περινόητος PG: pervulgatus Er
12 κατὰ τὴν σχέσιν . . . παρὰ AVCDP: *om.* PG: per ablationem habitudinis materialum petere Er
13 Θεῷ AVCDP: *om.* PG: Deo Er
14 κατάπληκτον AVCDPDa: καταπληκτικὸν Th 203, l. 14: κατάπληκτοι PG: percutientem Er
15 ἔλαβον AVCDPDa: ἔλαυνον PG: accipiebant Er
16 Τῷ τὸν μὲν VCDPZDa: τὸν φυσικὸν λέγει νόμον V *in marg.*: Τῷ τὸν ὁμαλῶς A: Νοῶ τὸν μὲν PG: Ac per hoc Er
17 μὴ ληπτὸς AVCDPDa: μὴ λεπτὸς PG: inacceptibilis Er
18 μόνον A^ante corr^ VCPDa: μόνων A^post corr^ D PG: solummodo Er
19 Θεοῦ AVCPDa: τοῦ Θεοῦ PG
20 *I have emended the text following the suggestion of Professor Alexakis.*
21 νῦν AVCDPDa: νοῦ PG: nunc Er
22 ῥυθμίζοντι λόγῳ AVCDPDa: ῥυθμίζειν ἀντιλόγῳ PG: modulanti Verbo Er
23 καθ' αὑτὴν AVCP: καθ' ἑαυτὴν PG
24 Λόγον AVCPDa PG: Deum Verbum Er
25 *I have emended the text following the suggestion of Professor Alexakis.*
26 τάχα τὸ AVCPDa: τάχα PG
27 οἱονοῦν AVCP^corr^ Da Öhler: οἱανοῦν PG
28 τοῦ Θεοῦ . . . ἐκ A^post corr^ V^post corr^ CPDa: *om.* PG: Dei et Patris radios animo revolabit Er

29 καὶ τὸ AVCPDa: τὸ δὲ PG: et quod Er

30 ὑπελύσατο AVCPDa: ἀπελύσατο Th 143, l. 388: ἐπελύσατο PG

31 ἁπάντων AVCPDa: πάντων PG

32 ποιωθείς τε καὶ μεταποιηθείς AVCDPDa: ποιωθείς τε καὶ μεταποιωθείς PG: factus et transformatus Er

33 καθηγήσατο AVCPDa: κατεστήσατο PG: edocuit Er

34 ψυχὴν . . . ὁ AVCDP: *om.* PG: vitam iuxta dicentem divinam vocem: Qui Er

35 δὲ καὶ AVCDP: τε PG

36 ἐπιμελούμενος AVCDP: ἐπιμελόμενος PG

37 μόνῳ στοιχοῦντας AVCDP: μονοστοιχοῦντας PG: sola formantur Er

38 Καὶ AVCP: *om.* D PG: et Er

39 ἑαυτὸν AVCP: *om.* PG: seipsum Er

40 ψυχὴν AVCDP: ψυχῆς PG

41 μόνον AVCDP: νόμου PG: solummodo Er

42 κομισάμενος AVCDP: κομίσαντος PG

43 περιελόντες AVCDPDa: περιελόντος PG

44 ἔχοντες AVCDPDa Öhler: ἔχοντος PG

45 οὐκ AVCP: *om.* Da PG: non Er

46 καὶ ὑπὲρ τούτους APCDa: ὑπὲρ τούτοις V: ἤπερ τούτοις PG: etiam super has Er

47 θείῳ AVCP: Θεῷ PG: divino Er

48 ἀπέλαυσε AVCP: ἀπήλαυσε PG

49 *After* Ἧς *add.* ζωῆς δηλονότι ὑπὸ αἴσθησιν V[*post corr.*]: ζωῆς . . . αἴσθησης C *in marg.*: *om.* ADP PG: (vitae videlicet sensibilis) Er

50 τὸν ὄντως τοῦ ὄντως θανάτου ACD Öhler: τὸν ὄντως τοῦ ὄντος θανάτου V: τὸν τοῦ ὄντως θανάτου P: τὸν ὄντως θανάτου PG: vere mortem verae mortis Er

51 δειχθῇ AVCP: θεωρηθῇ D PG: ostendatur Er

52 διασκοποῦντας A[*ante corr.*]VCP: διασκοποῦντες A[*post corr.*] PG

53 *The titles of this and the following subsections, through Amb 10.75, do not appear in PG, but are found in AVCP and Er; D simply provides each of these paragraphs with a number.*

54 συνούσας AVCDP: συνοῦσαν PG

55 ἐπαγγελίας AVCDP: εὐαγγελίας PG: promissiones Er

56 γένεσιν AVCDP PG: generationem Er. *I have emended the text to* γέννησιν.

57 γέννησιν AVCP: γένεσιν D PG: generationem Er

58 *AVC identify this paragraph as the 11th in the preceding series.*

59 *AVC identify this paragaph as the 12th in the preceding series.*

60 Ἔδει AVCDP Ka 226, l. 7: Εἴδει PG: oportebat Er

61 παρασχεῖν AVCDP: παρέχειν PG

62 Τὸ . . . νικῆσαν AVDP PG: Τὸ τοίνυν φῶς τοῦ Χριστοῦ τὸ νικῆσαν C: Lux itaque faciei Christi Er

63 ἀνθρωπίνης αἰσθήσεως . . . ἀποστόλοις AVCDP: ἀνθρωπίνης μακαρίας ἀποστόλοις PG: humani sensus operationem modum formabat beatis apostolis Er

64 καθ' ὃν AVCDP: καθ' ὃ PG

65 ἀντιληπτὰ $A^{post\ corr}$VCDP: ἀντιληπτικὰ $A^{ante\ corr}$ PG: acceptibilia Er

66 τὰ δὲ . . . μερικὰ AVCDP: *om.* PG: quaedam vero sensiva et acceptiva et particularia Er

67 διὰ τῆς τῶν ἄλλων φθορᾶς ἡ γένεσις ἄρχεται AVCDP: *om.* PG: per aliorum corruptionem generatio inchoat Er

68 τῶν . . . ἐπιγίνεται ADP: *om.* VC: Καὶ τῶν μὲν διὰ τῆς τῶν ἄλλων γενέσεως ἡ φθορὰ ἐπιγίνεται PG: quorundam vero per aliorum generationem corruptio supervenit Er

69 συνθέσεως AVCP: συνδέσεως PG: compositionis Er

70 αἰσθητοῦ $V^{post\ corr}$CP PG: *om.* A

71 τίς AVCD: τί PG: quis Er

72 ἀκούοντες AVCDP: ἀκούοντας PG

73 χωρητικὸν AVCDP: χορηγικὸν PG: capacem Er

74 κἂν πάλιν AVCDP: κἄμπαλιν PG

75 *Here, between subsections 34 and 35, D (fol. 249v, ll. 25 – fol. 250, l. 61) and PG (presumably via* Gudianus gr. *39) mistakenly insert two paragraphs, which in fact are Amb 53.4 and Amb 63.4; see Sherwood,* Earlier Ambigua, *32.*

76 ἐπίστευσαν AVCDP: ἐπίστασαν Öhler: ἠπίστασαν PG: crediderunt Er

77 ἐπ' ἄπειρον AVCDP: τὸ ἄπειρον PG: in infinitum Er

78 εἰ AVCDP Th 16, l. 4: ἢ PG: si Er

79 Οὐ γὰρ AVCDP: Οὐδὲ γὰρ Th 16, ll. 6–7.

80 εἶναι AVCP Th 16, l. 18: *om.* PG

81 ὑπὲρ τὸ ἑαυτοῦ τοῦ παντὸς εἶναι θεσπίζειν D

82 Ὅτι . . . μονάς C: *om.* AVDP PG: Quia omnis duas numero dicitur duas, et omnis monas in partem consummata duadis numero dicitur monas, sed non simpliciter monas Er

83 αὐτὰς AVCP Öhler: αὐτὰ PG

84 ἄναρχον A: ἄναρχος VCP PG

85 *The critical edition of* On the Divine Names *here reads* τινὸς τῶν ὄντων, *the apparatus for which does not cite the omission as a traditional variant (229, l. 7); the phrase does not appear in any of the witnesses known to me.*

86 οὐ . . . ὄντων AVCP: *om.* PG: non enim alius cuiuspiam providere est existentibus Er

87 Θεοῦ AVCP Öhler: *om.* PG: Dei Er

88 διαπίπτοντος AVCP: διαπίπτοντες PG

89 σμικρόν AVCP: μικρόν PG

90 εὔδηλον AVCP: ἄδηλον PG: praeclarum Er

91 μόνης AVCP: μόνος PG

92 Ἐκ τοῦ θεολόγου ἀπὸ φωνῆς Μαξίμου τοῦ ἁγιωτάτου, Ἐξήγησις . . . Va

93 σφυγμικόν AVCDPVa: φυσικόν PG: pulmonicum Er

94 οὐκ . . . ἡμῖν AVCDP PG: *om.* Va

95 ἡ AVCVa: *om.* P PG

96 ἐκάλεσαν AVa: ἐκάλεσε VC PG: vocaverunt Er

97 περὶ καρδίαν AVCPVa: περικαρδίου PG: circa cor Er

98 ὅστις AVCDP: ὃς PG

99 μολυσμῶν A *ante corr.* P: λογισμῶν A *post corr.* VCDZ PG: maculis Er

100 Εἴδους AVCP: Εἶδος PG

101 τὸ ἅγιον AVC: τὰ ἅγια PG: sanctum Er

102 μόνου AVCP: μόνον PG

103 μεγαλοδώρου AVCDP: μεγάλου δώρου PG: largientis Er

Ambiguum 11

1 ἐκ τοῦ αὐτοῦ λόγου ACZ: ἐκ τοῦ μβʹ λόγου τοῦ Θεολόγου PG: ex eodem sermone Er. *The text in PG mistakenly identifies the passage under consideration as an excerpt "from Oration 42," which may be a scribal*

corruption of "from the 42 orations" of Gregory, see Sherwood, Earlier Ambigua, *41.*

2 ἀθεΐαν AVCDPZ: ἄδειαν PG: impietatis Er

3 ὁμολογουμένως AVCDP: ὡμολογημένως PG

4 δικαίου AVCDP: δίκαιον PG

Ambiguum 13

1 ἄλλο AVCDP: ἄλλου PG: alio Er

2 ἐνεπάρη AVCP: ἐνεπάγη PG: infixa sunt Er

3 ἐνισχημένους AV: ἐνεσχημένους C PG

4 διὰ τῶν AVCP: δι' αὐτῶν PG

5 λαλεῖσθαί AVCP: καλεῖσθαί PG: dici Er

6 λαλεῖν AVCP: καλεῖν PG: eloqui Er

7 ἐποίουν AVCP: ἐποιοῦντο PG

Ambiguum 14

1 ὑπερέχει . . . εὐτάκτως AVCDP: *om.* PG: superat quae ab eo sunt facta et bene ordinate praemissa Er

2 καὶ AVCDP: δὲ PG: etiam Er

3 μηχανωμένῳ AVP: μηχανώμενος CD PG

4 προλεχθεῖσαν AVCP: προρρηθεῖσαν PG

Ambiguum 15

1 κεχωρισμένην AVCDPDa Th 176, l. 502: ἐχωρισμένην PG

2 σοφῶς VCPDa: σαφῶς A PG: sapienter Er

3 οἱονδήποτε AVCMPDa: οἱονδήτινα D PG

4 γεγενημένων AVCMPDa: κινουμένων D PG: generandorum Er

5 κινήσεως AVCDMPDa: γενέσεως PG: motus Er

6 παύεται AVCDMPDa: ποιεῖται PG: quiescit Er

7 φυσικῶς AVCDMDa: φυσικῶν PG: naturaliter Er

8 γενομένων AVCMPDa: κινουμένων D PG: nascentium Er

9 φυσικῆς . . . κινήσεως AVMPDa Th 177, l. 529: *om.* PG: naturali subsistente motuque Er

10 ὁ Θεὸς ἢ λεγόντων VMP: *om.* ACDa PG: ὁ Θεὸς ἢ λεγομένων Th 177, ll. 534–55: Deus aut dici Er

11 ὅτι AVCMPDa: ὅστις PG

12 δύναται AVCMPDa: δύνηται PG

Ambiguum 16

1 τε καὶ περιεκτικόν AVCDIb: *om.* PG

2 πάντως AVCPIbDa: *om.* PG: omnino Er

Ambiguum 17

1 "ἐνσώματον" AVC: ἐν σώματι PG

2 περὶ . . . φθοράν VC: A *in marg.*: δηλαδὴ περὶ . . . φθοράν P: videlicet circa animalia et non animalia haec subsistere, corpus dico et generationem et corruptionem Er

Ambiguum 18

1 σημαινομένου AVCDPDi[corr]: γινωσκομένου PG: significati Er

2 αὐτῶν AVCDPDi: αὐτοῦ PG: eorum Er

Ambiguum 19

1 δεῖ A[post corr.] VCP: δὲ A[ante corr.]: δὴ D PG: oportet iustum dicere Er

2 φανταστὸν AVCMP: θαυμαστὸν PG: φανταστὸν Er

3 τὰ AVCP: *om.* PG

4 ἔφην AVCP: εἶπον PG

5 ἀποδέξαιτο AVCP: ἀποδείξαιτο PG

Ambiguum 20

1 θεώσεως AVCDPDa: θέσεως PG: deificationis Er

2 μεταβαλόντα CV PG: μεταβαλλόντα ADa

3 καὶ AVCPDa Öhler: *om.* PG: et Er

4 ἀπόφασις ACPDa PG: ἀποφάσεις V: negatio Er

5 ὑποβεβηκότων . . . ὑποβεβηκυιῶν AVCPDa: ὑποβεβληκότων . . . ὑποβεβληκυιῶν PG: succumbentium . . . succumbentium Er

6 δεῖξαι AVCPDa Öhler: δεῖται PG: approbare Er

Ambiguum 21

1 τονωτικὴ AVCPDa: τομωτικὴ PG: roborativa Er

2 ἡ γῆ . . . κόσμῳ AVCPDa Öhler: *om.* PG: terra, hoc est in intellectuali mundo Er

3 αὐτὸ PG: αὐτὸν AVCDP: αὐτὰς Da

4 τῆς δὲ θυμικῆς . . . ἁπτικὴν V *in marg.* CP PG: *om.* ADa

5 πνευματικοὺς AVCDa: πνευματικὴ PG: spirituales Er

6 ἑαυτοῦ AVCPDa: *om.* PG: suum Er

7 περὶ AVCP: *om.* PG: de Er

8 τρυχομένη AVCDP: τρεχομένη PG: affligenda Er

9 πρὸς VCPDa PG: πρὸ A

10 ἀπερικαλύπτως AVCPDa: εὐπερικαλύπτως PG: invelate Er

11 ἕκαστος C PG: ἕκαστον AVPDa

12 τὴν παλαιὰν . . . πρόδρομον AVCPDa: *om.* PG: vetus testamentum et secundum illud λατρειαν (id est Dei cultum), praecurstricem Er

13 χαρακτῆρας . . . ἀγαθῶν AVCPDa: *om.* PG: characteres. Per quam accipientes evaggelicam vitam, puramque et incontaminatam per diligentem mandatorum operationem futurorum bonorum Er

14 αὐτοῦ τοῦ AVCPDa: *om.* PG

15 ἐσόμενος AVPDa: ἐσομένου C PG

16 καὶ πᾶσαν . . . ὑπέρθεος AVCPDa: *om.* PG: et in omnem deitatis firmiter notitiam quasi superdeus Er

17 τὸ AVCPDa: τὸν PG

Ambiguum 22

1 ἀπείρους AVPDa: ἀπείροις C PG: infinitas Er

2 ἑαυτὸ ἑκάστου A[post corr.]DDa: ἑαυτὸν ἑκάστου A[ante corr.]VCP: ἑαυτὸ ἑκάστων PG. *Er renders the larger phrase as:* quomodo unum in unoquoque per ipsam uniuscuiusque per seipsum rationem, *suggesting the following emendation:* πῶς <ἓν> ἐν ἑκάστῳ τῶν καθ' ἑαυτὸν ἑκάστου <καθ' ἑαυτὸν> λόγῳ.

Notes to the Translation

Ambigua to Thomas

Prologue

1 On these key terms, see below, Amb 10.37, n. 30.

Ambiguum 1

1 Gregory the Theologian, Or. 29.2 (SC 250:180, ll. 13–14).

2 Id., Or. 23.8, which is the third (not the second) oration On Peace (SC 270:298, ll. 9–11); see below, Amb 10.106. About four years before he wrote to Thomas, Maximos had commented on the first of these two excerpts in the *Ambigua to John* (vol. 2, Amb 23), having previously commented on the second excerpt in a still earlier work, QD 105 (CCSG 10:79–80), written by 626, a fact which underscores both the unity of the two sets of *Ambigua* and the continuity of Maximos's thinking across different theological contexts.

3 Gregory the Theologian, Or. 40.5 (SC 358:204, ll. 8–10).

4 Id., Or. 38.8 (SC 358:118, ll. 15–17).

5 See Proklos, *Platonic Theology* 162 (ed. Saffrey and Westerink 1978, 3:81, ll. 5–6).

Ambiguum 2

1 Gregory the Theologian, Or. 29.18 (SC 250:216, ll. 21–25).

2 Id., Or. 30.1 (SC 250:226, ll. 10–11).

Ambiguum 3

1 Gregory the Theologian, Or. 29.19 (SC 250:216–18, ll. 1–10).
2 Id., Letter 101.13 (SC 208:42, ll. 3–4). The quotations in the following sentence are taken from the same letter.
3 Id., Or. 30.21 (SC 250:272, ll. 7–10).
4 Id., Or. 30.6 (SC 250:238, ll. 38–39).

Ambiguum 4

1 Gregory the Theologian, Or. 30.6 (SC 250:236, ll. 5–20).
2 John of Damascus, *On the Orthodox Faith* 64.3.20, defines the "natural blameless passions" as natural conditions or processes that are not subject to voluntary control, such as hunger, thirst, growing tired, experiencing pain, etc. (ed. Kotter 1973, 162, ll. 9–10).
3 Gregory the Theologian, Or. 30.3 (SC 250:230, l. 5).
4 This anonymous holy elder is mentioned seven times in the *Ambigua to John:* Amb 27.5, 28.2, 29.2, 35.2, 39.2, 43.2, and 66.2. As stated in the Introduction to this volume, he also figures prominently in Myst 1–7 (CCSG 69:10–36). While this individual is often said to be Sophronios of Jerusalem, Nikolaou, "Identität," argues convincingly that he is someone Maximos had known before traveling to North Africa.
5 Gregory the Theologian, Or. 38.15 (SC 358:138, ll. 2–3).
6 Id., Or. 30.6 (SC 250:236–38, ll. 21–27).

Ambiguum 5

1 Dionysios the Areopagite, Letter 4 (160, ll. 1–3; 1072A). Unless otherwise noted, subsequent quotations are from Dionysios, Letter 4, a short document of some twenty lines, for which this Ambiguum offers a line-by-line commentary.
2 See Dionysios the Areopagite, EH 2 (69, ll. 10–11; 392B).
3 See Gregory the Theologian, Letter 243 (PG 46:1108A).
4 Dionysios the Areopagite, Letter 3 (159, ll. 6–10; 1069B). "Jesus" here is rendered as a dative of the agent ("the mystery remains concealed

by Jesus"), though some translators render it as a genitive of possession ("the mystery *of* Jesus remains concealed").

5 Gregory the Theologian, Or. 39.13 (SC 358:176, l. 8); see vol. 2, Amb 41.

6 This is a complex citation combining phrases from Dionysios the Areopagite, Letter 4; id., DN 2.6, 9 (130, l. 6; 644C; 133, ll. 8–9; 648A); and Gregory the Theologian, Letter 101.16 (SC 208:42, l. 13).

7 A complex citation drawing on Dionysios the Areopagite, Letter 4; and id., DN 2.9 (133, ll. 10–11; 648A).

8 Id., DN 2.6 (130, l. 6; 644C).

9 Or "self-constituting Power," on which see Gersh, *ΚΙΝΗΣΙΣ ΑΚΙΝΗΤΟΣ*, 128–33.

10 See Dionysios the Areopagite, DN 7.2 (196, l. 9; 869A).

11 Id., DN 2.9 (133, ll. 11–12; 648A).

12 The phrases in quotation marks are from the *Definition of Faith* of the Fourth Ecumenical Council, which met in Chalcedon in 451 (ACO II 1,2, p. 129, l. 31).

13 Dionysios the Areopagite, DN 8.5 (203, ll. 2–4; 893A).

14 That which human beings have no choice but to endure patiently (i.e., the natural, blameless passions, see above, Amb 4.4, n. 2), become in the incarnate Word freely chosen acts of the will, as Maximos explains in Pyrr: "These natural things of the will are present in Him, but not exactly in the same manner as they are in us. He truly experienced hunger and thirst, not in a mode similar to ours, but in a mode that surpasses us, in other words, voluntarily" (PG 91:297D); see John of Damascus, *On the Orthodox Faith* 64.3.20: "Nothing is perceived in Him as taking place by necessity, but rather all things are voluntary, for He willed to be hungry, He willed to be thirsty, He willed to fear death, and He willed to die" (ed. Kotter 1973, 163, ll. 25–27).

15 "Negation" here does not mean the obliteration or destruction of the human energy assumed by the Word, but rather transcendence with respect to its effects; it is not, in other words, a negation of Christ's human activities, but rather an affirmation of their excess of meaning and purpose insofar as they have been taken up into the life of

the incarnate Word, whose human activities superabound with the divine power that fills them; see the remarks of John of Skythopolis, *Scholion* on Letter 4 (PG 4:533B).

16 The notion of a "theandric energy" was the most contested theological formula of the day. It figured prominently in the "Pact of Union" (ACO ser. II 2,2, p. 598, ll. 21–22), through which the Alexandrian Monophysites were officially reconciled to the Church of Constantinople (June 3, 633). The "Pact" cited the formula in an altered version (i.e., "*one* theandric energy") designed to appeal to the Monophysites and was quickly denounced by Sophronios (see ACO ser. II 2,1, p. 456, ll. 13–18), and subsequently Maximos, who here provides the correct version (confirmed by all the manuscripts of the *Corpus Dionysiacum*), i.e., "a *certain new* theandric energy," along with an orthodox interpretation.

17 The "circumlocution" is Dionysios's formula of "a certain new theandric energy," see Pyrr: "Pyrrhos: 'Does the term "theandric" indicate one energy?' Maximos: 'By no means. To the contrary, this expression teaches by circumlocution the two energies'" (PG 91:348A); Opusc. 7: "The phrase 'theandric energy' uttered by the teacher obviously indicates by circumlocution the two energies of Him who is twofold in nature" (PG 91:84D–85A); and Opusc. 8 (PG 91:100C).

18 A reference to Pyrrhos of Constantinople, along with a brief citation from his *Dogmatic Tome* (ACO ser. II 2,2, p. 608, ll. 1–2).

19 The negation of the separation of the two natures and energies in Christ does not result in a single nature and energy emerging in the "middle" place left by the negated extremes, for according to Maximos such a "middle" does not exist in Christ, since it would mean that Christ is neither God nor man, or that one or both of the natures had been fused with the other.

20 A reference to Severos of Antioch, *To John the Abbot* (fragment preserved in the *Doctrina Patrum*, ed. Diekamp 1907, 309, ll. 19–22).

21 See Gregory the Theologian, Or. 31.6: "Not even the inventors of fabulous goat-stags could envisage a half-way being here, or anything that belonged to, or was composed out of, both sides" (SC 250:286, ll. 14–17); and Maximos, Opusc. 9 (PG 91:121AB). The image of the "goat-stag" appears in Aristotle (e.g., *Phys* 208a30; *Int*

16a17, etc.), and in commentaries on Porphyry's *Isagoge* becomes a stock example of a mere verbal construction without an actual referent, including an impossible fusion of natures; see Elias, *Commentary on Porphyry's* Isagoge 17 (CAG 18/1:47, ll. 5–6); David, *Prolegomena Philosophiae* (CAG 18/2:1, l. 17); and the *Commentary on Porphyry's* Isagoge *and Aristotle's* Categories, ascribed to Maximos (ed. Roueché, "Byzantine Philosophical Texts," 71, ll. 46, 54).

22 See below, Amb 7.10, 12.

23 The shift to the plural form of address reflects Maximos's awareness that his work will be read by others in addition to the primary addressee; see the introduction to QThal, which is also addressed to a single recipient: "I therefore beseech you, most holy ones, as well as all those who, as is likely, will read this work, not to take what I have said as a definitive statement of the spiritual interpretations of the texts contained herein" (CCSG 7:21, ll. 89–92; see p. 13, ll. 76–80). The same shift from singular to plural occurs in the *Ambigua to John,* e.g., Amb 42.33, 45.2, and 71.11; see Amb 19.5.

24 Gregory the Theologian, Or. 38.2 (SC 358:106, ll. 9–10).

Ambigua to John

Prologue

1 Gregory the Theologian, Or. 6.12 (SC 405:152, l. 14).

2 Citing the authority of Porphyry, Ammonios, *Commentary on Porphyry's* Isagoge, argues that works of philosophy should not be "long and drawn out" (CAG 4/3:38, ll. 14–18).

3 Gregory frequently stresses the importance of brevity, especially in theological discourse; see Orr. 29.1 (SC 250:178, ll. 15–23); 30.1 (SC 250:226, ll. 6–7, 11–13); 34.10 (SC 318:214, ll. 5–7); 38.6 (SC 358:114, ll. 19–21); and vol. 2, Amb 37.3.

Ambiguum 6

1 Gregory the Theologian, Or. 14.7 (PG 35:865B); see id., Or. 38.3 (SC 358:108, ll. 7–9); and below, Amb 7.30.

2 See id., Or. 8.3: "My most serious concern is to use each of my words and actions to form those entrusted to my care" (SC 405:250, ll. 8–10).

3 A central feature of Maximos's thought, the pair "virtue and knowledge" (like its cognate "practice and contemplation") designates the whole of the spiritual life in its two basic, interdependent components, i.e., its practical, ascetical dimension (often called "practical philosophy"), which struggles against the passions in the realization of the virtues, and its cognitive and theoretical dimension ("natural contemplation" and "theology"), which is concerned with the apprehension of visible realities (including the words of Scripture) in light of their inner, spiritual principles.

4 See vol. 2, Amb 37.

5 Dionysios the Areopagite, EH 2.6 (77, ll. 2–3; 401C); ibid., 3.1 (81, l. 15; 428A); ibid., 3.7 (87, ll. 16–17; 436B); ibid., 4.3 (98, l. 3; 477A); ibid., 7.6 (127, l. 6; 561B).

Ambiguum 7

1 Gregory the Theologian, Or. 14.7 (PG 35:865C).

2 The doctrine of "a unity *(henad)* of rational beings" epitomizes the cosmology of Origen of Alexandria (ca. 185–254) and Evagrios of Pontus (ca. 345–399) and was officially condemned during the reign of Justinian; see his *Letter to the Holy Synod Concerning Origen,* dated to 553 (PG 86:991AB); and the appended anathemas (ACO 4.1, pp. 248–49). See also below, Amb 15.10–11. That Maximos identifies such a view with the "doctrines of the Greeks" means that the implications of his critique go far beyond Origenism, for he is undermining one of the most cherished principles of traditional pagan Neoplatonism, namely, that "remaining" in the One is prior to "procession" or "emanation" from it.

3 Here "motion" denotes not the physical locomotion of objects in space but a logical relationship on a spiritual level; it represents the highest form of causation, the mode by which spiritual entities exercise their causal function, and by which effects return to their causes.

4 See John of Skythopolis, *scholion* on EH 6.6: "Let none of Origen's disciples think that this passage supports his erroneous opinion that the heavenly minds eternally fall, return, and fall again, as he says in the first book of his *On First Principles:* 'After the consummation of all things, again there will come about a flowing away *(aporreusis)* and a fall'" (PG 4:173A).

5 For this, and what follows, see below, Amb 15.

6 Dionysios the Areopagite, DN 4.8–9, 9.9 (153–54, 213; 704D–705D, 916CD); see below, Amb 10.9.

7 See above, Amb 1.4.

8 Here "passion" *(pathos)* has the primary meaning of "passivity." The quotations are adapted from Nemesios of Emesa, *On the Nature of Man* 16 (ed. Morani 1987, 74, ll. 6–7). Despite the use of Stoic ("effective activity") and Neoplatonic ("self-perfect") terms, Maximos's argument is fundamentally Aristotelian, see *Met* 999b; *Phys* 224a. On the "self-perfect," see Dionysios DN 13.1 (226–27; 977BC); and ibid., 9.4 (210, ll. 1–4; 912C).

9 A reference ultimately to Aristotle, *Met* 994b or 999b, but derived indirectly from the *Selecta in psalmos* (PG 12:1053A), ascribed to Origen; see Gregory the Theologian, Or. 28.16 (SC 250:134, ll. 12–14).

10 See Dionysios the Areopagite, DN 5.10 (189–90; 825B); ibid., 9.4 (209–10; 912C); ibid., 13.1 (226–27; 977B); and id., CH 10.3 (41, ll. 6–7; 273C).

11 See id., DN 4.28 (174, ll. 5–7; 729A).

12 That is, in an absolute sense, since this belongs only to God; see Pyrr (PG 91:352AB).

13 See above, Amb 5.26; and below, Amb 13.3.

14 I.e., in the Dionysian sense of "analogy" or "proportion," so that grace is received according to the degree of purification and virtue, in the measure appropriate to each level of created being; see EH 6.3.6 (119–20; 537C); CH 7.2 (28–29; 208B); DN 4.1 (144, ll. 3–5; 693B); and John of Skythopolis, *scholion* on DN 1.1: "God reveals Himself to all according to the capacity of each, not because He begrudges giving more, but to preserve justice in the measuring out of divine knowledge . . . The knowledge of God is without measure, but we have need of measures, for if it were revealed without mea-

sure, it would destroy us, just as the bodily eye cannot receive the whole sun" (PG 4:188D).

15 See Aristotle, *Cat* 3a29.

16 In speaking of "one sole energy" of God and the saints, Maximos is not referring to a mixture or fusion of divine and human energy, but to the divine energy alone acting in the saints, who have voluntarily set aside their natural energies in order to allow God to act within them. The phrase itself, however, could be misconstrued as supporting the heresy of Monoenergism, and Maximos was later to return to it in his first *Opusculum*, but not, as is often said, to "retract" it: "Concerning the phrase 'one energy' found in the seventh chapter of the *Ambigua* of the great Gregory, the argument is clear. In describing the future state of the saints, I spoke of 'one energy of God and the saints.' This energy, which has the power to divinize all the saints . . . belongs to God by nature, but to the saints by grace. I added that this energy is of 'God alone,' for the divinization of the saints is exclusively the result of divine energy, and not a power found within our own nature" (PG 91:33AB). Maximos therefore makes a real distinction between essence and energy, which alone enables divinized human beings to act by means of an energy that is not theirs by nature or essence, and God to act in them without imparting to them His essence (PG 91:33BC).

17 This quotation is a conflation of passages from two different orations by Gregory the Theologian: Or. 21.1 (the word "higher" is supplied from Gregory's text, which Maximos discusses below, Amb 9) (SC 270:112, ll. 21–23, 25–26); and id., Or. 25.1 (= 'toward . . . directed') (PG 35:1200A).

18 See below, Amb 10.59, and Amb 10.73.

19 Gregory the Theologian, Or. 28.17 (SC 250:134–36, ll. 4–9); note that Maximos first cites lines 8–9, followed by lines 4–7.

20 Id., Or. 14.7, cited above, at Amb 7.1.

21 See vol. 2, Amb 42.13; and Dionysios the Areopagite, DN 7.2: "The divine intellect encompasses all things by the transcendent knowledge of all things, pre-containing the knowledge of all things in Himself as the cause of all things, knowing and producing angels

before angels came to be" (196, ll. 12–15; 869A). Maximos's doctrine of the logoi is derived in part from the *scholia* of John of Skythopolis; see PG 4:253B, 316D–317C, 320B–321A, 324AD, 329BC, 349D–352B, 353B.

22 See Dionysios the Areopagite, DN 1.5: "All things long for the transcendent goodness: the intelligent and rational long for it by way of knowledge, the things beneath them by way of perception, and the remainder by way of their vital or essential movement, or according to what is habitually fitting for them" (117–18; 593D); ibid., 4.4 (148, ll. 15–18; 700B); and ibid., 5.5 (183, ll. 12–22; 820AB).

23 Basil of Caesarea, *Commentary on Isaiah* 1.30 (PG 30:177CD). Traditionally attributed to Basil, this work may have been written by one of his disciples. See also CT 1.36–39, 44, 47 (PG 90:1097BC, 1100AB, C).

24 See vol. 2, Amb 42.14.

25 Several predicates from Aristotle's *Categories* are in play here: the "simultaneous" (14b24); "substance" (2a11, 2b7) (rendered here as "being"); "relation" (6a36); and "measure" (or "quantity") (4b20); see below, Amb 7.40, nn. 48 and 49.

26 Dionysios the Areopagite, DN 13.3 (229, ll. 11–12; 981A); id., MT 5 (150, l. 1; 1048A).

27 See QD 173 (CCSG 10:120, ll. 3–7); Dionysios the Areopagite, DN 2.5 (128–29; 644A); and Plato, *Rep* 476a: "Each Form is itself one, but as they appear everywhere by communion of actions and bodies and each other, each appears as many."

28 Dionysios the Areopagite, DN 5.6 (185, ll. 4–11; 821A).

29 See below, Amb 10.9.

30 Dionysios the Areopagite, DN 5.8 (188, ll. 8–9; 824C); see John of Skythopolis, *scholion* on DN 5.8 (PG 4:329AC); and QThal 13: "The logoi of beings, having been established before the ages in God . . . are called 'good wills' *(agatha thelemata)* by the divine theologians" (CCSG 7:95, ll. 6–9). Biblical references to the divine "wills" include Ps 15(16):3, 102(103):7; Is 44:28; and Act 13:22. Blowers and Wilken, *Cosmic Mystery*, 61, translate *theia thelemata* as "products of the divine will," but as Bradshaw, *Aristotle East and West*, 205 n. 4, correctly

points out, "this would make the divine wills creatures, whereas in fact they are the *principles* of creation, preexisting in the Logos."

31 Pantainos was a Stoic philosopher who converted to Christianity and became the director of the catechetical school at Alexandria toward the end of the second century; see Stählin, "Fragmente," lxv.

32 See Dionysios the Areopagite, DN 7.2 (196, ll. 17–20; 869AB).

33 Gregory the Theologian, Or. 28.17 (SC 250:134–36, ll. 4–7); see above, Amb 7.13, n. 19.

34 Id., Or. 16.9 (PG 35:945C).

35 See Gregory the Theologian, Or. 2.17 (SC 247:112, ll. 14–16).

36 See Aristotle, *An* 425b26–426a26; and Gersh, *From Iamblichus to Eriugena,* 37.

37 Gregory the Theologian, Or. 14.7 (PG 35:865B).

38 Id., Or. 14.7, cited above, at Amb 7.1.

39 See id., Or. 2.17 (PG 35:428A).

40 See QThal 61, where Maximos argues that God did not create Adam with a capacity for sensible pleasure and pain, but solely with the potential for spiritual delight. This latter was lost during the Fall, when sensual pleasure was awakened, at which point "God, in His providence . . . affixed pain alongside sensual pleasure, as a kind of punitive force, whereby the law of death was wisely rooted in the nature of the body, curbing the fevered mind in its unnatural desire to rush toward sensible things" (CCSG 22:85, ll. 16–21).

41 Gregory the Theologian, Or. 14.20 (PG 35:884AB).

42 Id., Or. 17.4 (PG 35:969C).

43 Maximos's method of "expounding Gregory by means of Gregory" (see vol. 2, Amb 40.3) is paralleled in the methodology of Neoplatonist commentaries on Aristotle, e.g., Elias, *Commentary on Aristotle's* Categories: "The commentator must know the whole of Aristotle in order that, having first proved that Aristotle is consistent with himself, he may expound Aristotle's works by means of Aristotle's works. He must know the whole of Plato, in order to prove that Plato is consistent with himself, and make the works of Aristotle an introduction to those of Plato" (CAG 18.1/123, ll. 7–11).

44 Gregory the Theologian, Or. 38.11 (SC 358:124–26, ll. 1–14).

45 Id., Or. 39.13 (SC 358:176, ll. 1–5). The translation " . . . with the Three, or rather with the One" takes account of the verse immediately preceding it in Gregory's oration, which says: "There is thus One God in Three, and the Three are One."

46 See vol. 2, Amb 36, 41.13, and 42.5–6.

47 See vol. 2, Amb 42.9–25.

48 The "relative" or "reciprocal relation" is one of the ten predicates defined by Aristotle, *Cat* 6a36–8b26; see Ammonios, *Commentary on Aristotle's* Categories (CAG 4/4:77–78); and Elias, *Commentary on Aristotle's* Categories (CAG 18/1:212–13). As Maximos correctly states, Aristotelian "relatives" are things that stand in relation to each other, in such a way that the relation is constitutive of their identity; such correlatives are "reciprocal" and "simultaneous," so that the loss of either one will lead to the destruction of the other; consequently "there are relatives for which being is the same as being somehow related to something."

49 The "simultaneous" is another predicate drawn from Aristotle, *Cat* 13 14b24–15a12: "Those things are called 'simultaneous' without qualification and most strictly which come into being at the same time; for neither is prior or posterior. These are called simultaneous in respect of time. But those things are called 'simultaneous by nature' which reciprocate as to implication of existence, provided that neither is in any way the cause of the other's existence" (14b24–29).

Ambiguum 8

1 Gregory the Theologian, Or. 14.30 (PG 35:897B).

2 I.e., Amb 7.30–34.

3 This is not a reference to the confinement of a preexisting soul in the body (refuted in Amb 7), but the transference of spiritual qualities to an inferior biological plane, which Maximos elsewhere describes as a debasement of the human person to an irrational, animal-like state; see QThal Intro. (CCSG 7:31, ll. 227–39); and QThal 1 (CCSG 7:47, ll. 5–17). See also QThal 42 (CCSG 7:285–89).

4 I.e., having elements of disorder.

Ambiguum 9

1 Gregory the Theologian, Or. 21.1 (SC 270:112, l. 23). Gregory is comparing the eye's vision of the sun to the intellect's contemplation of God, so that, in context, the meaning of the excerpt is: "For beyond God, the intellect has nothing higher to ascend to, nor will it ever have."

2 Citing Dionysios, Letter 4: "For every affirmation regarding Jesus . . . has the force of a transcendent negation" (161, l. 5; 1072B); see above, Amb 5.15.

Ambiguum 10

1 Gregory the Theologian, Or. 21.2 (SC 270:112–14, ll. 1–8).

2 Nemesios of Emesa, *On the Nature of Man* 12 (ed. Morani 1987, 68, ll. 6–9).

3 Ibid., 41 (ed. Morani 1987, 117, ll. 17–20).

4 See Proklos, *Elements of Theology* 146 (ed. Dodds 1963, 129), where "extremity" refers to the principle from which the orders of reality proceed and upon which they revert. According to John of Skythopolis, *Scholion* on DN 1.3: "An 'extremity' refers to the purest part of each essence, on which the essence closely and continuously depends, as the 'extremity' of the soul is the purest intellect; and the 'extremity' of love is the burning love of those who have been raised up and divinized" (PG 4:36A); see below, Amb 10.6, 42, 56, 63; vol. 2, Amb 31.5, 32.6, 37.8, 48.3, 50.3.

5 "Desire" renders the Greek word *epithymia*, which in this context has the primary meaning of "appetite."

6 An allusion to Dionysios the Areopagite, DN 4.9; see above, Amb 7.6.

7 See John of Skythopolis, *Scholion* on CH 7.4, for an extended gloss on the intellect's "circular motion," described as a natural movement of "return" to, "participation" in, and a "dance" around God (PG 4:73A–76A).

8 See vol. 2, Amb 33.2 and 60.4; and David, *Prolegomenon to Philosophy* 12 (CAG 18/2:35, ll. 8–30).

9 Dionysios the Areopagite, DN 5.10 (189, ll. 8–9; 825AB).

10 See Porphyry, *Sentences* 23 (ed. Lamberz 1975, 14).

11 See above, Amb 7.10, 22.

12 Literally, "elevative" or "ascending" and thus the spiritual, mystical, or allegorical interpretation of Scripture; see below, Amb 20.4; vol. 2, Amb 46.2, 61.2, and 62.2. For Dionysios the Areopagite, CH 2.5 (16, ll. 8–13; 145B), *anagogia* denotes a movement from sensory images to divine realities, which fittingly describes the "anagogical" mode of biblical interpretation. The ascent of spirit through matter (closely related to biblical *mystagogia* and *theoria*) is central to this entire Ambiguum.

13 See Gregory the Theologian, Or. 38.7 (SC 358:114–16).

14 "Joshua" and "Jesus" are the Hebrew and Greek forms of the same name, which means "savior"; see Mt 1:21: "You shall call his name 'Jesus,' for he will save his people from their sins."

15 I.e., to the condition of angels, not however in the sense of discarding the body, but in the elevation of human knowledge through the practice of the virtues, which, as Maximos has explained, is a practice that necessarily involves the body.

16 Joshua had directed that the gold and silver spoils of Jericho be dedicated to God (Jos 6:19), but Achan had taken some for himself, for which he was stoned (Jos 7:25). Maximos comments on the spiritual symbolism of the story of Achan in greater detail in QD 82 (CCSG 10:65).

17 See below, Amb 10.37, n. 30.

18 Dionysios the Areopagite, DN 13.1 (226, l. 10; 977B).

19 This statement, which describes the divine light as a "symbol," provoked considerable discussion during the Hesychast controversy of the fourteenth century; see Gregory Palamas, *Triads* 2.3.21–22; 3.1.13–14 (ed. Meyendorff 1959, 2:431–33, 583–87); John VI Kantakouzenos, *Refutation of Prochoros Kydones* 1.5 (CCSG 16:8); and Theophanes of Nicaea, *On the Light of Thabor* 3.8, 4.21 (ed. Zacharopoulos 2003, 224–25, 276–77).

20 Dionysios the Areopagite, DN 13.1 (226.7–27.1; 977B); QD 190 (CCSG 10:132, ll. 21–26).

21 QD 191 (CCSG 10:134, ll. 55–63).

22 See Philo, *Allegorical Interpretation of Genesis* 1.9 (LCL 1:158–60); Evagrios, *On Psalm* 136 (PG 12:1661C [CPG 2455]); id., *Gnostic Chap-*

ters 3.57 (ed. Guillaumont 1958, 121); and below, Amb 21.7; and vol. 2, Amb 33.2.

23 Or, "verbs."

24 The plural "fleshes," which is unusual in English, indicates that, on this level of being and manifestation, the Word continues to be differentiated into a multiplicity of forms and expressions.

25 An allusion to Dionysios the Areopagite, Letter 3 (159, ll. 3–10; 1069B); see above, Amb 5.5.

26 See Gregory the Theologian, Or. 38.2 (SC 358:106, ll. 16–17); id., Letter 101.49 (SC 208:56, ll. 15–18); and vol. 2, Amb 33.

27 Or "substance."

28 "Mixture" was an important category among the later Neoplatonists, for whom it was associated with the return or reversion *(epistrophe)* of created effects to their causes, mirrored here in Maximos's remarks about the return and assimilation of the self to God; see Gersh, *ΚΙΝΗΣΙΣ ΑΚΙΝΗΤΟΣ*, 19–20.

29 In Greek, the word "judgment" *(krisis)* means to distinguish, differentiate, and separate.

30 "Providence" and "judgment" were signature Evagrian categories (defined in *Gnostikos* 48 [SC 356:186]) that Maximos has taken over and radically transformed. For Evagrios, they designated key moments in the fall of rational beings from (and their restoration to) the divine *henad* (see above, Amb 7.2), with "judgment" referring to the creation of the material world and the banishment of the fallen minds in bodies, and "providence" to the reversal of this sentence and the restitution of the fallen minds to their original unity. As Amb 10.37 makes clear, the terms are redefined as embracing both the differentiation of beings in accordance with their inner principles and the activity that maintains this differentiation in the process of drawing beings to God; see Thunberg, *Microcosm and Mediator*, 66–72.

31 "Position" renders the Greek word *thesis,* which means "placement" (including that of a quality in a substance), structure, institution, arrangement (including rank and order, and thus hierarchy), and "positive affirmation," all with the sense of *permanence.* "Position" is thus a mark of God's care for creation, manifested in the fixity of created substances and forms, as well as the willed fixity of the mind in a

"position" relative to the Good, since virtue requires both the free acceptance of the Good and perseverance in that position; see Thunberg, *Microcosm and Mediator,* 63. The philosophical antecedents for this notion are found in the Neoplatonic commentaries on Aristotle's *Categories,* but Maximos has transposed them into a new key, since they are not simply tropes for ordering objects in the material world but modes of contemplation, structures within creation by which the human person can ascend to God.

32 See Dionysios the Areopagite, CH 7.4 (32, ll. 11–12; 212D); id., DN 11.2 (219, ll. 3–5; 949C).

33 See id., CH 3.2 (18, l. 3; 165A); and Myst 23 (CCSG 69:54, l. 878).

34 The phrase "gave him the right" *(edikaiose)* puns on the name "Melchizedek," which means "king of righteousness" (Hbr 7:2).

35 Here Maximos plainly affirms that divine grace is uncreated, a view commonly associated with the fourteenth-century Hesychasts, but obviously much older.

36 Not in the sense that he ceased being embodied or corporeal, but that his mind no longer served as receptive "matter" to be shaped and formed by sensory impressions; see Alexander of Aphrodisias, *Commentary on Aristotle's* De Anima (CAG suppl. 2/1:81, ll. 22–25); and Aristotle, *An* 429a13–17.

37 In what is one of Maximos's most original formulations, divinized human beings do not simply share in life without end but also share equally in life without beginning, insofar as they share in life that is not simply eternal but uncreated. Following Maximos, Gregory Palamas, *Triads* 3.1.31, argues that by grace the divinized saints "become uncreated, unoriginate, and uncircumscribable, even though in their nature they are derived from nothing" (ed. Meyendorff 1959, 2:617, ll. 10–12).

38 See Gregory of Nyssa, *On the Life of Moses* 2.21 (GNO 7/1:39, ll. 17–20).

39 Maximos has taken the language and themes of this contemplation from Basil, *Hexaemeron* 1.1 (SC 26bis: 88–90).

40 See Gregory of Nyssa, *On the Life of Moses* 1.1 (GNO 7/1:5, ll. 5–16); and Philo, *On Abraham* 5–6 (LCL 6:6).

41 Literally, "synecdochically," or "in the manner of a synecdoche," i.e., a figure of speech in which a part is named inclusively for the whole; see below, Amb 14.4.

42 See below, Amb 10.58 and Amb 10.73, n. 52.

43 See above, Amb 7.12.

44 I.e., *alogon*, which also has the sense of "brute" or "animal-like."

45 Here the translation incorporates an explanatory scribal gloss that entered the tradition of the text at a very early stage; see the note to the text.

46 Or, "extremity" *(akrotes)*; see above, Amb 10.6, n. 4.

47 See Dionysios the Areopagite, DN 9.5 (211, ll. 5–6; 913B).

48 Both Eriugena and *Angelicus graecus* 120 begin this paragraph with the subheading: "A second (contemplation) of the same (two individuals)," and so on in sequence for the following seven paragraphs. These subheadings seem redundant, since each paragraph is also given a corresponding number, and thus have not been translated.

49 I.e., because Moses died a natural death (Dt 34:5–8) and Elijah never died, having been caught up to heaven before death (4 Kings 2:11).

50 See above, Amb 7.12 and 10.59.

51 See above, Amb 10.17, n. 15.

52 The age *(aion)* is the "eternity" of created beings, a transcendent dimension that is distinguished from the eternity that is proper to God alone. It is an intermediate state between divine eternity and ordinary time, being a kind of synthesis of the two, enabling the divinized creature to exist in divine infinity without obliterating the limits proper to created being; see CT 1.5–7, 68–70 (PG 90:1085AC, 1108C–1109A); and Gregory the Theologian, Or. 38.8 (SC 358:118, ll. 1–11). As Maximos suggests, the *logoi* of time persist differently in God, indicated by the entry of Moses's law into the promised land: time itself cannot enter the final rest, but its principles do enter in a new mode. In contrast to the Origenists (see above, Amb 7.2), Maximos argues that temporal movement is not the result of a fall from God, but the very means of creaturely return to God; see Plass, "Moving Rest."

53 See Plato, *Tim* 38ac; Aristotle, *Phys* 218b21–222a9; Plotinos *En* 3.7.2 (LCL 3:298); Dionysios, DN 10.3 (214–16; 937C–940A); and Maximos, QThal 65 (CCSG 22:285, ll. 532–41).

54 See Dionysios the Areopagite, EH 3.11 (91, ll. 4–8; 441A).

55 In taking on human nature, the incarnate Word becomes, like all hu-

man beings, an image of God, but by virtue of His divine nature, He is the archetype of that image, and so becomes an image of Himself.

56 See Dionysios the Areopagite, MT 1.1 (141–42; 997B).

57 See Theophrastus, *On the Teachings of the Physicists* 2 (citing Simplikios) (ed. Diels 1879, 476, ll. 3–13).

58 The plural form, unusual in English, expresses the varied nature of participation in the Word, mentioned in the next paragraph.

59 Nemesios of Emesa, *On the Nature of Man* 43 (ed. Morani 1987, 129, ll. 6–8), from whom this entire paragraph is taken mostly word for word.

60 Ibid. (ed. Morani 1987, 129, ll. 8–15).

61 The terminology is taken from Aristotle (*Phys* 258a27–259a9; *Met* 1012b30–31, 1071b3–1075a38), but whereas Aristotle's "Prime Mover" is the cause solely of the *motion* of the world, for Maximos it is also the cause of the *being* of the world. This profound modification of Aristotelian doctrine enables Maximos to identify motion with being, a unity which had been fragmented by the Origenists, for whom motion was inherently evil and brought about the creation of beings; see above, Amb 7.

62 Here Maximos describes the movement of created being by a system of classification (at once logical, predicative, and ontological), in which items (or entities) move in the direction either of "differentiation" *(diastole)* or "simplification" *(systole)*, understood as movements between species and genera, particulars and universals. The system itself is derived from Porphyry's introductory study on logic known as the *Isagoge*, on which see Barnes, *Porphyry*, 108–28.

63 "Genus" (plural: genera) designates a class of things containing a number of subordinate classes (called "species") with certain common attributes.

64 See Gregory of Nyssa, *Against Eunomios* 1 [353–54] (GNO 1:131–32).

65 A point argued by Proklos, *Commentary on Plato's* Timaeus (ed. Diehl 1904, 2:123, ll. 21–22).

66 The Greek terms "when" and "where" are not equivalent to "time" and "space" in the modern sense, but denote qualities of relation to time and (more correctly) place that fundamentally determine the nature of beings. In this way, "when" and "where" are the qualitative

determinations of beings in a universe animated by natural movements bearing things to their natural places (e.g., earth is at the center of the cosmos, fire rises upward, etc.). The terms were established by Aristotle, who did not use nouns to designate time and place, but adverbs, which became standard among later Neoplatonist commentators, who took Aristotle to be disclosing the ontological relationship of beings, and not just the meanings of the terms used to describe them; see Sorabji, *Philosophy of the Commentators*, 2:196–220, 226–43; 3:95–97. That created being is essentially characterized by "spatial and temporal intervals" *(diastemata)* is also central to the thought of Gregory of Nyssa, *On Ecclesiastes* 6; 7 (GNO 5:377, and pp. 412–14); id., *Apologia in Hexaemeron* (PG 44:84D); id., *On the Song of Songs* 15 (GNO 6:458–59); id., *Against Eunomios* 1 [361] (GNO 1:133–34); ibid., 2 [70, 459, 578] (GNO 1:246–47, 360–61, 395); and ibid., 3.6 [67] (GNO 2:209–10).

67 See above, Amb 7.40, n. 49.

68 Freely derived from Nemesios, *On the Nature of Man* 3 (ed. Morani 1987, 41.22–42.1); see Aristotle, *Phys* 212a11–35. Neoplatonic philosophers established an ontological role for place, and not an extraneous one, as posited by Aristotle, for whom place is something peripheral to bodies. As early as Plotinos (*En* 5.9.5, 44–49), place becomes an essential aspect of what it is to be a body, and therefore intimately involved with the life and existence of bodies. Place is not a mere boundary, but an ontologically constitutive power that supports, gathers, and delimits physical forms, including the relative position of parts in the whole, position being closely tied to the nature of the whole; see O'Meara, *Pythagoras Revived*, 66–67.

69 I.e., which admits of certain qualities and determinations.

70 This phrase would seem to pun on the Arian slogan that "there was a time when He (i.e., the Son of God) was not" (see Athanasios, *On the Synod of Nicaea* 15.4; Gregory the Theologian, Or. 31.4), but the same phrase occurs frequently in discussions on the nature of time, place, and motion in the writings of John Philoponos, e.g., *Commentary on Aristotle's* Physics (CAG 16:456–58, 17:747); and *Against Proklos's* On the Eternity of the World (ed. Rabe 1963, 103–5).

71 The "monad" and the "dyad" are both quantifiable units and meta-

physical principles of potentiality from which all existing things are derived. The monad, as the principle of unity, rest, and identity, is an all-embracing unity precontaining the possibility of multiplicity. The dyad is the principle of plurality, procession, and difference, generating all the pairs of opposites of which the world is composed. (According to some Neoplatonists, the monad and dyad derive from the henad, which is the supra-identical origin of identity and nonidentity.) The identity and diversity by which they generate "forms" are echoed at each succeeding level of being, more and more faintly, down to the organization of nature, each level of "unfolding" from a monad-dyad pair correlative to that level, but deriving ultimately from the first and highest pair; see Rist, "Indefinite Dyad"; Dillon, *Middle Platonists,* 120–28, 163–64, 204–6; Sheppard, "Monad and Dyad"; and Verrycken, "Metaphysics of Ammonius," 205–7.

72 I.e., a principle of origin.

73 See QThal 55: "The myriad is known only by means of the monad, insofar as its substrate is identical to that of the monad, admitting of a difference only in thought, such as that of an end to its beginning—for the end of the monad is the myriad, and the beginning of the myriad is the monad, or to speak more precisely, a myriad is a monad in motion, and the monad is a motionless myriad—so too, each of the general virtues has for its beginning and end the divine and ineffable Monad, by which I mean God, from whom every virtue takes its origin and to whom each will attain rest, and each is identical to God, differing only according to its intelligible principle, for it is from Him, and in Him, and to Him that every virtue manifestly exists" (CCSG 7:489, ll. 143–58).

74 The monad's capacity to generate other numbers without changing in itself, its possession in potentiality of all that appears in actuality in subsequent numbers (e.g., odd and even), and its unificatory property, are themes developed in the pseudo-Iamblichan *Theologoumena arithmeticae*, enabling its author to identify the monad with God, with intellect, and with the demiurge as an organizing productive principle. Maximos, while clearly dependent on this source (a standard text in the philosophical curriculum), redefines

the basic terms in light of apophatic theology and Christian monotheism.

75 Dionysios the Areopagite, DN 13.3 (229, ll. 6–10; 980D–981A).

76 Id., DN 4.4 (148, ll. 13–15; 700B).

77 Amb 10.100–104 borrows extensively from Nemesios, *On the Nature of Man* 42–43 (ed. Morani 1987, 120–36). The following references indicate some of the the more prominent borrowings, most of which Maximos has rather freely adapted.

78 See Nemesios, *On the Nature of Man* 42 (ed. Morani 1987, 122, ll. 22–24).

79 Ibid. 42 (ed. Morani 1987, 125, ll. 4–9).

80 See ibid. 43, where Nemesios considers the opinion of "Aristotle and others who deny that there is a providence for particulars" (ed. Morani 1987, 127, ll. 12–14).

81 Ibid. (ed. Morani 1987, 130, ll. 13–14).

82 See ibid. (ed. Morani 1987, 130, ll. 18–21).

83 See ibid. (ed. Morani 1987, 130, ll. 7–9).

84 See ibid. (ed. Morani 1987, 135, l. 8).

85 Ibid. (ed. Morani 1987, 132, ll. 13–15).

86 Ibid. (ed. Morani 1987, 132, ll. 15–16).

87 Ibid. (ed. Morani 1987, 132, ll. 20–21).

88 Ibid. (ed. Morani 1987, 133, l. 5).

89 E.g., over time.

90 This paragraph closely follows Nemesios, *On the Nature of Man* 43 (ed. Morani 1987, 133, ll. 11–22); see QD 120 (CCSG 10:88).

91 Gregory the Theologian, Or. 21.2 (cited above, at Amb 10.1, n. 1); and id., Or. 23.8 (cited above, at Amb 1.1, n. 1).

92 This paragraph draws extensively from Nemesios, *On the Nature of Man* 15–17, and 22 (ed. Morani 1987, 72–73, 75, 82).

93 This paragraph is a nearly verbatim borrowing from Nemesios, *On the Nature of Man* 19 (ed. Morani 1987, 80, ll. 13–20).

94 This paragraph is a nearly verbatim borrowing from Nemesios, *On the Nature of Man* 21 (ed. Morani 1987, 81, ll. 15–21); see Aristotle, *An* 403a31.

95 Through this sentence, this paragraph is a nearly verbatim borrowing from Nemesios, *On the Nature of Man* 20 (ed. Morani 1987, 81, ll.

8–9). Maximos of course works with the etymologies of Greek words, which I have matched with English equivalents and their corresponding Latin etymologies.

96 In Greek, the letter "alpha" functions as a sign of negation, known as the "alpha privative," which here is the shared symbolic feature of Abraham and those who in faith negate or subject to privation all things except God.

97 See Gregory of Nyssa, *On the Life of Moses* 1.20 (GNO 7/1:9, ll. 20–24); Gregory the Theologian, Or. 45.19 (PG 36:649B); and Evagrios, *On Prayer* 4 (PG 79:1168D).

98 An Epicurean term for the excitation of bodily pleasure; see Philo, *Allegorical Interpretation of Genesis* 3.54 (LCL 1:408).

99 Or, "furnace."

100 "Epileptic" renders the Greek word *seleniazomenos*, which means to be "moonstruck."

101 See vol. 2, Amb 23.

Ambiguum 11

1 Gregory the Theologian, Or. 21.18 (SC 270:146–48, ll. 15–16).

Ambiguum 12

1 Gregory the Theologian, Or. 21.31 (SC 270:174, ll. 1–4).

Ambiguum 13

1 Gregory the Theologian, Or. 27.1 (SC 250:70, ll. 3–4).

2 Id., Or. 43.58 (SC 384:250, l. 26).

3 See above, Amb 7.10.

4 This fine example of Byzantine invective fairly describes the aggression and violence of Gregory's fourth-century Arian opponents, who among other things had attempted to assassinate him while he was delivering a sermon, as he himself tells us in a poem called *Concerning His Own Life* (PG 5:1129–30, ll. 1445–70). At the

same time, Maximos's remarks would seem to be equally directed at Gregory's seventh-century detractors, including those who (unlike Maximos) had hastily drawn erroneous conclusions from Gregory's orations without having taken the time and trouble to study his works in detail; see Amb 7.2.

Ambiguum 14

1 Gregory the Theologian, Or. 27.4 (SC 250:80, ll. 17–18).

2 Maximos's argument about the nature and limits of theological discourse is inspired by Gregory the Theologian, Or. 27.3 (SC 250:76–78).

3 See Proklos, *Commentary on Plato's* Timaeus (ed. Diehl, 1903, 331, l. 23); id., *Commentary on Plato's* Parmenides (ed. Cousin 1864, 1162–63); Clement of Alexandria, *Stromateis* 1.18.88.4 (SC 30:114); Gregory of Nyssa, *Dialogue on the Soul and the Resurrection* (PG 46:33BC); and Gregory the Theologian, Letter 101.53: "This has now been proven by what they call geometric necessities and demonstrations" (SC 208:58, ll. 18–19).

4 Dionysios the Areopagite, CH 15.5 (55, ll. 9–11; 333B).

5 See Elias, *Prolegomenon to Philosophy* 11 (CAG 18/1:31, ll. 1–2); and Philo, *On the Cherubim* 105 (LCL 2:70).

6 See above, Amb 10.56, n. 41.

7 According to some modern scholars, a "better explanation" is simply to emend "geometry" to "immoderate laughter" (*γέλω ἀμετρία* [*sic*]), since (1) Gregory mentions laughter in his summary of these remarks (Or. 27.5), (2) the phrase *γέλωτος ἀμετρία* is attested in Or. 11.5 (PG 35:837B), and (3) "laughter" is the word found in two ancient Syriac translations of Or. 27.4. However, Paul Gallay, the modern editor of Or. 27, refutes these arguments and retains the word "geometry" (SC 250:80, n. 2). Note, too, that Maximos was aware of the hazards involved in the transmission of texts (see PG 91:129B), and thus capable of discerning a *lapsus calami,* to say nothing of the fact that Gregory can hardly be advocating *moderate* laughter at a funeral. For discussion and bibliography, see Norris, *Faith Gives Fullness to Reasoning,* 90–91, who supports the emendation.

Ambiguum 15

1 Gregory the Theologian, Or. 28.6 (SC 250:110, ll. 1–6).

2 The sequence here seems to be (1) place or position (i.e., of a sensible object), (2) the sensory form of that object, (3) the mental impression received from that object, and (4) the mental image derived from the impression.

3 Gregory the Theologian, Or. 7.2 (SC 405:184, ll. 8–9).

4 See Simplikios, *Commentary on Aristotle's* De Anima (CAG 11:204–5, ll. 11–14).

5 See QThp 118 (PG 90:1400BC); and David, *Prolegomenon to Philosophy*, where this phrase occurs six times (CAG 18/2, p. 3, ll. 33–34; p. 4, ll. 6, 10, and 22–23; p. 5, l. 15; p. 6, l. 1). See also: John Philoponos, *Commentary on Aristotle's* Posterior Analytics (CAG 13/3:439, ll. 8–10); Simplikios, *Commentary on Aristotle's* De Caelo (CAG 7:599, ll. 20–25); and Proklos, *Commentary on Plato's* Timaeus (ed. Diehl 1903, 28, ll. 23–25).

6 See Aristotle, *Phys* 260a26–261b28; Plotinos, *On the Movement of Heaven* (2.2) (LCL 2:42–44); Simplikios, *Commentary on Aristotle's* Categories 14 (CAG 8:427–28, ll. 15–10). "Locomotion" renders the Greek word *phora*, which elsewhere in this translation is rendered as "carrying" or (in passive forms) "being carried" or "being carried along."

7 On the "simultaneous," see above, Amb 7.40, n. 49.

8 See Aristotle, *Phys* 201b31–35.

9 See id., *An* 423b7.

10 See Amb 10.10 and 10.99; CT 1.48–49 (PG 90:1100D–1101A); and the note in Sherwood, *Earlier Ambigua*, 95, n. 49.

11 See above, Amb 7.2.

12 I.e., without the interposition of motion.

Ambiguum 16

1 Gregory the Theologian, Or. 28.9 (SC 250:116–118, ll. 4–8).

2 A reference to the theology of Eunomios, who argued that because

God "exists before all things, He is unbegotten, or rather, His unbegottenness is unbegotten essence" (Vaggione, *Eunomius,* 40).

3 See Proklos, *Commentary on Plato's* Alcibiades 1.275 (ed. Westerink 1954, 127).

4 That the mere negation of attributes fails to disclose the positive content of a thing is an argument that Maximos draws directly from the same section of Gregory's oration, and which indeed is the major theme of this oration as a whole. The argument itself goes back to Aristotle, *Top* 101b37; see Alexander of Aphrodisias, *Commentary on Aristotle's* Topics 1.5 (CAG 2/2:41–43, ll. 20–28).

Ambiguum 17

1 Gregory the Theologian, Or. 28.9 (SC 250:118, ll. 13–18).

2 I.e., Eunomios and his associates; see above, Amb 16.1, n. 2.

3 What is "general" in God is the divine essence.

4 I.e., in the excerpt cited at the head of Amb 16.

5 See Proklos, *Commentary on Plato's* Alcibiades 1.275: "What something 'means' and what something 'is' are different, inasmuch as 'meaning' is the explanation of a thing based on a particular notion of it, whereas what something 'is' requires precise comprehension *(akribes katalepsis)* of its nature" (ed. Westerink 1954, 127, ll. 8–11).

6 "Compound" freely renders the Greek word *stoicheion* (element), which in this context denotes an elemental quality, component feature, or set of properties that mark an otherwise unqualified body or material substrate; see Simplikios, *Commentary on Aristotle's* Physics (CAG 9:227–28); and QThal 55 (CCSG 7:489, ll. 145–48), where *stoicheion* and *hypokeimenon* are closely identified.

7 I.e., not the human body as such, but a mathematical or three-dimensional solid; see Aristotle, *Phys* 204b 5, 209a 4; *Met* 1020a 13.

8 According to Aristotle, *Cat* 1a20, a "subject" *(hypokeimenon)* is a logical subject of predication, a "substrate" to which attributes are assigned. Aristotle speaks of predicates being "in" a particular subject and defines this "in" as not being a "part" of the subject, e.g., "man" is predicated of an individual but is not "in" any particular subject

(see *Met* 1017b13; *Top* 127b3). Such a view, however, seemed to reduce substantive characteristics to accidents and was vigorously debated by later commentators; for the debate, see Simplikios, *Commentary on Aristotle's* Categories (CAG 8:44–75).

9 In the logic of Porphyry, the fundamental rule of predication is that the higher, more generic terms are predicated of the lower ones, and never the reverse. Similarly, the higher terms "contain" the lower ones, and the lower are "contained" by the higher, and thus the species "man" belongs to the genus of "living beings," but not vice versa.

10 "Conversion" *(antistrephein)*, also known as "counter-predication" *(antikategorein)*, is a defining mark of Aristotelian properties, so that if X is a property of Y, then X is true of everything of which Y is true and Y is true of everything of which X is true; see Barnes, *Porphyry*, 209–10.

11 See Porphyry, *Commentary on Aristotle's* Categories (CAG 4/1:82, ll. 5–22; p. 96, ll. 7–13).

12 See Porphyry, *Isagoge* (CAG 4/1:7), where the subject seems to consist solely in the "assemblage" of its characteristics (or accidents), a doctrine which became the focus of an elaborate dispute between the Peripatetics and the Platonists, with Maximos marking out a position on the Platonist side of the debate; see the remarks of Barnes, *Porphyry*, 152–53, 342–45.

13 Gregory the Theologian, Or. 28.5 (SC 250:108, ll. 5–6).

14 The relation or proportion of "extremes" and "mean terms" is already prominent in Plato's *Timaeus* 31c–32a, where it is used by the Demiurge to link and unify the elements of the world, constituting a system of analogy that could be illustrated in various fields (physics, geometry, harmonics, etc.). Among the Neoplatonist commentators, this system hinged on a geometrical relation *(logos)* between "extreme" and "mean" terms (i.e., in geometric proportion: $1 : 2 = 2 : 4$)—not of an equal qualitative difference (as in arithmetic proportion: $1 : 2 = 2 : 3$), nor of the same fractions of extremes (as in harmonics: $3 : 4 = 4 : 6$)—resulting in the identity of relation that the mean term produces in regard to the extremes, binding them together and communicating to each the same relation; see O'Meara,

Pythagoras Revived, 187–90. This is a basic ordering principle for Maximos, who deploys it in a wide range of contexts; see below, Amb 19.2; vol. 2, Amb 41.2–3, 50.3, 67.10, and 71.5; QThal 62 (CCSG 2:117, ll. 33–39); and the sixth *scholion* on Letter 1 (PG 91:392C).

15 See above, Amb 15.8.

16 See Philo, *Allegorical Interpretation of Genesis* 1.11: "See then, how, like links in a chain, the powers of the living creature hold on to each other; for intellect and sense perception and object of sense being three, sense perception is in the middle *(meson)*, while intellect and object of sense occupy each extreme *(akron)*" (LCL 1:165).

17 Gregory the Theologian, Or. 28.5 (SC 250:108, ll. 5–6).

18 Ibid. (SC 250:110, ll. 10–11).

19 Ibid. (SC 250:110, l. 12). Gregory is here referring to his previous statement about the "incomprehensibility" of the transcendent cause and says: "I do not mean comprehending *that* it is, but *what* it is."

20 Ibid. (SC 250:110, ll. 16–18).

21 Id., Or. 28.7 (SC 250:112–14, ll. 4–6).

22 "Common concepts" (or "notions") is the ubiquitous Stoic phrase for certain innate, immutable truths universally held by all mankind (e.g., divine providence, divine omniscience), which the Neoplatonists combined with (1) the Aristotelian notion that certain principles are known not by demonstration but by intellectual insight, and (2) the geometrical concept of certain truths as axiomatic; see vol. 2, Amb 28.2.

23 See Dionysios the Areopagite, Letter 1 (157, ll. 1–5; 1065AB).

Ambiguum 18

1 Gregory the Theologian, Or. 28.10 (SC 250:120, ll. 4–6).

2 The "antistrophe" is a rhetorical figure in which the same word or phrase is repeated at the end of successive clauses, or in which—as in this case—the repeated phrase is inverted.

3 See above, Amb 17.3, n. 5.

Ambiguum 19

1 Gregory the Theologian, Or. 28.19 (SC 250:140, ll. 24–27). Maximos's response is indebted to the discussion of prophetic inspiration and dream states in Basil of Caesarea, *Commentary on Isaiah,* Introduction 3–6 (PG 30:121D–129D); see above, Amb 7.18, n. 23.

2 In a phrase omitted from the excerpt, Gregory indeed states that the diurnal vision he is speaking of was "of the kind seen only by the saints" (ibid., l. 25).

3 See Aristotle, *An* 429a1–2, 431a16–17, 431b2, 432a8–10; Augustine, Letter 7.3.6, who argues that there are no images independent of sense perception (CSEL 34:17, ll. 4–22); and Nemesios of Emesa, *On the Nature of Man* 6 (ed. Morani 1987, 55–56).

4 See Aristotle, *An* 432a31–432b1.

5 See above, Amb 17.9; and Simplikios, *Commentary on Aristotle's* De Anima 3.11 (CAG 8:312, ll. 21–27).

6 See Aristotle, *An* 428a5–7; and Simplikios, *Commentary on Aristotle's* De Anima 3.3 (CAG 11:209, ll. 2–8).

7 Maximos can say no more since, in the passage under consideration, Gregory himself acknowledges that he is not entirely sure of how the prophets beheld their visions.

Ambiguum 20

1 Gregory the Theologian, Or. 28.20 (SC 250:140, ll. 1–3).

2 The words "essence" *(ousia)* and "condition" *(schesis)* can also be understood as "being (*or* substance)" and "relation."

3 The exact source of this teaching is unknown, although ancient grammarians and philosophers held that names (or "nouns," as distinct from verbs) express either *ousia* or *schesis,* a doctrine that Maximos appears to have modified by deploying biblical language and themes in a Christian metaphysical framework; see Dexippos, *Commentary on Aristotle's* Categories (CAG 4/2:11, ll. 14–17; p. 26, ll. 24–36); Proklos, *Commentary on Plato's* Cratylus 68 (ed. Pasquali 1908,

13–19); Elias, *Commentary on Aristotle's* Categories (CAG 18/1:212–13); Simplikios, *Commentary on Aristotle's* Physics (CAG 9.17.38–18.13); Gregory the Theologian, Or. 29.16 (SC 250:210); Gregory of Nyssa, *Against Eunomios* 2 [586–90] (GNO 1:397–98); id., *To Eustathios* (GNO 3/1:15–16); and Chrysostom, *Commentary on Galatians* 4 (PG 61:658B).

4 "How something is related to something else" *(pros ti pos echein)* is a technical term from Aristotle, *Cat* 8a32, b1–3; *AnPr* 41a4; see Porphyry, *Isagoge* 1.19 (CAG 4/1:1, l. 19).

5 On the word "placement" *(thesis),* which here is closely related to divinization *(theosis),* and with which it is sometimes confused in the manuscript tradition, see above, Amb 10.38, n. 31.

6 Here Maximos states that the grace of divinization is an uncreated energy of God; see above, Amb 10.44, n. 35.

7 See above, Amb 7.2.

8 See above, Amb 10.43.

9 Dionysios, CH 2.3 (12–13, ll. 20–22; 141A).

10 See Letter 2 (PG 91:396C).

Ambiguum 21

1 Gregory the Theologian, Or. 28.20 (SC 250:142, ll. 16–18).

2 I.e., the Evangelist.

3 I.e., John the Baptist. Though John the Baptist is not called the "forerunner" (or "precursor") in the New Testament, this epithet became so closely identified with him in the Christian tradition that it came to function virtually as his proper name, and thus Gregory's use of this title for John the Evangelist requires an explanation.

4 See Gregory the Theologian, Or. 38.14 (SC 358:136, ll. 18–19).

5 See Origen, *Commentary on the Gospel of John* 1.4.21 (SC 120:68); and Irenaeos, *Against Heresies* 3.11.8 (SC 211:160–67).

6 "Understanding" renders the Greek word *phronesis,* which is more commonly rendered as "prudence," or sometimes "sagacity."

7 See Dionysios the Areopagite, DN 4.11 (156.13–57.3; 708D–709A); and above, Amb 10.31.

8 See id., DN 7.2 (195, ll. 16–17; 868C).

9 Or, "irascible."

10 Gregory the Theologian, Or. 7.21 (SC 405:234, ll. 12–20).

11 See Aristotle, *Int* 16a4–9. In the language of Scripture, a "great" or "loud" voice is often one that registers a sound that is enigmatic, is misunderstood, or has an eschatological import (e.g., Mt 27:46, 50; Act 7:60); see John 12:28–30. Note also the parallels in the Apocalypse—a work ascribed to John, the "son of thunder" (Mk 3:17)—where the Lamb speaks "with a voice of thunder" (e.g., Apc 6:1).

12 Literally, "intellect" or "mind" *(nous)*.

13 See Gregory the Theologian, Or. 28.20: "Let us heed Paul when he says: *Now we know in part, and we prophesy in part* (1 Cor 13:9) . . . for he counts all knowledge in this world as nothing more than *mirrors and enigmas* (see 1 Cor 13:12), being but the arrested image of the truth captured in miniscule reflections . . . And this is what the Word Himself intimated when He said that there were things which could not now be borne, but which would be borne and be made clear in the future, and which John, the forerunner of the Word and great voice of the Truth, affirmed to be *beyond the ability of the lower world to contain* (John 21:25)" (SC 250:140–43, ll. 5–7, 10–12, 14–18). See also vol. 2, Amb 37.8.

14 See Gregory the Theologian, Or. 28.20 (SC 250:142, ll. 14–16).

Ambiguum 22

1 Gregory the Theologian, Or. 28.21 (SC 250:142, ll. 8–10).

2 Eriugena's Greek text seems to have read: "—is *One* in the logos of each thing . . ."